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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

PLEDGE.—We, the undersigned, do agree, that we will not use intoxicating liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our Employment; and that in all suitable ways we will discountenance their use throughout the community.

Vol. XVII.]

MONTREAL, NOVEMBER 1, 1851.

No. 23.

Precept and Example: or Medical Light and Moral Darkness.

In gathering up the evidences of the terrific evil inflicted by alcohol, temperance advocates have been wont to refer to the authoritative testimony borne by the medical profession. And surely, if the teachers of religion come forward and bear witness to the debasing influence of drink and the drinking usages, in respect of the spiritual interests of men; if judges and gaolers, in respect of crime; if political economists, in respect of the superabundant waste of wealth; if social reformers under any name, in respect of the filth, and stench, and savagery of the most debased of our city populations; if it be but fair that the men whose business and educational preparatives lead them into contact with disease, should be listened to in respect of the department that is especially their own. The great and crowning agent of intemperance—alcohol—whether taken in its pure and most etherialised form, or as combined with and disguised under the presence of some emperumatic oil or other vegetable matter—is in its chemical, physiological, therapeutic, or pathological properties, immediately under their cognisance, and, consequently, rightfully spoken of in its effects upon the human frame, whether in health or in disease.

In approaching, therefore, the medical profession in order to gain the statistics of alcohol, no witness bearing is more speedily uttered, no statistical information more speedily gained. Is alcohol a poison? The certification comes forth under a thousand Esculapian hands. Does it lead to insanity? Every madhouse keeper in the kingdom will avouch the fact. Does it inflame the stomach, enlarge the liver, oppress the lungs, carbonize the blood, and throughout the animal organism effectuate woe, debilitation, and death? Testimonials by the gross may be evoked from any quarter of the land. Indeed, so clear, so definite, so distinct is the medical conception of the place occupied by alcoholic stimulation in reference to disease, that one might be tempted to suppose that the physician was ready to subscribe himself in the words of the witty Frenchman, when defining a doctor—"An unfortunate gentleman, who is every day required to perform a miracle, namely, to reconcile health with intemperance." To the medical eye the reign of alcohol is the atramentous vision of the shadow of death—there sits the venomous mocker of life, health, and happiness.

It might be imagined, then, that in taking up the medico-statistical testimony as to alcohol, we were about to wield a sure and certain engine of assault against the drunken habitudes of the land. That if men could not be induced to look at the moral, economical, or religious phases of this question as to strong drink, they would surely listen when the tongues of chemists, of anatomists, of physiologists, and of other scrutators of the ways of physical life in man, proclaimed the poisonous and pestiferous bearing of the daily use of the alcoholic beverages. We might have been ready to exclaim—"There now we go to the physical root of the matter. Who can resist the voice that comes from that toper's brain, or stomach, or liver, or heart? Who will stand by and imbibe the stealthy destroyer after listening to a testimony so sure as that of the medical profession? Who will tope or quaff the foaming goblet, after hearing the united evidence of men who have looked with the eyes of science into every cranny and crevice of man, and seen the footsteps of disease and death tracking the footsteps of alcohol throughout that organisation so

scarcely and wonderfully made?" 'No enlightened medical practitioner, at least,' might be expected to be the unequivocal reply.

But how far otherwise it is within the social circle and the boon companionship of those whose business is with 'life, health, and disease,' it needs no ghost to tell. Notable and noble instances there no doubt are, in which physicians do, with unflinching courage, 'suit the action to the word, and the word to the action'; in which precept and example go hand in hand; and in which the conventionalisms of society are made to bend to the dictates of scientific truth and moral duty. But even on the part of those who can certify as to the proportion of disease arising out of intemperance, at a point to the awful havoc of strong drink in their hospital and private practice—how frequently is it that we find the old formularies of social life controlling the simplest and clearest dictates of science and of daily experience? An experienced physician has trode the wards of some public institution erected for the treatment of disease or injury sustained by the destitute poor. After the most careful and prolonged investigation, he affirms that forty or fifty per cent. of all that passes under his cognisance there results, directly or indirectly, from alcoholic indulgence. Humans beings voluntarily bring about a state of suffering demanding the aid of medical skill—that skill is provided, benevolence is taxed; and all the necessary accommodation and comfort provided; and the prime agent moving the whole is drink or drunkenness. Now, what arises as a startling condition in the midst of these obvious facts is the apparent apathy of the medical observer. He witnesses the state of the comparatively poor in his hospital practice; he certifies to the facts of the ravages of intemperance; and still, without compunction and without alarm, he falls in with the social bout of port, or claret, or other alcoholic beverage. The drinking usages, in their fierce appetite and fell destruction, he is compelled as a physician to witness and deplore; but these same usages, with the most infantile simplicity, he bends to, complies with, and seems absolutely blind to the fact that there lies the fountain of all the evil to which he has certified.

This mortifying position of men whose relation to the diseased entitles them to judge with an enlightened and unprejudiced judgment, has been frequently adverted to and deplored. But we were scarcely prepared to find this cool and self-complacent avowals which recently appeared in a distinguished medical journal. Unless we are to take the following as a bitter, biting sarcasm on the ways of men, who see the better but pursue the worse, it is, in some respects, a curious revelation of medical morals:—"Precept and example are, however, two very different things; and it must be referred to the general question of morals, whether medical practitioners shall teach by example; and whether the temperate use of wine as a luxury, or as a social pleasure, shall be abandoned or not. We make no profession of asceticism; we do not 'fast often,' or 'mortify the flesh' in any way. The genial, cheerful view of christian morals is, we confess, more to our individual taste; we are thankful for God's gifts, and endeavor to enjoy them; and we, therefore, must plead guilty to the taking of wine, when in our own cases it simply conduces to social enjoyment, whilst even, perhaps, not absolutely or altogether harmless."

This, unless, as we have said, the purest irony is rather an interesting specimen of the moral *cul de sac*—or, as the doctors term it—*foramen cæcum*. It appears to be a question still un-

determined, whether medical practitioners shall teach by example.' No doubt we could easily understand it as a very fair and feasible question, if it were to the effect—whether medical men should teach their patients by example; as, for instance, by gulping the salts or the assaetida in their presence; or by holding forth on their peroral or scalp region the Spanish fly in burning operation. Such a question the medical faculty might see very obvious and valid reasons for holding in abeyance. But as to the question, whether medical men shall follow out their convictions, and that which they lay down preceptively as conducing to sanitary well-being, exhibit practically in a consistent example, we suppose to be beyond the reach of doubt or hesitation. Whatever is taught as duty, ought to be exhibited in act as duty; and no more license is granted, in this respect, to the man of pills and plasters, than is granted to him who assumes the chair of moral philosophy. If medical practitioners, as such, see the gulf whither the alcoholic deluge is drifting us, and do not teach by example as well as by precept the obvious way of escape, can it be attributed to anything short of moral cowardice and the conventionalities of society?

But this is not all. Christian morals, it appears, under certain aspects, are matters of taste. These journalists make no pretension to self-mortification in any way. The genial, cheerful view of christian morals is more to their taste. We had thought, indeed, that the great principles of duty so far at least as the christian faith is concerned, were clear, definite, and imperishable. 'Whatever ye would that men should do to you, do ye like wise to them.' 'To him that knoweth to do good and doeth it not, to him it is sin.' These, we supposed, were the assertion of christian principles, whose admission or rejection was never imagined for a moment to be a matter of taste with any human creature. In what kind of coat the principles were to be applied, brown, black, or grey; in what kind of habitation, brick, wood, or iron; under what kind of sky, Icelandic, Germanic, or Indian,—might all be regulated more or less by the laws of taste, or a regard to personal or social convenience. But how the necessity of being moral in act as well as in precept, should ever be left for a single moment to the caprice of taste, as seen in the diversified customs and fashions from Greenland to Japan, is, in our apprehension of the distinction between ethics and aesthetics, utterly inexplicable. If to be a cheerful christian is more to their liking, why, that may at once be conceded. But if cheerfulness or geniality has to do with the union or disunion of precept and example, and consequently that such a union or disunion is a matter of mere taste, we must protest, in the name of every moralist that has ever lived—pagan or christian—against such licentiousness within the territory of what ought or ought not to be. Duty lies with conscience and right; taste, with the ever-varying aspects of the beautiful in nature and in art.

But why should we stand aghast at this medico-moral melange? They plead guilty to the taking of wine—'what even, perhaps, not absolutely or altogether harmless.' We could understand a bold adventure on social enjoyment with as bold a defence of its innocuous character. We could appreciate the wine-bibber's appeal to all ages, and his chuckling reference to its ancient power of gladdening the heart of man. We could appreciate his position when he shut his eyes on the drugged and brandied wines of the present day, and on the gigantic evils that have flowed and do still flow from the use of intoxicating liquors. But how he should adventure the avowal that he does it not altogether harmlessly, how he should, with unblushing brow, admit that he does it, 'even perhaps,' to his own or his neighbor's injury, is not a little confounding. There is medical light, and is that an assumed acquaintance with christian morals; how then can he drink to his harm, and either as a medical philosopher, or a Christian moralist, stand well in the judgment of his own consciousness? If he suspects the 'harm,' physically inflicted, to any appreciable extent, in his own being, how can he be regarded as honorably legs to the medical profession? Is such procedure in harmony with the laws of that divine art which would lead humanity out of disease into the enjoyment of uninterrupted health? Or, if he suspects that the harm is morally inflicted, can any excuse be found within the regions of ethical well-being for the conscious violation of the dictates of eternal right? This easy, sloped, degenerate mode of dealing with the injurious effect of wine, bereaveth itself ill on the part of the conductors of our medical literature. That of which they are accustomed to prate—the dignity of the profession—is immeasurably lowered by this

anti-hygeamic gulping of the bounties of Bacchus—the vine, anti-ethical avowal of drinking, 'even perhaps' to their harm.

Let medical men learn that everything in their profession, as well as everything within the department of the general question of morals, demands that precept and example should ever be combined, and that no more humiliating spectacle is ever presented than that of scientific light united to moral blindness. Let them cast aside custom as their scientific intelligence demands, and moral courage will enable them to sacrifice the social enjoyment, if at any time it threatens to inflict physical or ethical harm.—*Scottish Temperance Review.*

The Medical Profession.

(To the Editor of the *Scottish Temperance Review*.)

Cork, 15th August, 1851.

SIR,—I am so much impressed, at the present moment, with a deep sense of the importance of stirring up the minds of the members of the medical profession to the investigation of the physical grounds upon which the doctrine of total abstinence are based, that I hesitate not to address to them, through your columns, a few remarks upon the subject. I wish that I were able to do justice to this too long neglected but noble theme—that I could infuse into the minds of those whom I more particularly seek to influence, a spirit of ardent zeal in inquiring into the claims of these much abused and unpopular doctrines; and, especially, that I could persuade them to realize the vast amount of good which they might be made the honored instruments of accomplishing, if, after painstaking scrutiny, they should be convinced that the censures which have been so lavishly expended upon teetotalism, are unjust, and that its foundation is laid upon a rock which cannot be moved.

I cannot, I will not believe, that there is anything in the character or tendencies of mind of this profession to unfit them for undertaking this investigation in a right spirit, or for conducting it to a happy consummation. Already, indeed, the field has not only been entered upon, but successfully cultivated, by one who holds a most distinguished rank amongst European physicians. Dr. Carpenter has achieved a splendid victory, by a profound induction of physiological and pathological facts, as confirmation of the soundness of the views of those who have identified themselves with the total abstinence movement; and one grand object I have in view in this communication will be answered, if I can only succeed in inducing many of the profession, of every grade, 'to read, mark, learn, and inwardly digest' this eminent physiologist's masterly inquiry into the subject. But some one will be ready to exclaim, 'Not so fast! Have you forgotten that a medical testimonial has been widely circulated, bearing the signatures of many hundreds of the faculty, declaring their conviction, among other things, 'that a large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic, or fermented liquors, as beverages—that the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc., and that total and universal abstinence from alcoholic liquors would greatly contribute to the health, the prosperity, the morality, and happiness of the human race?' No. I am aware of the existence of such a document, and regard it as a valuable confession of faith, which, viewed abstractly, carries weight with it. But it ought to be borne in mind that there is a wide difference between speculative and practical belief; and hence, with increasing earnestness, I entreat the whole body of the profession not only 'to read,' but 'to mark, learn, and inwardly digest' Dr. Carpenter's admirable treatise. For although not a few may have read it, and a few may even have marked and learned it, yet I fear the number has been comparatively small who have not only read, but marked and learned, and not only marked and learned, but inwardly digested it. I would therefore entreat all who have not derived full benefit from it, to re-peruse it with fixed attention, and self application, and I trust that its facts and influences will make a deep lodgement not only in their memories, but their hearts, so that many of them may come out and boldly avow their principles in the face of the world, and prove themselves to be 'not forgetful hearers, but doers of the word,' and thus may hope 'to be blessed in their deed.' It has been often and justly remarked that example is far more powerful than precept, and

that deeds are more potent than words in winning converts to a cause. And, certain it is, as a general rule, that vain will be the attempts of men, however talented or eloquent, to persuade others, by words, to pursue a self-denying line of conduct, which they themselves eschew. Is it to be wondered at, then, if the attentions of 1600 physicians and surgeons (many of whom of the first eminence,) in favor of the principles of total abstinence, have been a most powerless in advancing the cause, if their professional and private acts have been at variance with their public declarations? and that such has been the case, in numerous instances, can hardly be doubted. For, if it had been otherwise, it is not possible to conceive that the solemn protest of such a phalanx of men of high professional distinction, and spotless integrity, against the drinking usages of society in Great Britain, could have existed, substantiated, and enforced, for any length of time, by strict adherence to the rules of total abstinence—neither taking nor giving intoxicating drinks (except when rendered necessary, according to an enlightened judgment, in the treatment of disease,) without a tremendous effect in paralyzing the demon of intemperance, who, hitherto still stalks abroad, destroying his victims with most formidable violence and unsubdued ferocity.

I would further respectfully submit for candid consideration the expediency of convoking a meeting of total abstinence physicians in some central city of the United Kingdom, for the purpose of deliberating upon and devising the best means for exciting a general interest among the medical profession upon this important topic, and for organizing a society for the elucidation and extension of anti-alcoholic principles, chiefly in relation to the healing art.

At the same time, it is desirable that the friends of the cause should distribute extensively, through all classes of the medical faculty, the work of Dr. Carpenter, the second edition of which can be obtained at a very small cost—that they may be induced to qualify themselves for becoming members of the proposed convention.

As a still further incentive to united philanthropic effort, I would request medical men to ponder the following propositions, which contain the germs of a sublime and glorious work of human amelioration, in the accomplishment of which, if they are not blind to their own high vocation, or, Esau-like, willing to sell their birthright for a mess of pottage, they may and must bear a conspicuous part, under the guidance of an all-wise and over-ruling Providence:—

'Bad air, insufficient and unwholesome food, impure water, foulness of the skin and garments, and similar departures from the strict laws of health, must exert their influence on the system, all the alcohol in the world notwithstanding; and it is one of the greatest benefits of abstinence, that by making these evils less endurable, it prompts the sufferers to seek a remedy.'—*Carpenter*.

'The true way, in short, to improve the habits or ameliorate the condition of the poor in great cities, is to furnish them with the means of feeling the enjoyment of virtue and industry.'—*Alison*.

Now is the crisis. If the medical profession do not bestir themselves at once, they will lose the most precious opportunity ever afforded them, or which may ever occur, of becoming the permanent benefactors of their species.

To christian physicians let the love of Christ be the constraining motive to rouse them from their apathy in regard to the temperance cause:—and may none forget the soul-inspiring words of Jesus: 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me'; or the emphatic sentence of St. James: 'To him that knoweth to do good, and doeth it not, to him it is sin.'—I have the honour to be, Sir, your faithful servant,

JOHN MAIR, M.D.,
Staff Surgeon, 1st Class.

Wine and Water; as Compared by our Great Poets.

In Shakespeare's tragedy of Othello the following dialogue takes place between Cassio and Iago:—

Cassio.—Drunk? and speak parrot? and squabble? swagger? swear? and discourse fustian with one's own shadow?—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil!

Iago.—What was he that you followed with your sword? What had he done to you?

Cassio.—I know not.

Iago.—Is it possible?

Cassio.—I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore.—O, that men should put an enemy in their mouths, to steal away their brains! that we should, with joy, revel, pleasure, and applause, transform ourselves into beasts!

Iago.—Why, but you are now well enough; how came you thus recovered?

Cassio.—It hath pleased the devil, drunkenness, to give place to the devil, wrath; one unperfectness shows me another, to make me frankly despise myself.

Iago.—Come, you are too severe a moraler: I could heartily wish this had not befallen; but since it is as it is, mend it for your own good.

Cassio.—I will ask him for my place again; he shall tell me I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast! O strange! every mordant cup is unblest, and the ingredient is a devil.

Such is the confession of Othello's drunken lieutenant. Now let us hear Shakespeare's praise of Temperance in the words of the trusty servant Adam:—

Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead wear
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly; let me go with you;
I'll do the service of a younger man
In all your business and necessities.

The testimony of our sublime poet, Milton, in favor of water rather than wine is still more decided. This elegant scholar, the earnest searcher into Scripture history, gives his sanction to the supposition that the Divine Being intentionally connected the surpassing strength of Samson with the practice of water drinking. It is true that for certain purposes Samson had also a supernatural strength which departed from him when, in disobedience to the divine command, he permitted his hair to be cut off; but, besides this, he had a natural strength greater than that of ordinary men; for when the Philistines took him captive and put out his eyes, although his miraculous power had departed, yet we find him set to grind in the prison house; and they found it necessary to bind him with fetters of brass. Assuredly it was not without meaning that He who speaketh unto men in parables that they may exercise the faculties of mind which he has given them in asking "What meaneth this?" gave such distinct directions to the mother of Samson not to drink wine. "Thou shalt conceive and bear a son. Now, therefore, beware, I pray thee, and drink not wine nor strong drink." Assuredly it was not without meaning that in order to rear this prodigy of strength, as God usually accomplishes his purposes by suitable means, that the angel further said, "the child shall be a Nazarite to God from the womb to the day of his death." And what was the peculiar characteristic of a Nazarite. This is the command given to such as wished especially to dedicate themselves to God, and given with an especial view to their own benefit, that they might escape the many evils which strong drink brings upon both body and mind; "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink." And to make their total abstinence more complete, it is added; "and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes nor dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." With more than total caution was the Nazarite to be kept from all temptation; but it was that caution which the divine wisdom knows to be the greatest security and which led Solomon to lay down the law of safety, "Look not at the wine when it is red." That Milton, mighty in the Scriptures, and lofty in his aspirations after truth, so regarded the divine will as intending, in the birth and life of Samson, to give useful instruction to all that have care

to hear, the following quotation from his *Samson Agonistes* will abundantly shew. It represents a dialogue between certain bystanders and Samson:

CHORUS.

Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst not repress; nor did the dancing ruby
Sparkling, out-poured, the flavor, or the smell,
Or taste that cheers the heart of gods and men,
Ashore thee from the cool crystalline stream

SAMSON.

Wherever fountain or fresh current flow'd
Against the eastern ray, translucent, pure
With touch ethereal of Heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refresh'd; nor envied them the grape
Whose heads that turbid liquor fills with fumes.

CHORUS.

Oh madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.

Other great poets might be added; but at present let it suffice to say that the following is the deliberate confession of Lord Byron as to the effects of wine upon himself:—"The effect of wine upon me is to make me gloomy—gloomy at the very moment it is taken; but it never makes me gay."—*Temperance Chronicle*.

What has the Temperance Society done?

It has changed public opinion and social customs to a considerable extent. It has not only reclaimed thousands of drunkards, some of whom have shewn the reality of their change by five, ten, or fifteen years of sober, steady conduct; it has not only prevented thousands of young persons from commencing the ruinous habit of drinking intoxicating drinks; but it has brought these drinks into disrepute among all classes of society. The discussions, the lectures, the medical certificates, the advances in physiological science, have all worked together and produced an effect so great as to compel the announcement of it in the House of Commons. The following is the testimony borne by Sir Charles Wood, the present Chancellor of the Exchequer:—

"It was said, remarked Sir Charles Wood, that the consumption of malt had not increased in the same proportion as the population. It was true that the consumption of tea, coffee, cocoa, and other articles, which might be considered as competing to some extent with beer had increased to a much greater extent. But that increased consumption was not so much the effect of the duty upon malt, as of a change in the habits of the people. The members of that house, for example, all drank less beer than their forefathers, and so did the middle and laboring classes. Any one acquainted with village life, knew that tea and coffee had, to a considerable degree, driven out malt liquor. If hon. gentlemen would look to see what proportion the duty upon malt bore to the price of the article, and then compare that with other articles, they would find that the percentage of duty upon tea and coffee was much greater than upon beer. If the duty upon beer were taken, at the outside, at 100 per cent., the duty upon tea was 200 per cent. So that if the House were to reduce the duty chargeable upon the beverages of the people, they ought to begin with tea, which was chargeable with double the duty paid by malt. The truth was, the consumption of intoxicating liquors was rather diminishing, and that of not intoxicating liquors was increasing, and this, in his opinion, was a very desirable thing."—*Temperance Chronicle*.

The Sailors' Temperance Meeting.

Last evening I attended the mariners' temperance meeting. While one of the gentlemen was speaking, a man intoxicated came staggering up to him, looked him earnestly in the face till he paused, and then said to him:

"You mean me, do you, Captain?"

"Mean you?" said the other; "what did I say about you?"
"Why, the yarn you were spinning about that old salt! Did you mean me?"

"No, I spoke of another; but I think it would do very well for you too."

"Well, so I think myself, and I'm ashamed of it. So here I'll knock off. Give me a pen; let me sign your pledge. May be I'm a little too drunk, but I'll try."

The secretary handed him a pen. In attempting to subscribe his name, he let fall upon the page a large drop of ink.

"There," he exclaimed, "that's a big period; and a period marks the end of a sentence; so here's an end of my grog! Look at me, shipmates! You think I'm pretty much gone by the board, and so I am; but I begin to get sober; I know what I've done, and you may call me a liar if I don't give grog a wide berth hereafter!"

The orator staggered to his seat amidst roars of laughter and shouts of applause. Whether he will keep his word, time must determine. It would be very questionable, at least, if he were not a sailor. But such is the sailor's sense of honor, that he is seldom known to violate a vow. Mr. Chase tells us that many have signed the pledge in a state of intoxication, and adhered to it with sacred fidelity.

I noticed a well-dressed young man, who led into the house another so affected with liquor that he appeared to walk with difficulty. His friend placed him upon the front seat, and sat down by his side. About the middle of the meeting the former rose to make a speech; and the latter, seizing the opportunity, stealthily left the house. The speaker finished abruptly, followed the fugitive and brought him back, and, before the exercises closed, led him to the table, put a pen in his hand, and guided it while he wrote his name. I was afterwards informed that this young man himself, about six months ago, was brought, intoxicated, to the temperance meeting, and persuaded to sign the pledge; that he has ever since been a sober man, has lately joined the church, gives evidence of genuine piety, and promise of great usefulness among the sailors.—*Temperance Home*.

"Oh! don't look at my Mother."

God grant that I may never witness another such a soul-harrowing spectacle! I had just left the chamber of affliction—a bedside bright with the irradiations of glory, when I was startled in the midst of deep musings by frantic screaming. On hastening up an obscure passage from whence the cries proceeded, I observed a human being, huddled up in a corner leaning against a shattered wall, the remnant of an old house in ruins.—She was clad in a ragged gown, besmeared with filth and blood, exposed to the northern blast and drizzling rain; her knotted hair hung wildly over her head, which was partially in her lap. I discovered, however, a frightful bruise on the left cheek, which had closed the eye above, and a wide gash under the other, from which the blood was trickling down.

As I gazed upon this wreck of humanity, my heart sunk within me. She was a mother; by her side stood a barefooted, thinly attired, half-starved little girl, with an intelligent countenance, who, on perceiving my fixed eye, threw her skeleton arms around her parent's neck, and endeavoring to screen her from observation, exclaiming, in tones most plaintive: "Oh! don't look at my mother."

"Why not, my dear child?" I inquired.

"Because," said the poor girl, while crying, "mother is such a drunkard, that I am ashamed for any one to look upon her."

"Is your father kind?" I asked.

"He is dead, sir. He threw himself overboard and was drowned, on his way to transportation for a crime he committed when in a state of drunkenness. We had such a happy home before mother and father took to drinking."

The imbruted parent, on hearing this exposure, struck the innocent girl upon the head, which staggered her to the ground, and shouted vociferously—

"I will have more gin; if you don't get some I will murder you!"

On gently remonstrating with the wretched inebriate on her inhumanity and intemperance, she looked up into my face, and stammered forth from her quivering and blistered lips sentiments too profane for a repetition. With some difficulty I dragged her to

her desolated tenement. Three days afterwards she died in a state of furious delirium, raving for drink—a mass of bloated putrescence.

That woman was formerly a devoted Sabbath-school teacher, and distinguished for personal and intellectual attractions. Five years after her marriage with one of the best of men, the domestic hearth was the sacred sanctuary, the mother's knee the holy altar where the story of a Saviour's love was impressed upon the opening mind of her first-born child. But, alas! the subtle serpent—strong drink—gained access to their earthly Eden, and entwined its iniquitous folds around the sweet endearments of social enjoyment. The Sabbath soon lost all its sacredness, and hence all its sweetness, and depravity, crime, misery, suicide, and ignominious death followed in rapid succession.

Christian mothers and daughters of England, can you, after this melancholy narrative, continue to drink a liquor which can thus transform your sex into the personifications of vice and woe, and cause a child to blush at its mother's iniquity and shame?

JOHN H. FERRIBROOKE.

From the National Temperance Convention at Saratoga Springs.

BY G. B. CHEEVER, D. D.

The grand temperance convention held here has come and gone with great spirit and impulse. It cannot fail to accomplish much good. As it was suggested I believe, by the recent anti-alcoholic laws and procedures in the State of Maine, so the examination of that policy furnished the prevailing subject of speech-making, if not of deliberation.

If we often have to deplore the evils of corrupt legislation, and to mourn helplessly the misery that may be produced by one unrighteous law, and the blows that are inflicted on the principles and morals of the community, God be praised that we sometimes may enjoy a demonstration of the might of a single righteous law, thoroughly executed, for the production of virtue and happiness. Such a manifestation of righteousness and mercy is now going forward in the State of Maine; a state, the government of which have taken a position of justice and paternal care for the good of the people, such as never yet was taken by any government on earth. We say this deliberately, that this northernmost State of our Union has come nearer to the ideal of a public righteousness and a disinterested christian regard for the welfare of its citizens, in the enactment of the recent statute against the making and selling of ardent spirit, than any state or nation ever yet named in the annals of history. God grant that the position thus taken may be maintained, and if it is, that State will soon become the wonder of the world for its freedom from crime, and for the high morality and prosperity of its citizens.

The motto of the State of Maine, singularly enough, is the word *Dirigo*; a somewhat boastful, ambitious, flustered motto, unless borne out and justified by some prominent, leading characteristic influence or action, giving her the pre-eminence; a motto certainly no more to be justified by her nearness to the north pole at one end of our Union, than it would be for Texas by her having the lead in position toward the equator. But this noble legislation against rum, this perfect protection of the poor and needy from the demon of the distillery, this complete and entire prescription and banishment of ardent spirit from the whole State, will vindicate her right to that motto. *She is worthy*, if her course from this step is straight forward, to direct the legislation of the whole world, and the policy of all civilized communities. *She does take the lead among all the nations of the earth*, and goes before them all, in the most righteous measure, at the fountain head, against avarice and crime ever adopted. It is a legislation of consummate wisdom, thoroughness and energy; and if all the States in our Union were to follow in its train, were to legislate as Maine directs, this country would quickly be a Paradise to the whole earth.

It is wonderful. It shows, we say, what mighty results a single thorough and thoroughly righteous law, at the proper juncture and point, in a matter of principle, importance and universal extent may accomplish. All honor to the State that has taken the lead in this example. This is the true political wisdom, this is genuine radicalism, which is just the sort of conservatism needed to care and elevate our country. All honor to the people who will demand such action on the part of their legislators, and will

stand by it and sustain it when it comes. It is greatly to the glory of the yeomanry of Maine, that such legislation should be called for; it will be still more to their honor, if they carry it out, if they show that they are determined that it shall be executed; if with unflinching purpose and integrity they hold on till the demon of intemperance be driven from their utmost borders. They have obtained a mighty advantage, the only possibility of continued success and permanent triumph will lie in the thorough, uncompromising enforcement of the law in every town and hamlet. Let such a righteous and rigid enforcement, impartial and universal, be persevered in even for a short time, and there will be no reaction; but at the first symptom or experience of fear, or indulgence, or winking, the reaction would begin. Let them hold on as they have begun, and there is no danger of it. They are in for it, thoroughly; they have undertaken to storm a citadel of Satan, so situated, that they must triumph throughout, and bear down everything before them, or perish. God grant they may be successful.

It has been truly stated that the greatest difficulty as they will meet with will not be within the State, (for the noble people who required, will support the law,) but out of it. Disappointed wholesale rum dealers in Boston, rich and respectable, were sore vexed and angry; such men will bring all possible influences and agencies, the strongest being the avaricious greed of gain, to bear against the law, and create and entrench a party of opposition. Such men take no heed to God's tremendous warning, Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken! They never descend to such dabbling meanness and wickedness, not they; the least quantity they ever put to their neighbor, or proposed to him, was a hoghead, and perhaps a whole cargo of hogheads. But this prohibition of the bottle, within the State, is as good as the confiscation of whole cargoes out of it. Now let Massachusetts follow in the wake of Maine, and these two States, by so noble an example may sweep the Union, at least they may carry all New England, and suppose that were done, the power, moral and physical, the riches and prosperity, commercial and financial, intellectual and religious, of New England would be increased twenty-fold. Her influence over the whole country would be mighty and irresistible. Her political as well as her moral power, in the councils of the nation, would shortly be such that nothing could stand against it.—N. Y. Independent.

If Teetotalers Don't Support the Teetotal Press, Who Will?

The "New England Monthly Temperance Journal" usually goes to press on, or a short time before, the first day of each month, but the present number has been delayed a day or two, for the purpose of having scattered abroad in the community a report of the proceedings of the "Massachusetts State Temperance Convention," that is now on the first day of Oct., 1851, holding its sessions in the city of Worcester. The character and terms of this little monthly herald of cold water principles, may be seen by the "prospectus" of the same on this page, and by copies of the paper itself, samples of which we will gratuitously furnish to all applicants, either personally at our office, or per mail in response to all pre-paid letters.

Reader! are you a friend of temperance, disposed to work, and pay one cent a month, as well as occasionally talk, for this great reform? If so, please now look at the one, or the other, or both of these, and then, either from your own purse, or from the voluntary contributions of yourself and neighbors, send us \$3 for 20,—\$6 for 50,—or \$10 for 100 copies of this Journal for one year, to be distributed gratuitously, or otherwise, as you may prefer, among the people of your vicinity. Temperance papers are absolutely necessary to promote the progress, and accomplish the ultimate triumph of the cause, and never were they, and never can they be more so, than at this present and peculiar crisis.

A great moral battle is to be fought in Massachusetts, in New England, and in all the Union in behalf of legislative protection against the felonious assaults of the rum traffic; and it is to be done, if done at all, by the weapons of truth, reason, facts, and persuasion, co-operatively wielded by the long, strong, Brian, and ubiquitous arms of the teetotal press. If this be so, whose duty is it to multiply these arms, and excite them to constant and effective action? That you may give a practical, proper, and

immediate response to a very pertinent, and pressing interrogatory, we now boldly and earnestly ask you, and all others, as we have frequently asked before,—“if you, and I and other teetotalers don't support the teetotal press, who will?—*Mrs. Cataract.*”

Form of Application for License.

For the convenience of the many groggeries of different classes in this city, we have drawn up a form of petition for license, that will answer the purposes of all. If, on examination, we find that it can be amended to advantage we will do so next week.

To the Honorable, the Mayor and Common Council of the City of Chicago:

The petition of the undersigned ———, keeper of the ——— Hotel, respectfully sheweth:

That he has supplied himself with a good room, tastefully fitted up, for the purpose of supplying all who may call on him, with all the great variety of beverages that the ingenuity of man, aided by the eternal enemy of the human race, has ever invented. He has filled his bar and his cellar with all the different named alcoholic liquors, so mixed and drugged as to make them most attractive to the young and unwary, and the most speedily destructive of the constitutions and lives of those who use them — He has secured the service and assistance of one skilled in the preparation of all those fashionable drinks, that are concocted especially for the creation of a habit of drinking, and who, from his long experience, (having been trained from boyhood in a fashionable saloon), has become expert in the preparation of beverages peculiarly attractive to boys and youths, whose appetites need training and culture before they can relish the stronger drinks used by those who have been habituated. The furniture of his bar-room is of the most expensive kind, having been selected with a view of attracting the passing crowd and inviting them to enter.

He, therefore, prays your Honorable body to grant him a license to sell such liquors, that he may gratify the depraved appetites of those who have already acquired a passion for alcoholic drinks. That he may allure the young men of this city, and train them up to fill the places of their siders when disease and poverty have rendered them unprofitable customers, or delirium tremens has hurried them into a drunkard's grave. He promises to debauch the minds and destroy the bodies of all, old or young, who may be attracted to his bar. To take the daily earnings of the laboring man, the wages of the clerk, and the capital of the man of business, and give in return all the liquor they wish until their means are exhausted; and, when unfitted to earn more, he will take the midnight earnings of the wife and the last remnant of available furniture. He engages to fill your poorhouse with paupers, your jail with criminals, your streets with riotings and fightings, and your police and magistrates, and all who may be employed for the preservation of the health and peace of the city, with business and with fees. He further promises to pay into the city treasury the sum of fifty dollars, that every tax-payer in the city may be indirectly a partner in the business, and to a small extent a sharer in its profits. And as a further consideration he engages to use the influence of his position to secure the re-election of all who may favor this petition. And as in duty bound your petitioner will ever pray, &c.—*Temperance Messenger.*

Poetry.

[FOR THE CANADA TEMPERANCE ADVOCATE.]

Mr. Tipple-none.

Tipple-a-little, Tipple-more,
And Mr Tipple-none,
Began to talk together once,
Thus did their language run.

Said Tipple-a-little to Tipple-none,
My dearest sir, I think
'Tis wrong to banish from the land,
All but teetotal drink.

Because a little spirit 's good,
Whone'er the flesh is weak;
But, then, to drink too much is wrong,
'Tis not for that I speak.

But when one's wet, or when one's dry,
Or when one's cold, or when -
One's not exactly one of these,
I like a little then.

That's just the thing quoth Tipple-much,
Rising from where he sat,
And trying to balance as he walk'd,
That's right, I'll stick to that.

I'at, then, to drink too much, why, that—
Why, that, I would despise;
That's right, that's right, quoth Tipple-more,
Who look'd more drunk than wise.

That's just the talk I like, quoth he,
Come, brother, join our band;
We'll take another glass on that,
And seized him by the hand.

With blood-shot eyes, and ragged clothes,
Came then poor Tipple-all,
To join his brothers at the bar—
And for the liquor call.

Is Tipple-a little then your friend?
Good Tipple-none replied,—
You see how all these Tipples range
Themselves upon your side.

'Tis right they should, for one by one,
From grade to grade you fall;
Thus Tipple-a-little comes at last
To be poor Tipple-all.

Yet each approves your arguments,
All say, don't drink too much;
And every land in Drunken-dom,
Is crowded full of such.

So let me caution all of you,
And counsel every one—
'To take the only name that's safe,
And that is—TIPPLE-NONE.

Owen Sound, Oct., 1851.

W. A. STEPHENS.

CORRESPONDENCE.

Missisquoi County Temperance Society.

We insert the following communication with much pleasure and can assure our correspondent that the sole reason of no notice having been taken of the celebration was, that no notice of it was sent us.

Dunham, 18th October, 1851.

Sir,—On Wednesday, the 10th of Sept., the Missisquoi County Temperance Society held its Annual Festival. Every preparation which intelligent zeal and abounding liberality could suggest or supply was made, and a warm, though otherwise beautiful, day cheered a collection of not less than 3,000 persons. The arrangements comprehended—first, an address; secondly, a processional march to the tables for dinner; when, thirdly, the company again formed and returned to the place of speaking, where sundry resolutions, embracing, with other topics, the appointment of officers for the ensuing year, were to be moved and carried.

The place of speaking was the Methodist Chapel. In order to meet the wants of the concourse expected, the committee of arrangement had taken out one of the windows of the chapel, in its

northern section, and placed a scaffolding therein, so that the speaker could address the hundreds seated without the building, as well as those within. The speaker invited to deliver the address was the Rev. H. Cox, Wesleyan minister of Rawdon; but owing to circumstances, of which we have not yet been informed, he did not receive the invitation in time to attend. His place was supplied by the Rev. J. Borland, who, in the course of his remarks, adverted to the propriety of such a course as that of annual festivals, showing, by various references, the antiquity of such a usage, and the general concurrence of the world in its utility and importance. Reference was then made to the state of the world—the Christian world—calling for such an organization as that of temperance societies; the character of the organization itself, and the effects which it had produced; that the fact of success called for untiring vigor; while consistency was imperative in all who professed to be friends of the cause. The list was shown to be sadly wanting in all those who countenanced circeus, &c. Places of dissipation and drunkenness, as they undoubtedly are, should never be sustained by the presence of any who sigh over the abominations of intemperance, and professedly labor for their extinction. The address occupied about an hour, and was listened to with becoming attention.

The procession being formed, it marched, preceded by an amateur brass band, through the village, making a turn in front of the Episcopal Church, and then back to the ground in front of the Academy. Here the taste, zeal, and abounding liberality of the committee of management, the waiters (male and female), and the good ladies of Dunham generally, were very conspicuous. This will be readily apprehended when it is known that about 3,000 persons partook of a splendid collation of cakes, pies, patties, &c.; thus making a dinner of enough and to spare, without any confusion or irregularity of note.

The repast finished, the procession once more turned its face to the chapel, again preceded by the band, where being arrived, business recommenced. The first resolution was moved by the Rev. J. Scott, Episcopalian, and seconded by Mr. Edson, the estimable colporteur from Harvard College. The second was moved by the Rev. E. S. Ingalls, Wesleyan, and seconded by the Rev. R. A. Flanders, Wesleyan. While the third was moved by the Rev. J. Gear, Primitive Methodist, and seconded by the Rev. Mr. Jersey, Baptist. Then followed the nomination and appointment of the officers for the year, all of which was done amicably and readily. The addresses of the above named gentlemen were pertinent and telling, and were so listened to as to induce the conviction that impressions were being made that would not fail to tell on the interests of the cause of Temperance.

Pieces, performed by the band and sung by the choir, interspersed the speakings, and had a happy effect in promoting the interests of the day. We believe, that the labors, as well as the prayers, of the day will be fruitful of good. Public opinion is thus formed and directed, waverers are confirmed, and the youth are forewarned and thus forearmed against the giant evil of our age.

Were I possessed of a copy of the resolutions I would have incorporated them in this communication, but as I have them not, I cannot forward them. This communication, however, will doubtless fall under the eye of our corresponding secretary, and he may be induced to supply the desideratum. J. B.

To the Editor of the Canada Temperance Advocate

MR. EDITOR.—Expecting soon to leave America for a few months, I wish to drop a few friendly hints at parting.

To promote temperance and pure religion has been my earnest desire and daily employment for nearly fifty years. Should my life be spared, I hope to do more for that sacred cause, for which the Saviour labored and suffered.

On my last visit to Great Britain, I addressed more than five hundred schools, and twice that number since I returned, in the United States and Canada. During this year past, I have collected and distributed upwards of fifty boxes of books and tracts—which plan I would earnestly recommend to all my fellow-laborers. To give tracts and friendly advice, is an employment in which every Christian can be engaged, especially on the Sabbath. To walk an hour or two before breakfast, would promote health and mental improvement.

We must expect in this work of benevolence to meet with some opposition from the ignorant and sinful part of the population. But the Divine Teacher commanded us to pray for our enemies, and do good to those who persecute us. If they called the Master by hard names, his followers must not expect to be better treated.

I wish to say a few words on the very great importance of taking and circulating good papers as well as good books. Every family ought to own a share in a good library, and take some useful paper. If it be objected to on account of the cost, it may be proper to state that the Proprietor of the *Temperance Advocate* has kindly offered to send a copy of his useful paper until January, 1853, for 2s 6d; and by paying for five a sixth will be given gratis. By economy in diet and dress ten times this amount may be saved, without loss of health or enjoyment.

That all may do good as they have opportunity, is the sincere desire and fervent prayer of

THADDEUS OSGOOD.

Montreal, October, 1851.

Chatham, October 10, 1851.

Sir.—Last evening I attended Mr. Gough's lecture on Temperance in the village of St. Andrews, and thinking, perhaps, some of your readers would like to know something of it, I embrace an early opportunity of laying before you the happy result of the good cause in that quarter.

It is but two months since, that "the Sons" of St. Andrews formed themselves into a Division, and I am happy to say that their numbers are fast increasing, and that they have every prospect before them of a merited reward for their exertions.

The "Sons of Temperance" from Lachute, joined with their brethren of St. Andrews, and came to the latter place early in the afternoon of the lecture, and together formed a procession, in full regalia, and partook of refreshments at the "St. Andrew's Division Room." A committee having then waited upon Mr. Gough, and escorted him to the church, where an audience of about 300 had assembled, Mr. Sinclair was called to the chair, and, having addressed the meeting, prayer was pronounced by Rev. Mr. Dempsey, after which, the choir did themselves much credit in the selection of a piece appropriate for the occasion.

Mr. Gough having been introduced to the audience, ascended the platform amidst the welcome reception of those present. It was my intention to have given you portions of Mr. Gough's lecture, that I had much pleasure in noting during the evening, but time will not permit me at present to prepare them for you: suffice, therefore, to say that Mr. Gough, in his usual and happy manner, entertained the audience for near two hours, and whose truths went home to every heart, and made us think what work yet remained to be done.

Time did not allow to ascertain the number that signed the pledge; but, judging from the manner that Mr. G.'s folio was detained among the crowd, I should imagine he received ample reward for his evening to St. Andrews.

The choir having again favored the audience with singing, and the benediction having been pronounced, the meeting broke up, and the same evening Mr. Gough left for Vankleek Hill and Hawkebury, en route for Bytown, where he is to lecture on the 14th inst. Before concluding, allow me to mention Mr. Dewet and other gentlemen, to whose kind attentions strangers from a distance feel much indebted.

C. B.

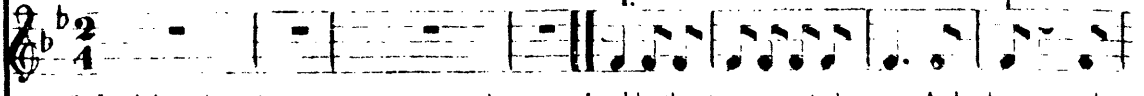
TEMPERANCE GLEE OR ANTHEM.

Tenor Solo.—Spirited and Bold.

Mus. by M. HAWLEY



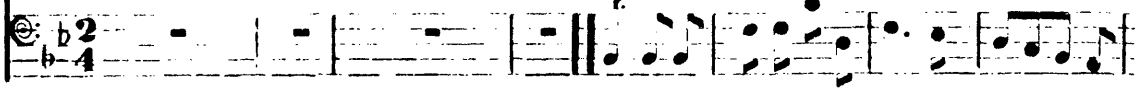
1. Now let us strike the cheer - - - ful strains! Now let us strike the cheerful strains, Tho' joys, the



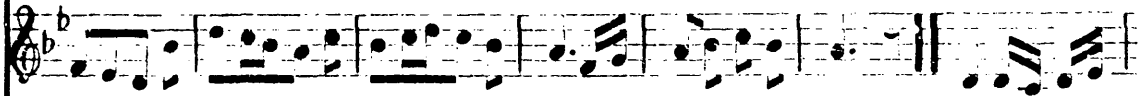
2. Loud be the strains in vir - - - tue's praise, Loud be the strains in virtue's praise, And while, and



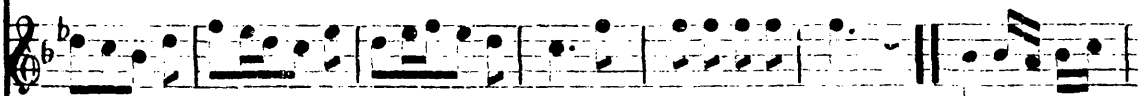
3. Soon we may see through out - - - - the land, Soon we may see throughout the land, Blessings, bless-



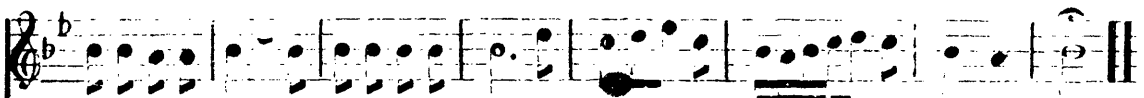
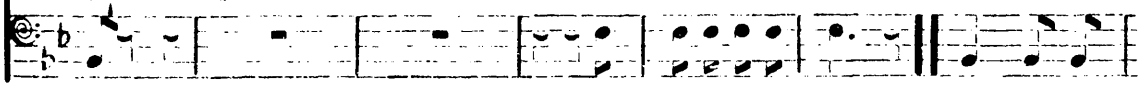
joys, the joys - - - of temp - 'rance tell The joys of temp'rance tell, Till ev - 'ry



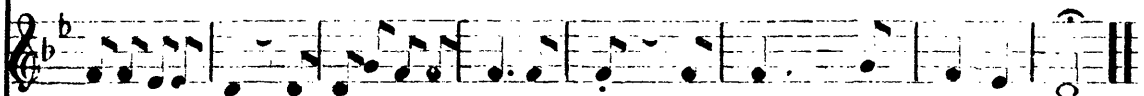
while, and while - - the notes - - pro - long, And while the notes prolong, Let thou - sands



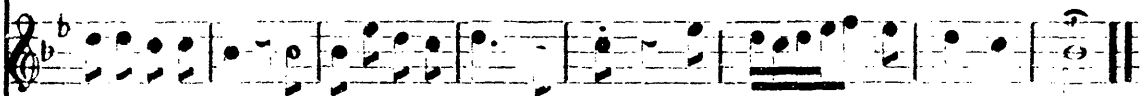
ings, - blessings - - with - out - - al - loy, Bless - ings without al - loy, Come, sign the



val ley, hill and plain, The song responsive swell, The song, - the song - - re - spon - sive swell,



turn from sinful ways, And join the happy throng, and join, and join the hap - py throng.



pledge with heart and hand, And swell the tide of joy, and swell, and swell - - - the tide of joy.



PROSPECTUS

OF THE

"CANADA TEMPERANCE ADVOCATE,"

EIGHTEENTH VOLUME.

Published Semi-Monthly, at 2s 6d per Annum, in Advance.

In penning the announcement of the *Eighteenth Volume* of the *Advocate*, we feel called upon again to thank our subscribers for their support during the past year—we have spared neither time nor money to deserve it, and would hope that we have not altogether been unsuccessful; it has been our study to keep before us the great object for which the *Advocate* was at first commenced, and from the frequent favorable notices of our contemporaries, we see cause to indulge the hope, that in this also we have not failed.

We have contracted with our paper maker to furnish a good quality of paper; and the illustrations of that interesting tale, **THE SEQUEL TO THE BOTTLE**, are now being engraved on wood for our next volume. Continued care will be exercised in the selection of good pieces of Music, and additional assistance in the Editorial department has also been secured. Under these circumstances, we hope that strenuous efforts will be made to extend our circulation, and that Subscribers will do us the justice to make their payments in advance. We hope that agents and friends, in different parts, will make it a point to canvass their different localities, not only to ascertain who are willing to continue, but also for the purpose of adding new names to our list, and communicate the result to us before the close of the present volume.

We have no change to announce in the future conduct of the *Advocate*. As heretofore, it will be the uncompromising defender of our cause, and will faithfully note its progress throughout the world, wherever the standard of temperance has been raised, as well as in these Provinces, whether that progress be effected through the instrumentality of the Rechabites, the Sons of Temperance, or the ordinary temperance societies. We have no object to gain beyond the advancement of the cause of total abstinence, and to this every other consideration shall be made to yield.

THE LITERARY DEPARTMENT

As heretofore, will be carefully selected from the best publications of the day; and well written original articles, either of prose, or poetry, will from time to time find place in its columns.

COMMERCIAL DEPARTMENT.

The above is not altogether a new feature in the *Advocate*, but in future we intend that more attention will be paid to it—and great care will be taken to furnish the farmer, and others who are interested, with a full and correct report of the market. It shall in a great measure take the place of the news department, as well as that of the births, marriages, and deaths, except those that may be sent us for insertion in our columns.

THE EDUCATIONAL AND AGRICULTURAL DEPARTMENT

Will comprise carefully selected articles of practical value, both to the parent and teacher, as well as the farmer, that our friends in the country who may wish to take but one paper, may find the *Advocate* all they want for a family paper, at a very small price.

We make this early announcement of our next volume that all may be apprized in good time, that we cannot continue to send

the *Eighteenth Volume* of the *Advocate* to any but those who make payment in advance, or send us definite orders for their paper. Hitherto, heavy loss has been incurred by sending to all previous Subscribers the succeeding volume & that order, we think the friends of the cause should not expose us to this loss.

The *Advocate* is published on the 1st and 15th of every month, at 2s 6d per annum, payable in advance. As formerly, all orders and remittances to be forwarded to JOHN C. BECKETT, Printer, No. 22, Great St. James Street, Montreal.

Canada Temperance Advocate.

MONTREAL, NOVEMBER 1, 1851.

The Quebec Morning Chronicle and the License Law.

This paper, in its issue of the 20th current, contains an extract from a review, by the *Edinburgh Scotsman* newspaper, of the late work of Dr. Guthrie, on Drunkenness, which was copied into the *Advocate* in our Number for March 15, and credits the article to the *Canada Temperance Advocate*, in such a manner as might lead some to suppose, that the sentiments which it contains are really our own. Now, we complain, that in this he has done us an injustice. Does he hold himself responsible for the opinions expressed in all the extracts which he copies from other publications? He is the less excusable for the error he has committed on this occasion, because the same number of the *Advocate* contains a short editorial notice of the review, in which, while we do justice to the ability with which Dr. Guthrie exposes the terrible evils of Intemperance, we dissent totally from the remedy which he proposes, and still more from that which is suggested by the *Scotsman*. Such being the case, the *Chronicle* had no right to credit the article to us, without explanation; and still less to bring it forward against Mr. Macdonald, in such a manner as to represent us as being at issue with Mr. M. in the honorable course he has taken. We applaud him highly for endeavoring, in his place as a Councillor, to suppress some of the numerous *grog shops* in Quebec, and it is equally surprising and painful to us that the *Chronicle* should come forward in their defence, and plead that they may be spared, at the very time when cholera is raging in the city.

The article of the *Chronicle* is as weak in logic as it is faulty in morals, and is not likely to have much influence on the public. Our readers at a distance will judge of this when we inform them that he ventures to defend *Slavery* with the same shield which he attempts to hold over the *grog system*; the same principle which leads him to condemn all legal attempts to suppress intemperance, leads him also to oppose the legal suppression of the *Slave traffic*. Whatever reception such reasoning may meet with on the South side of the line, it will only excite pity and disgust in Canada. Let Mr. Macdonald be encouraged to persevere in his laudable attempt; we are heartily with him, and we have no doubt that the victory will yet be ours.

We were of opinion that it was possible to diminish the number of taverns licensed and unlicensed, for supplying the public with the means of intemperance, by the strong arm of the law; and, we admit, that it still seems possible, and even plausible in theory, but we have come to the opinion that this is one of those cases in which we must distinguish between what is possible and what is practicable. In point of fact, no license law has ever suppressed intemperance, and we have no faith that it

over will. In Canada we have had all sorts of License Laws, and the evil has been still increasing under them all. A severe restriction law is in force at this very moment, and yet unlicensed grogeries were never more numerous than since it came into operation. The magistracy will do nothing to suppress them, and when a prosecution is raised by other parties, they generally find out some way of defeating the law, and screening the guilty; and some portion of the public press, like the *Quebec Chronicle*, will come forward, and do battle for the grogeries! These facts strongly incline us to the opinion that the Maine Law is right after all,—sound in principle, easy and effectual in practice.

The *Chronicle* indeed affirms that the Maine Law has tended to increase drunkenness, rather than otherwise. His words are: "In the States of the American Union, where the sale of spirits is prohibited by law, drunkards are more numerous than in places where the sale is tolerated." We denounce this as an unfounded slander, and we challenge our contemporary to the proof. We refer in support of our opinion to a document issued by the Mayor of Portland, which appeared in our last.

Sanatory Reform—Prevention of Accidents— Legislation on the Traffic.

For some years past these important subjects have occupied the attention of the British legislature, and have engaged the best thoughts of the wisest and most philanthropic men of our age. City and town sewerages—model lodging houses and washing houses, are among the marked social improvements of the present times, and we had with great delight the part taken in these physical enterprises, by the noble consort of Britain's noble Queen. Our pleasure would be greatly enhanced if we could perceive, from the tone of the British press generally, the enforcement of right views respecting the liquor traffic. The many unwashed of Britain's population would be more likely to secure a permanent improvement in every moral and social respect, if the liquor traffic were altogether abolished, and their inhuman drinking usages abandoned. Care of human life does certainly characterize the recent legislation of the British parliament, but the fact has not yet fixed itself on the public mind that there is more slaughter of human beings from the manufacture, sale and use of strong drink, than from all other causes combined.

In the recent legislation of Britain, there is one great principle fully established, that is the right of the legislature "to protect human life, and as far as human foresight can do it, to provide for the prevention of accidents, as well as to secure to individuals a reasonable expectation of safety in rapid locomotion. We are not aware that any person, possessing a fair share of knowledge would now call in question the right and duty of the state to interfere to prevent avarice from trifling with human interests and general happiness, but we fear that the application of the principle in relation to the liquor traffic, would by many be regarded with astonishment. But as guardians of the public health, we must insist upon it, that it is the duty of the state to abolish the liquor traffic as it is now carried on, and to declare the article contraband and unworthy of protection, fit only for destruction. It is known that bad flour and bad pork are injurious, and in Canada we have authorized inspectors of these and other things. There needs no additional evidence of the badness of alcoholic liquors. They are every where destructive to health and life. On inspection they should be branded, not as "rectified," but as polluted. Arsenic and strychnine have not done the injury nor inflicted the

misery that alcohol has done. All are poisons, rank, destructive poisons. Let them be put together in the same category, and put under the strong guards of law and the skilful apothecary. In a word, let us have the Maine law in Canada as speedily as possible. If half America is aroused to action against the traffic, we mean to aid in arousing the other half, that on this Continent there may be a glorious and universal freedom from a worse than Egyptian bondage,—an everlasting deliverance from the task-masters of the still.

To return to the parallel topics indicated at the head of this article, we may say that our attention has been recalled to them by an able article, replete with valuable information, which appeared in the last number of the *Edinburgh Review*, entitled "Fatal accidents: how far preventible." It is based on a document ordered to be printed by the House of Commons, on the 7th of May last, entitled "Return of the number and nature of the accidents, and the injuries to life and limb which have occurred on the Railways of Great Britain and Ireland, from the 1st of July to the 31st of December, 1850, together with the number of passengers conveyed during that period." Of course the document itself is chiefly statistical, but the *Review* embraces collateral subjects and a discussion of the principles that lie at the bottom of a proper legislative interference to preserve human life. We shall be excused if we adopt the principles and apply them to the subject which must, sooner or later, claim the attention of our people and our legislature. Our design is by a reference to what is doing in other places and on other subjects, to show what ought to be done in respect to the life-destroying traffic in liquor.

The reviewer says, "Among the various tests of the efficacy with which human institutions fulfil their social office, surely none can be so sensitive as the average vitality of the community. Whenever any thing in them is wrong, if it be wrong on a considerable scale, it must tend to add, with more or less remoteness, to the insecurity of human life. The promotion of all such worthy inducements to exertion as excite without exhausting the physical and mental energies,—the regulated liberty which protects without invading,—the high-toned social atmosphere in which depravity cannot live,—the external tranquillity which exempts the body from violence, and relieves the mind from anxiety,—the well-regulated monetary or commercial arrangements which save the public from fluctuations and convulsions,—the careful removal of external noxious agencies,—all these are more or less the creatures of legislation, and have an influence on vitality, in so much that where they are materially deficient, where men are tyrannical, greedy, dishonest, reckless of the safety of their fellow-men and of their own: where they wallow in moral and physical impurity, and oscillate between abject poverty and uncertain riches, we may be assured that the traces of these malign influences, if they possess any such record, will be palpably marked in their tables of mortality." The principle laid down is this,—that sound legislation on the subjects enumerated affects human vitality, and where the law is defective and men viciously selfish, the tables of mortality will evince the fearful consequences. The number of violent deaths may be calculated at 20,000 in the year in Great Britain. A "vast mass of calamity;" but how much of this is caused by legislative defects in relation to the use of alcoholic liquors, cannot be ascertained; but we may safely aver that there are thousands die annually by intemperance, not included in any parliamentary statistics of mortality, and not calculated by the *Edinburgh* or any other *Review*. It is not necessary to show how

many die, but it is, and must be admitted that multitudes die annually by means of the traffic in intoxicating drinks. It is the right and duty of the state to save life, where it can be done, and to "modify those violent jerks and oscillations of the physical world, which enap the thread of life and scatter the hopes and affections clustering round it in desolation and despair." In adjusting matters so great, the claims and interests of all are to be considered, but the apparent or ideal temporary interests of the few, are not to be considered a sufficient set off against the real and permanent interests of the many.

And it may be added that the material and physical interest of the many or one, are not worthy to be considered as of sufficient importance to counterbalance the vital and spiritual claims of but one human being. The argument of the Edinburgh reviewer, we consider as perfectly valid, in respect to the prohibition of the liquor traffic. He says, "we must set it down as an axiom that in the accomplishment of such an end," (as saving human life) money is no object; that wherever life can be directly and certainly saved, it ought to be saved by the State, at whatever cost. When Captain Hunter, the governor of New South Wales, lost his ship by putting back for a man who had fallen overboard, he vindicated himself before a court-martial by saying that he considered the life of a British Seaman of more value than any ship in his Majesty's navy; and we have always considered the remark as sound as it was humane, presuming it to be applied to circumstances where neither the national defence nor the safety of others would be endangered. *Nulla unquam de vita hominis curatio longa est.* If a human being is in risk of his life, and can possibly be saved; in case a well, for instance, has fallen in, or a building has given way, and there is one beneath who may yet be spared to breathe and live with his fellow men,—is there any wealth, or labor, or enthusiasm, that will be withheld to procure his rescue? Certainly not; and his must be a cold, callous heart, who would not join in the active enthusiasm, or who would throw any impediment in the way of those whose vigorous exertions might save the life of a fellow being. Now what is the application. Here is a distillery, sufficiently filthy of itself to breed a pestilence. Its owner, perhaps, resides some distance off in a beautiful substantial house, neatly painted with clean verandah, and silver door plate. The business in which he is engaged must surely be honorable and reputable. No, it is neither! Look around; why is that farm so miserably managed—those windows stuffed with old hats or dirty rags? This is not all; within a short period, it is known that violent or premature deaths have occurred many of them too, and because the victims partook of the horrid stuff manufactured at that still-house. At that tavern yonder, this same liquor is sold and drunk, and the village or city tables of mortality, declare that since the opening of that place, as a liquor shop, the number of deaths has greatly increased, while many fatal casualties have been traced to the traffic as their cause. Then it is the prerogative and duty of the State, to put out the fires of that distillery by force, and to close that liquor shop by legal sanction. We make these remarks with the full consciousness, that there will be in society persons foolhardy and reckless, whom no kind of legislation can benefit. They will plunge into danger, and risk their life for the gain of a penny, or for no gain. But for this very reason, because human nature is blind, and often inflated, therefore, do we argue that it is right, by direct legislation, to prevent sinful cupidity from laying a snare for the unwise, and from taking advantage of the weakness and ignorance of fallen humanity. The reviewer has touched this topic very judiciously. He says, "we must take

this gambling propensity as an innate characteristic of human nature." "So viewing it, perhaps a remedy may be found for mitigating its mischief." Now, view the liquor traffic as a "gambling propensity," what other view more favorable can be taken of it? It is a speculation on the property and lives of the careless and unthinking majority. What "remedy may be found for mitigating its mischief?" The experience of the past and the present state of the question unequivocally decide that there is but one method—prohibit the traffic under severe penalties.

Another principle is brought out by the Edinburgh reviewer in considering the phenomena of vital statistics,—it is this, "those calamities which are to individuals matter of chance are to the public matter of cause and effect." No principle more demonstrable as to the liquor business,—death and ruin invariably accompany it. "If there be in existence throughout the country a certain number of agencies of destruction, A, B, and C, may calculate on escaping them, but a determinate number of the community must suffer. Thus the question, so far as the public at large are concerned, is no longer one of uncertainty, but of ascertained results. The State can enumerate its dead and wounded from any particular cause of calamity. It can then balance the loss by death and injury against the expense of removing the cause, and calculate whether it shall incur that expense." Then we say to the State—hasten to construct this necessary balance sheet, and it will be seen that while the abolition of the traffic may cost a penny, its continuance with attempts to regulate it, will always cost a pound, and thus it will cost less to save lives than it now costs to destroy them. The State or the public pay a heavy bill for the melancholy privilege of burying the unhappy dead, who were victims of a shortsighted policy and inconsistent legislation, to say nothing of collateral expenses. It is well said "that the lives of fifteen hundred people are not to be risked to save the expense of keeping a guard at a tunnel's mouth." Certainly not, but as if under some fatal hallucination, our legislation on the liquor traffic, risks the lives of thousands, at a heavy state expense, while the cost of the "guard" so to speak, would avoid most of the risk and save most of the expense.

On the subject of defence against railway accidents the reviewer says:—"It would, we think, have been a good rule from the commencement, and one of which the cost would have been well repaid to the public in its sense of security and ease of mind, had all railways been, as it were, hermetically sealed, so as to render trespassing in them next to impossible." A very wise suggestion, and exactly suited to our argument against legalizing the rum traffic. Instead of legally authorizing the trespass, fix the seal "hermetically," and let him who breaks it and opens the way for trespass, and wrong and death, let him, we say bear the consequences, as they shall be legally enforced for the protection of the public. The principle on which we have insisted, has been acted on, according to the progress of civilization. Legislation establishes the principle as right. Its application to the liquor business cannot fail to be perceived by all thoughtful persons, and we shall feel it a duty faithfully to maintain, that it is the right of the State to prohibit a business that has ever been a curse to the human race. We urge this subject on the attention of all temperance associations. Let it be fully discussed. Much darkness yet prevails. But the light must ultimately if not speedily illumine our country. We must conclude this article by adding the last paragraph, from the valuable paper in the Edinburgh Review. Considerate persons will easily discern wherein it is applicable to the subject before us. "There is one consolation on looking back to the series of defects, to which we have thought it necessary to

draw a desultory attention; it is that we are on the way forward. A time, not quite forgotten, existed when, for the continuance of slavery and the slave trade, it was considered a sufficient argument in this country,—and it still is in some others,—that on these conditions only could sugar, tobacco, and cotton be produced at an eminently remunerating price,—that this could not be accomplished with free labor; in short, that the 'practice paid.' To risk the lives and limbs of human beings for profitable or economically conducted operations, is but a modification of the same principle, a modification which, thanks to our ever advancing civilization, is fast dwindling away. The more scrupulously we abstain from tampering with freedom of Trade, properly understood, the more fully are we entitled to insist on the observance of every condition necessary to the protection of the life or health, or morality of the public. If these conditions cannot be complied with, without enlarging the law of criminal omissions and enforcing a severer superintendence over rash and negligent offences in the performance of otherwise lawful acts, there can be no question of the course which a good citizen and a public-spirited legislature should pursue: *Odor lucri exie-qualibet non est bonus.*"

Railroad Celebrations.

Events of this kind have been of frequent occurrence lately.—The St. John's road extended to Rease's Point—the commencement of the Lachine extension to Plattsburg—and the Boston Jubilee, have all occupied more or less of public attention. More recently, an additional portion of the St. Lawrence and Atlantic road has been opened to the public, and now, in about four hours, passengers may leave Montreal and arrive at Melbourne. Of this last celebration, the daily papers contain a full account, and we deeply regret to find that the parties who made arrangements for the day's festivities could not omit the article of intoxicating drinks. At the entertainment given by the Directors, toasts were offered in due form, and we are loath to believe what the *Gazette* reports. That paper states that "the Queen" was drunk—"Prince Albert and the Royal Family" were drunk—"the Governor-General" was drunk—"the Provincial Administration" were drunk—and "the Sister Colonies" were "drunk with all the honors." We must leave to Mr. Gough, or Dr. Jewett, the task of delineating the honors of being drunk—perhaps Mr. Ferris meant to say "with all the horrors." The next paragraph of the *Gazette's* report affects us seriously. Every body has heard of the Maine law, and the abolition of the liquor traffic in that flourishing State, and yet "the Sister Company in Maine" was drunk. That "the Railroads in Canada" should be drunk, does not surprise us. That toast was responded to by the Hon. John Molson, who reciprocated the friendly sentiments of Mr. Galt, who had responded to the proposition to intoxicate Maine. The most painful part of our duty is yet to be performed. We have attachments and sympathies for Montreal which we have no desire to conceal. But we are bound to tell the truth, even to the confession of sin. "The Mayor, Corporation, and Citizens of Montreal" were drunk, or it was proposed to have them "drunk,"—for certain we are that some of them did not drink at all. By this time, the reader might expect an uproarious burst of bacchanalian merriment, but in answer to a proposition to have the Vice-President and Directors drunk, a gentleman humorously remarked that they were fairly "out of the woods"—so, being in the civilized townships, all was quiet, and the party returned to Montreal, we hope not to be drunk again.

Seriously, we are ashamed of this drinking part of our public entertainments and railroad celebrations. A "fusilade from champagne bottles" may "enliven" some people, but the example of so many respectable persons indulging in a vicious habit, must produce immoral results.

Another great railroad was opened a short time ago. We allude to the Hudson River Railroad, from New York to Albany. Dr. Peck, the editor of the *Christian Advocate and Journal*, was among the invited guests. He gives a very interesting account of the festivity, but expresses himself in a frank and earnest manner respecting the toasting and drinking which took place.—We give the following remarks, and would rejoice if they were not appropriate to similar occasions in Canada, and if there were no necessity for adopting his language of censure. Dr. Peck says:

"As to the toasts, we turned our back upon them—not out of disrespect to the persons or things complimented in them—but from horror of the manner in which they were drunk by a large number. Wine was used in abundance, and, from what we saw, we would judge something stronger. Of course, we soon took ourselves away, and sought the open air, where we found a company of choice friends, who had done the same, with whom we had a right clever time in conversation on the return passage.

"It is, with us, a serious question, why our men of influence will follow up the outrageous, immoral, and ruinous practice, upon such occasions, of providing the means of bacchanalian revelry, and lay temptations before the unwary, to form or indulge habits of intemperance. The same men who glorify 'FATHER MATHEW' as a public benefactor, for propagating the principles of total abstinence, will drink champagne until they know not whether their heads are upon their shoulders, or fifty feet in the air! or, if they drink no intoxicating liquor themselves, they provide it, and others drink it, and become mad. Upon this occasion, two melancholy instances came under our observation. One was a young man led off by a friend, who passed through the crowd, strewing the contents of his stomach along the way; and the other was another young man, genteelly dressed, completely crazed, passing along by the cars, shaking hands with those who were seated inside, through the window, uttering all sorts of foolishness, while dozens who witnessed the scene were giving vent to their sentiments and feelings in bursts of uproarious laughter.

"The reader may be sure that we make this record with unforgotten sorrow. We would gladly draw a veil over this part of the scene, if our conscience would allow us, but it will not."

Under the same impressions of conscience and duty we have remonstrated. If we are not misinformed, (and our testimony is trustworthy,) after the visiting party left, there were sad scenes of drunkenness in Richmond and Melbourne. Not worse, perhaps, than has often occurred there, but if there was sobriety at any time, it should have been on the day when, through the goodness of Providence, a great public work was opened for the general accommodation, and for the development of the resources of the country. Had the example of the Directors and guests been such as we could commend, we are fully persuaded that the influence on the population would have been highly beneficial. As it is, an impression is left unfavorable to morality, while moral and religious people are painfully convinced that more frequent and easy intercourse with Montreal cannot improve the habits of the Eastern Townships' people, if what they have seen is a fair specimen of metropolitan life. Thank God, it is not altogether so; and we trust, ere long, our temperance friends will avail themselves of the railroad facilities to visit the townships, and sow the seed of truth, as well as prove that men, and women, too, can be happy without a "fusilade" of champagne bottles.

Small Streams from Temperance Springs.

Several Canadian journals have written approvingly of the Maine law, and the abolition of the traffic. We mention parti-

cularly the *Middlesex Prototype* and the *St. Catherine's Journal*. We are not yet in a position to act decisively on this great question. The elections are too near, and parties are already selecting their candidates, not with much reference to the Temperance cause, we fear. We write not discouragingly, but temperance men must organize, and act together, or we cannot succeed. We need to consult together." Such is the title of a good article in the *New York Reformer*, which we here annex:—

It is customary for all organized bodies, political, religious, secular, educational, or of a general reformatory character, to meet together annually or oftener, for deliberation and counsel. This is necessary to a general understanding of the purposes and plans of each other, to reconcile and systemize variant notions and secure unity of design and harmony of action. Without such a comparison of views and thoughts, without securing homogeneous plans and oneness of execution, no measures of any great public importance were ever carried forward.—It concentrates and diffuses, combines and multiplies, directs and energises the efforts of all.

The friends of Temperance have for many years been accustomed to assemble together for this purpose. The time usually selected for such meetings has been in the winter season, after the Legislature has been some time in session. The meetings have been held, therefore, mainly for the purpose of directing the attention of the Legislature to the great evils of intemperance, adopting some method of securing a public expression, by means of petitions and resolutions, and then leaving the matter for the Legislature to act as it sees fit. It is not worth while now to comment on the slow progress we have made by this mode of operations. We desire simply to make this the occasion of suggesting, whether it would not be well to change this course of things, hold our meetings of deliberation earlier in the year, give our views and sentiments expression and publicity, while our representatives for the coming winter are among us in the humble attitude of citizens. Would not the spirit of our reform, the truths we might express, the action we might take, be more likely to be imbibed and regarded by our servants, while in our midst, than to wait till they reach Albany, and place themselves under the guidance of a political regency there? It seems to us they would. The method of holding our meetings of deliberation after the Legislature has been chosen and commenced its session, often finds us in the disagreeable predicament of petitioning representatives whom we know will turn a deaf ear to our prayers; leaving us no opportunity to rectify the mistake by giving our votes and influence at the polls for better men. By holding our meetings earlier, we may put ourselves in a position to enforce our precepts. The proverb, that "the rod and reproof give wisdom," is as truthful in this as in any other department of life.

We, therefore, earnestly enquire if it would not be well to hold a deliberate mass meeting of the friends of temperance and general reform, at as early a day as can conveniently be notified?

We shall be glad to see the day when we can have mass meetings for the specific purpose of destroying the traffic in rum. We have much to do, and dare not think of folding our arms yet. From the *Fountain and Journal of Maine*, we copy the following animating and necessary words of caution and advice. Our contemporary says, "Don't fold your arms yet," and from that as a text thus discourses:—

Our friends must keep moving. It will never do to stand quietly by, saying, "Well, we've got our law—just what we wanted—it will use the rum trade up in less than no time." It is no such thing. The law will not use up the traffic, unless Temperance men execute. And it must be executed everywhere. It will save our fathers, brothers, sons, and friends from drunkards' graves; it will clothe the naked, feed the hungry, and close the fountain-head of nine tenths of the misery and destitution in our midst; it will save nine tenths of our taxes; it will obliterate a fruitful source of disease—mental and physical; make our prisons almost useless; improve the state of our agricultural, commercial, manufacturing, and monetary interests; and in short bring a train of blessings commensurate with the annihilation of the greatest curse that ever shed its blighting and devastating influence over the world.

But we must not stop with the execution of the law. The work will be just begun. We must talk temperance, and preach temperance, and act temperance, if we would bring all into the fold, or have our motives rightly appreciated by those who now look coldly, perhaps bitterly, on our movements. We must show them that we have the good of our fellows at heart. We must avoid all harsh measures in the application of the law, that would betray a vindictive spirit; and yet we must be firm in the punishment of the guilty. And we must be united. No sectarian or partizan feelings or local prejudice, should cripple our energies, remembering that this is "the cause of all mankind," and that all may here work together for humanity.

Have we not every reason for encouragement, in the progress of public opinion? Let the "too fast and too far" croakers compare the state of Temperance opinion now with what it was even half a dozen years ago, by the papers of that time, or by any other available means, and they will find that instead of our being "too fast and too far," that they are *too slow and too far behind*. They pretend to say the present law is ahead of public opinion. It isn't a whit—except with rum-sellers and their special sympathizers, who will grumble at any thing but a steady, unchecked stream of rum, from the spigot to the mouths of all who like "a drop." That law is the very embodiment of public opinion in this State, and would be sustained at the polls by a majority of thousands. It is just what was wanted to keep up with the spirit of the times, and check the growing boldness of the seller. Shakespeare hit the nail on the head, when he said:

"We must not make a scarecrow of the law,
Setting it up to fright the birds of prey,
And let it keep one shape, till custom make it
Their perch, and not their terror."

The *New York Organ* has frequently been commended by us,—it generally contains something that we should like to copy, but have not always room. Such, however, are the dangers of a corrupt press, and the excellency of the *Organ's* remarks on that is such, that we cheerfully insert the following, in the hope that these remarks may guard some of our readers from the evils of corrupt literature:

BEWARE OF CORRUPT PAPERS.—Somebody has remarked that if a paper or magazine, inculcating false opinions or corrupt practices, be permitted to enter any dwelling regularly for any considerable time, it will most certainly contaminate, more or less, the minds of those who have read it. There can be no doubt of the justice of this remark. Can one take fire into his bosom and not be burned? Can one take pitch into his hands and not be defiled?

And yet apparent as is the danger from the quarter indicated, it is but too evident that in order to make a paper popular with our moral communities it is generally found expedient to dash its columns pretty liberally with sentiments and ideas of worse than doubtful character. A paper without a single snappy joke or anecdote, with no scandal, no exaggeration, no falsehood, would be voted a dull affair by many who consider their morality unimpeachable.

For a paper to venture habitually to treat in a serious spirit of the duties of life, which we owe one to another, would be to run a great risk of being regarded as a solemn bore. It must trifle and joke, it must rattle off a pound of nonsense for every ounce of sober truth, or it will not take, even with people who profess great respect for morals and religion. This is a sad picture, and is worth looking after. We certainly do not think a paper should be made up of sermons in a sermonizing style, but we should like to be well assured that our family paper would contain nothing that was too impure even for the pulpit. We think nothing can be too pure that is destined to be received by our children's minds and enter into the formation of their principles and characters. We shall be glad to have it presented in an agreeable, captivating style, because it will then more effectually fasten upon their memories. But we should take great care not to admit to intimacy with our families, a corrupt and corrupting visitor in the form of a periodical, however pleasant and fascinating in style and manner. The more fascinating the manner the worse it is for the family, if its morals are unsound.

Parents cannot be too circumspect in guarding their children against debasing, corrupting papers. Large numbers of such papers are circulated. Many parents care for nothing but to see their families pleased, without inquiring what it is that pleases them. Meanwhile principles may be taking root in their children's hearts which will bring forth, ere they are aware of danger, the fruits of vice, licentiousness, shame and misery.

Notices Respecting Contemporaries.

The Christian Guardian (Toronto) has just commenced its twenty-third volume. It is much enlarged, and has always been well printed. The *Guardian* is the official paper of the Wesleyan Conference, and we are happy to perceive a portion of space devoted to temperance. On the subject of using liquor on public occasions, the Editor has spoken out clearly. We gladly subjoin his remarks.—Referring to the proceedings which took place on the occasion of commencing the road between Ontario and Lake Simcoe, the Editor says:—

"We observed with regret, that amongst the articles provided for the occasion were some bottles of ardent spirits, or wine. It seems somewhat strange that those persons who are so enterprising in forwarding the improvements of the age, cannot see the impropriety of countenancing and encouraging the use of an article which is the monster curse of every country and community where it is used. And although we are not aware that the article referred to was used on the occasion, yet its presence then and there may be regarded as an index of the tastes of at least some of those who had the arrangement of the ceremonies. It is stated in the account given of the ball, that "Champagne flowed freely." Very likely that—for when persons in the form of human beings expel common sense from their brains, something else will be used to fill a vacuum somewhere else. And the chief officer of our Province there to grace such a scene!!

It may be regarded as presumption and disloyalty in us thus to speak; but we are constrained to utter our unqualified condemnation of the drinking customs of the day, whoever may be the actors in such scenes."

The Athenaeum—(Halifax, N. S.) is respectfully informed that our Editorials, however short, cost something. "Another voice from the Bench" in the No. of Oct. 1st, had no credit.

The Witness—(Montreal) is a very valuable family paper, worthy of a large circulation. Recently the Editor has done good service to the temperance cause, by giving a fair exposition of the Saratoga Convention and various legislative movements against the traffic. In the issue of Oct. 20th, we find the following paragraph, respecting the state of feeling in Canada.

"We are surprised that the Maine Law has hitherto attracted so little attention in Canada, even from the papers engaged in the temperance cause; but we are so satisfied of its importance that we mean to continue to draw attention to it, and advocate its principles, though we should do so single-handed; nor do we despair of seeing it substantially introduced into Canada, instead of the miserable abortions about which our temperance men have hitherto been debating and petitioning."

There is too much truth in the above remarks. Perhaps, Temperance papers have been remiss. But we do not feel guilty of omission, in relation to the Maine Law, or in opposing the license system. We fear our contemporary has not read the *Temperance Advocate* lately, or he would not suspect the possibility of being "single handed."

P. S.—The *Witness*, of Oct. 27, excepts the *Temperance Advocate* from censure; and we beg now to refer him and others to the leading article of our present issue, as giving an exposition of our principles.

* *The National Temperance Magazine*.—(Philadelphia) edited by R. M. Frost, has not been received by us since February last. It was well worthy of support, and we beg to enquire whether it is still published, or why we have not received it regularly.

The Scottish Temperance Review.—(Glasgow, 30 Enoch Square) for October, is before us, containing its usual supply of sterling, useful reading. We have frequently shown our estimate of this monthly, by copious quotations from its pages.

The National Temperance Chronicle.—(London) for October has come to hand. The original and selected matter are both good, and the whole very cheap.

The Bristol Temperance Herald.—(Bristol England) is another of those cheap periodicals, which are doing so much to spread sound knowledge throughout the old country. The *Herald* is published under the superintendence of the committee of the Bristol Total Abstinence Society, and is designed for circulation in the West of England and South Wales.

Anniversaries, Demonstrations, &c.

Burford, C. W.—From the *Woodstock American* we learn that the ladies of Burford gave their promised Pic-Nic to the Sons and Cadets of Temperance, in the beautiful oak grove, South of Kirby's Hotel. The preparations for the festival were excellent, and although at the risk of using a hackneyed phrase, we must say that the tables were covered with such a profusion of the good things of this life as is seldom to be met with. The Woodstock Band had kindly consented to be present on the occasion, and arrived about 2 o'clock, p. m. A few minutes afterwards, the Cadets made their appearance in the distance, decorated with the regalia of their order. The band went forth to meet them, formed in musical order and marched at their head to the festive board, playing an appropriate tune. About 400 then sat down to the repast, while many who arrived late had to wait for the spreading of a second table. Addresses were delivered on the occasion by Mr. L. D. Marks, W. P. of the Division, Dr. Wallworth, and the Rev. Messrs. Coker, Betsell, W. Ryerson, Hay, Winterbottom and Vincent. Lawrence Daniels, Esq., supported by Colonel Whitehead, attended to the orders of the day and introduced the several speakers to the audience. The band played several pieces of music, admirably, and we are sure its members must consider that their services, on the occasion, were duly appreciated from the fact that they received the thanks of the ladies of Burford, through the President, after the entertainment was concluded.

Elora, C. W.—The first anniversary of the Elora Division of the Sons of Temperance was celebrated last month, and the Festival went off with much eclat. The Guelph and Fergus Divisions were present, together with a number of Cadets, making together a large assemblage. After partaking of a *dejeuner* at Elora, a procession was formed, and proceeded to Salem, where a large room on the premises of S. W. Siler, Esq., had been fitted up and ornamented with evergreens, for the occasion. Refreshments having been served, the Chair was taken by Geo. Pine, Esq., of the *Herald*, and the audience was addressed by the Rev. J. J. Brane, J. Waldron, G. Goodson, J. C. McGregor, and others. At the commencement of the intellectual part of the proceedings, a handsome Bible and Cushion were presented to the Elora Division, by the ladies of the Elora and Salem Total Abstinence Society. The greatest harmony and good feeling prevailed on the occasion.

The above brief statement we cut from the *Guelph Advertiser*, but the *Herald* of that town contained a very full account of the proceedings and speeches. The local papers may do a great amount of good in this way, and we shall take occasion to commend such as do so. The *Herald* is a well-conducted paper, but we should like it better if it did not advertise wine and liquor.

New York City.—The two or three items of intelligence given below, we copy from the *New York Tribune*. The formation of "Alliances" is rendered necessary by the present position of political and other parties. The final movements of Father Mathew on this side the Atlantic will also be read with interest:—

The organization of "Temperance Alliances" is going forward energetically in the various Wards. Their object is to procure

the election of temperance men to the many offices to be filled at the ensuing election. "Patriotic Alliances" are also being formed with a special view to rescue the City from the corruption by which its affairs are ruled, irrespective of party, including, of course, the influence of rums and rowdies. It is not very likely that either of these organizations will be felt very much at this election, but if kept up, they may become powerful hereafter.

Rev. J. Blackmer, Secretary of the City Temperance Alliance, while addressing a large audience at Beckman-street, on Sunday afternoon, was brutally attacked by a couple of rum-rowdies.—They were marched off to the Tombs in double quick time.

Father Mathew is actively employed the remaining days of his stay in this country in the work to which he has devoted himself. A few days since he visited the City Prison and addressed the persons there confined, administering the Temperance pledge to such as would receive it. He has also visited Ward's Island, and inspected the building for the temporary accommodation of helpless and destitute emigrants. He there found many persons he had known in Ireland. On Wednesday he made a visit to the establishment for pauper children on Randall's Island, accompanied by the President of the Governors of the Alms House. He addressed the children, by whom he was received with enthusiasm. He has administered the pledge to 500,000 persons in the United States, and to 10,000 during his present brief stay in this city.

London, C. W.—The Cadets of Temperance held their first anniversary on Friday the 17th ult., in the hall of the Mechanics' Institute. The meeting was one of thrilling interest, of which a full report is given by the editor of the *Prototype*. Success to the young knights of London.

OUR PROSPECTUS FOR 1852.

In another column the prospectus of the *Canada Temperance Advocate* for the ensuing year will be found. We direct attention thereto at the present time with an earnest hope that our unabated desire to aid the temperance reformation, and promote the intellectual improvement of the people of Canada, may meet with a cordial response on the part of all our old friends and many new ones. We thus write because a more than usually deep persuasion rests upon our mind that we are on the eve of great events affecting the morals and happiness of Canada. In sustaining the *Advocate* we have no personal ends to serve—the character of the undertaking is unselfish and patriotic, as every one must consider who will reflect on the quantity of useful matter furnished at so very low a price. It is necessary, however, that we should explicitly set forth the terms of the paper for the succeeding volume. The club system is acknowledged to be the best and safest for all parties, and substantially we are compelled to adopt this plan for the future. We say *compelled*, because in such a country as Canada, where the population are continually moving from place to place, and where other changes are frequently occurring, it is impossible for us to know certainly whether it will be right to send our paper to certain parties or not. Let it be remembered, therefore, that for the year 1852, the *Advocate* will be sent only to those who pay in advance; or who, through one of our agents, or personally, send an order direct to the office. The number of our agents, (a list of whom we shall publish in our next,) is so great, and the postal arrangements of our country are now so very advantageous, that the terms suggested can very readily be complied with. We ask then a cheerful and ready concurrence with our plan for the diffusion of a sound and cheap temperance paper.

The Medical Profession

It will not be denied that the great numbers of learned persons who constitute the Medical Profession, are capable of exerting a powerful influence on community, especially on subjects that relate to the physical welfare of mankind. They have many opportunities, by education and experience, of judging of the effects

produced on the human system by the use of certain kinds of food and drink. They are, we believe, universally of opinion that alcoholic drinks are not beneficial, but hurtful, as a beverage to persons in health. Many of the Medical Profession have long been fast and firm friends of the Temperance Reformation, but alas! many stand aloof from the enterprise, and some of these are found by their practices to exert a baneful influence on the social habits of a very large and respectable portion of the population. It is very desirable that all medical gentlemen should be invited to co-operate with us in the effort to rid the country of a great, we trust not growing, evil. For the benefit of medical readers, we have copied from the *Scottish Temperance Review* a valuable article, headed "Precept and Example, Medical Light and Moral Darkness," which we earnestly commend to their attention. We have added also from the same periodical a very able letter of Dr. Mair's, of Cork, and trust that the personal and study of these will be attended with benefit. Dr. Mair refers to Dr. Carpenter's admirable treatise on alcoholic drinks, and recommends its circulation among the profession. That work is truly a professional one—written in a masterly and scientific manner; and we certainly wish that some means were devised of placing a copy in the hands of every Canadian physician. A Philadelphia house has published an American edition. We obtained one copy from B. Dawson, Montreal, but we dare say it could be had through any of the booksellers.

I. O. of R.

At the last Quarterly Meeting of Samaritan Tent, I. O. of R., the following members were elected Office-Bearers for the ensuing Quarter:—

Shepherd, George Wilson,	R. S. Thomas Wallace,
P. C. R., Robert Gean,	F. S. James Simpson,
C. R., James Foot,	Treasurer, John Campbell,
D. R., Daniel Landers,	Lev. te, John Moore.

We are glad to learn that this Tent is zealously promoting the objects of its organization—total abstinence from intoxicating drinks, and weekly benefits to sick members.

During the last two quarters we understand that the initiations have been most encouraging, and that not a single demand has been made for sick benefit. The health of the brethren has been singularly good, illustrating very clearly the advantages of teetotalism, to the individual and the community.—*Com.*

To Correspondents.

We thank "T. W.," of Toronto, for his communication, in answer to a pamphlet entitled "Structures on the Remarks of the Rev. J. Reid, in his pamphlet in favor of a Temperance Society." We would thank our correspondent for a copy of the pamphlet, referred to, as we have not seen it; in the meantime we defer his communication.

(To the Editor of the *Canada Temperance Advocate*)

Eagle Hotel, (Duclos,) Montreal.
Having occasion to visit the city, together with several ladies and gentlemen from the Eastern Townships, via the St. Lawrence and Atlantic Railroad, I took the opportunity of quartering at Duclos', and advised my fellow travellers to do the same. It was always a quiet, respectable house, and now on temperance principles is a credit to any city, and ought to be supported by all persons who love temperance, peace, and retirement. All the company were well pleased with the house; and I was much gratified to find the tables full, and understood from Mr. Duclos that the beds were generally occupied. My earnest desire is, as a friend of the good cause, that this temperance house and its enterprising proprietor, may prosper abundantly.

WILLIAM SCOTT,
Melbourne, C. E.

MARRIAGES.

Montreal—21st ult. by the Rev. Wm Taylor, D. D. Samuel B B Carson, Esq. to Miss Isabelle Reston, M. Arthur, both of Godmanchester.
Melbourne, C. E.—23rd ult. by Rev. William Scott, Mr. Tobias Lyster to Miss Mary Lyster, both of the Township of Durham.
Pickering—1st ult. by Rev. B. L. Tucker, Mr. Robert Smith, junior, to Miss Mary Davis, of the township of Renfrew.

DEATHS.

Montreal—26th ult. to Mrs. S. O. of Mr. Charles B. H. G. on the 24th inst.
Quebec—18th ult. Andrew Mitchell, last of the name of Tain, Scot and and for many years a respectable resident of Quebec, aged 65 years.

GLENFIELD PATENT STARCH.

Now used in the Royal Laundry.

THE Ladies are respectfully requested to make a trial of the GLENFIELD PATENT DOUBLE REFINED STARCH, which for domestic use now stands unrivalled.

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Mr. Wotherpoon, 40, Dunlop Street, Glasgow.—The Glenfield Patent Powder Starch has now been used for some time in that Department of the Royal Laundry where all the Finest Goods are finished for her Majesty, Prince Albert, and the Royal Family, and I have much pleasure in informing you that it has given the highest satisfaction

M. WEAH,
Laundress to Her Majesty.

Royal Laundry,
Richmond, near London, May, 1851.

Copy of Testimonial from the Lady of W. Chambers, Esq., Glenormiston, one of the Publishers of "Chambers' Edinburgh Journal"

Glenormiston, Dec 24, 1850.—Mrs. Chambers offers her best thanks to Mr. Wotherpoon for a package of Glenfield Patent Starch; and begs to say that her Laundress, after 12 months' experience, considers this species of Starch by far the best she has ever used.

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Sole Agent for Canada,

ALEXANDER WALKER,
226½, St. Paul Street, Montreal.

June 23.

SONS OF TEMPERANCE.

THE Subscribers beg to intimate to intending purchasers, that they will have for Sale, at Wilson's Hotel, Brockville, during the meeting of the GRAND DIVISION in October, a full assortment of G. D. REGALIA, and S. of T. and D. G. W. P. EMBLEMS; also CADETS OFFICERS' REGALIA, SASHES, &c.

Time will be given on Cadets Regalia and Sashes if desired.

P. T. WARE & Co.

Hamilton, Sep. 26, 1851.

TEMPERANCE HOUSE,

Crook's Rapids, C.W.,

ON THE ROAD BETWEEN PERY AND NORWOOD,

BY JOHN DRISCOLL.

Good accommodation for Travellers. N.B.—Good Yard and Stabling.

TEMPERANCE HOTEL.

THE PROPRIETOR of the EAGLE HOTEL, takes the opportunity of informing his Friends, Customers, and Public, that he is determined to OPEN a TEMPERANCE HOTEL, on the FIRST of MAY next, where all ACCOMMODATIONS will be afforded his Customers that ever has been before, except *Strong Drink*. He trusts that he shall not lose his Old Friends and Customers by the move; but that he shall gain Customers by the Temperance People who visit this city for pleasure or business—as he is determined to have his House kept *better* than it ever was before.

FRANCIS DUCLOS.

Montreal, April 14, 1851.

THIRD ANNUAL FALL SALE

OF

FRUIT & ORNAMENTAL TREES & SHRUBS,

ON ACCOUNT OF JAMES DOUGALL,

Of Windsor (formerly Rosebank) Nursery.

ON FRIDAY, the 7th November, will be Sold, at the Subscriber's Office, the following assortment, each kind comprising the choicest named sorts, viz:—

1500	Summer, Autumn, and Winter Apples
170	Standard Pears
250	Dwarf do on Quince Stocks
90	Standard and Dwarf Cherries
300	Gooseberry and Currant Bushes
600	Raspberry do
40	Weeping Willows
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—TOGETHER WITH,—

Scarlet and White Thorns, Lilacs in variety, Corchorus, Spruces various, Honeysuckles do, Roses do, Peonies do, Altheas do, and other Shrubs and Plants.

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Terms—Cash.

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JOHN LEMING,

Oct. 30.

Auctioneer.

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Chatham, C.W., April 30, 1851.

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