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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. XVIII.]

MONTREAL, JANUARY 15, 1852.

No. 2

The Pledge.—Chapter II.

Mr. Arlington, the person to whose good offices James Latimer was indebted for the interview with his father, as just related, was not the man to lift a poor human being out of the mire and filth of moral pollution, inspired by a momentary impulse, and then let him fall again, to sink deeper than before. No. Benevolence, with him, sprang from a religious principle. He was one of those temperate men who act not from mere enthusiasm, but from a deeply-grounded and ever-living desire to benefit mankind.

When James left the building where he had witnessed the death of his father, he was not permitted to wander away and be left to himself again, with all his evil desires and appetites struggling to regain their mastery over him.

"What are you going to do now, my young friend?" asked Mr. Arlington, as they walked away from the hospital.

"Going to do?" The question had not of itself occurred to James, and he was unprepared to answer it.

"Yes. Are you engaged in any kind of employment?"

"No. I can't get anything to do?"

"What can you do?" asked Mr. Arlington.

"Do?"

"Yes. Have you a trade?"

"No, sir."

"What have you done since you were in New York?"

"I've kept bar."

Mr. Arlington shook his head.

"How old are you?" he asked.

"Nineteen."

"Not too late, yet, to learn an honest trade, if you are willing to do so."

"I am willing to do any thing," replied James, "rather than lead the wretched life I have known in this city."

"You must go home with me," said Mr. Arlington, after thinking a little while, "and we will talk this matter all over, and determine what is best to be done."

James looked down at his miserable apparel, and then shook his head.

"Why not?" asked this kind friend.

"I am not fit to go into a decent person's house."

Mr. Arlington understood, very well, that clean and decent apparel was absolutely necessary for James as a means of sustaining him in the sudden and good resolutions he had formed. He knew that even his pledge would not hold him up, if his person remained filthy and his garments unclean. And he felt it to be as much a duty to supply this absolute want, as to take the initiative step in his reformation. He therefore provided him with an entire new suit of coarse, but good clothing; and then took him to a public bath-house that he might thoroughly cleanse his person. After this he introduced him into his own family and kept a watchful eye over him for a few days. During this time James was employed about the shop; but Mr. Arlington was careful not to send him out upon errands, except occasionally, for fear that he might fall in with some of his old companions and be led off by them. One morning, after James had been with him for about a week, Mr. Arlington said—

"It is not too late for you to learn a trade, and I think you had better set about it immediately. There is nothing like regular employment to sustain the mind in its good resolutions. Besides, you will soon be a man, and must then have the ability to support yourself. I have an old friend in Newark, New Jersey,

who is a very kind man. He carries on the cabinet-making business, and, I know, wants an apprentice. If I give you a letter to him, he will take you. What do you think of this?"

"I am ready to go, sir," was James' prompt reply.

"Very well. To night I will write a letter to my friend, Mr Seymour, and you can start for Newark in the boat to-morrow morning. You will have a good place, and be removed from the temptations of a great city like this."

Gladly did James Latimer embrace this opportunity to get away from the city and obtain a good place. Since he had taken the pledge, and been introduced among pure-minded, virtuous and intelligent persons, his mind had felt an earnest desire to become as good and as respectable as those around him. The offer of so good a place as Mr. Arlington represented the one to which he was going, to be, and the prospect of acquiring an honest and profitable trade, elevated the spirits of the young man, and made him feel happier than he had ever been since that first innocent period of childhood, ere the bottle came in with its companions, sin and misery.

Mr. Arlington accompanied James to the boat on the next day, and after paying his passage to Newark, most earnestly and affectionately admonished him not to forget the pledge he had taken, nor to lose sight, for a moment, of the fact, that if he would continue steadily to look up, he would certainly rise into respectability, and become a prosperous and happy man. James promised every thing, and parted with his benefactor with tears in his eyes.

It was a bright and beautiful day, and as the boat went rushing through the sparkling water, James experienced a sense of exhilaration and buoyancy that excited his wonder. He felt like a new being. True purposes, and the effort to act from these purposes, introduced him into a new and purer spiritual association. Passion, evil lust, and debasing appetite, were at rest, and right thoughts and feelings were ruling in his mind.

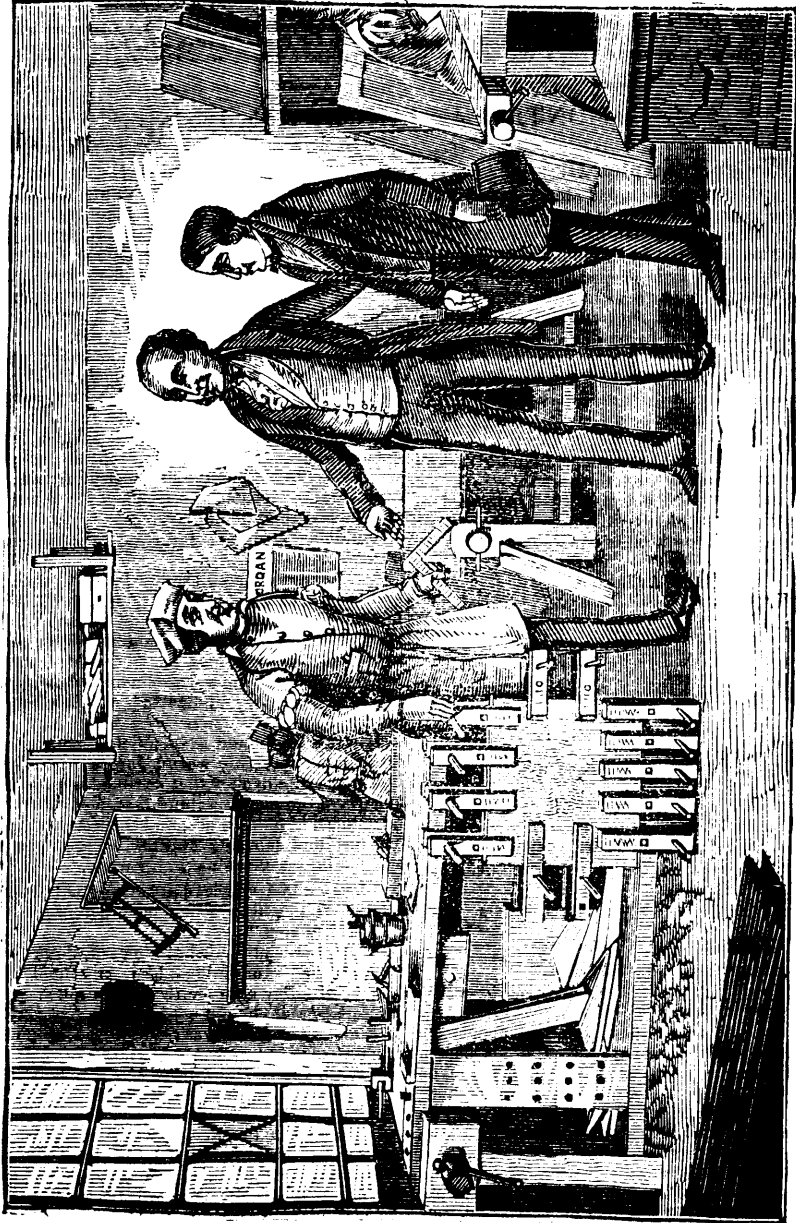
"I can and I will lead a better life," he said to himself, resolutely. "The way is now plain before me, and I will walk in it with a firm step."

When the boat landed at Newark, James made inquiry for Mr. Seymour, and, on finding him, presented his letter of introduction. Mr. Seymour he thought a much graver man than Mr. Arlington, and, he did not, at first, feel very comfortable in his presence. The letter was read twice through before a remark was made.

"Well, young man," said Mr. Seymour, at length, looking up at him, and regarding him intently. "What my good friend, Mr. Arlington, says of your past life doesn't promise much for the future; but the pledge, which he says you have taken, promises every thing; though I am afraid you are almost too old to learn my trade as well as you ought to know it by the time you are of age. However, there is nothing like trying; and, if you will do your best, no doubt in the end you will make a good workman."

"I can only try, sir," returned James, soberly.

"Try. Yes; if you will try earnestly, my young friend, there is no fear. You have entered the right way, and if you diligently attend to your steps, success, prosperity and happiness will surely be reached. Doubtless, you understand that in entering my family, you must conform to the rules, and be governed by the strictest regard to what is orderly and decorous. I permit, neither in my shop nor house, the use of profane or indecent language. I



3 FIRST FRUITS OF THE PLEDGE—JAMES LATIMER ENTERS A CABINET MAKER'S SHOP AS AN APPRENTICE.

expect all my family to go to church with me regularly every Sabbath, and to act becomingly on that day."

"Try me, sir!" was the only reply made to this by James Latimer.

"I will try you. Come! Let me introduce you into my shop, and to your fellow-workmen."

James followed Mr. Seymour up stairs into his workshop.

"This stout lad," said the cabinet-maker to his foreman, "has come over from the city to-day, and I have agreed to take him as an apprentice and teach him the business. Make him as useful about the shop as you can, and put him forward as fast as possible. You will find him willing and industrious, and as quiet and orderly, I am sure, as any boy in the shop."

Mr. Seymour then left James with the foreman.

The first fruits of the pledge had become apparent. Industry had taken the place of idleness, and order of disorder. There was a good promise for the future.

The Moral Right to Drink and Sell Spirituous Liquors.

BY REV. THEO. L. COVLER.

No man has a moral right to do any action, or to pursue any course, the influence of which is certainly, and inevitably hurtful to his neighbor-man. I have a legal right to do many things which would be hurtful to myself,—such as the consumption of opium, or even the taking of arsenic,—but I have no moral right to commit this self-destruction.

I have a legal right to attend the theatre occasionally or regularly. There is no civil law to forbid my entering that ensnaring place of entertainment. No policeman stands guard to repel me—no officer of justice dares to eject me while my conduct is orderly and quiet. But as a minister of God's word, I have no moral right to go there, not merely because I may see and hear there what shall pollute my memory for days and years, but because that whole garished and glittering establishment, with its bewildering attractions, is to many a young man a chandelised and crimsoned hell, the very yawning maelstrom of moral death. The dollar which I gave at the entrance is my contribution towards sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow-men. Their blood stains its walls, and from the seats of that "pit" they have gone down mayhap to a lower pit where no sounds of mirth ever come. And now, I ask you, what right have I to enter a place where the tragedies that are played off before me by painted men and women are as nothing to the fearful tragedies of ruined souls that are enacted in all parts of that house every night? What right have I to give the sanction of my example to such haunts of folly and vice, and by walking into the theatre myself, aid to decoy others there likewise.

Now, on the same principle, (not of self-preservation, for of that I am not now speaking,) but on the principle of avoiding what is hurtful to others, what right have I to sustain those magazines of death, where poisonous drinks are sold? What right have I, as a lover of God and man, to petition for them, or to sustain that traffic in any shape or manner? If a glass of wine on my table will entrap some young man, or some one whose inclination is very susceptible to alcoholic stimulant, into dissipation, what right have I to set that trap for his life? What right have I to throw over that drinking practice the sanction of my usage and influence, so that he shall go away, and acknowledge me his tempter, and quote me as his authority for sinning? If the contents of that sparkling glass shall make my brother to stumble, he stumbles over me. I am an accomplice in the wrong. If he goes away from my table, and commits some outrage under the effects of that stimulant, I am, to a certain degree, guilty of that outrage.—The blow he struck was mine; the oaths he uttered in his debauch were, to a certain degree, my blasphemies. I have a partnership right in them. But for me, he might not have uttered them, and by giving him the incentive I prompted him to them. The man who (in the language of Scripture) "puts the bottle to his neighbor's lips" is accountable for what comes from those lips under the influence of the exciting draught, and is accountable too for what the maddened and bewildered man may do during his temporary insanity.

But in the next place, if it be wrong for good men to set before others an example of drinking alcoholic drinks, how much more is it wrong to offer them directly as a matter of merchandise and

traffic? Here too I wish to present the moral argument. That the sale of alcohol is legalized in many of our States, I do not deny. I see that, and know it, and weep over it. Under the existing regulations of the commonwealth in which I reside, the traffic in intoxicating drinks is made legal, and for certain specified sums men have "license"—as it is technically termed—to dispose of alcoholic drinks in certain quantities to be drank as a beverage. They have license—a legal permission. But in spite of the ridicule that has lately been levelled at the doctrine, I submit whether there be not in existence a higher law than the enactments of this commonwealth? I submit whether the infinite Jehovah of Hosts be not a mightier Potentate than the governor of any state, or the council of any city? And in the primal statute-book of the universe I read this anathema—whose thunder-bolt no human hand can stay—"Wo unto him who putteth the bottle to his neighbor!" This is the divine declaration, however men may sophisticate themselves or delude each other.

The full import and power of a license to "put the bottle" to a neighbor's lips, is greatly misunderstood and overrated. Will a "license" free a man's conscience from the legitimate effects of that which he is doing? Will that make reparation to a man for the loss of his money, time, character, health and soul? Will that make reparation to the family robbed of protection, and the community robbed of its real wealth, the name and strength of its sons? Will that license soothe the widow, whose outward badges of mourning are but faint emblems of the darkness that hangs like night upon her broken spirits? Is there any trafficker in strong drink who means to take his license up to the Judgment-bar? If so, I entreat him to look well, and see whose "image and superscription it bears." He may then find that fatal document countersigned in blood, and registered with the tears of the lost in God's book of remembrance.—*Temperance Messenger.*

Methodists and Temperance.

(From *Christian Advocate and Journal.*)

The warfare upon alcoholic beverages is renewed in a new quarter and in a new form. The late decisive onslaught of Maine upon the whole traffic has taken the nation by surprise. It is really one of the first successes of the war. The movement of the western States was a sort of battle of Bonnington, but this is the surrender of Burgoyne. Moral suasion, as a sole instrument, has done its utmost. It has converted those who put themselves within its reach. There are those whom it will never effect, and upon those Maine has laid the strong hand of legislative authority. The community has risen in self-defence against palpable violators of the rights of community. It has struck a blow at the root of the evil. Years of experience have proved the uselessness of restrictive systems. Restrictive systems are dead failures; and the reason why the cause of temperance has been damaged, rather than aided by legislative action, in those States where such action has been had, is, that they have proceeded but halfway with their work. They have only sought to regulate and restore; and all experience, and a sad experience it is too, shows that the traffic is beyond regulation and restraint. Men are at length convinced that its total abolition is the only way to restrain and regulate it. And the legislative failures of the past are perhaps the less to be regretted as they have conducted more than anything else to inspire the general conviction that something more stringent must be done, or nothing is done. *Lynching the liquor* is the grand feature of efficiency in the Maine law. All other systems of influence have left the article untouched. This goes for its destruction. Officers must—not may—find, and destroy it.

The right to put out of existence an article so useless and pernicious, is unquestioned by all but the victims of interest or appetite. They will never be convinced but by executions, fines, and imprisonment. Sinners seldom make laws, or impose penalties. Laws emanate from the virtuous. Liquor dealers will never abrogate the traffic. All the moral suasion in the universe would not persuade those who have become hardened in their vocation to turn their fiery wares into the street, shut up their Sabbath-shaving, youth destroying establishments, and attend church, or be, at least, moral men and good citizens. Example is powerful, and there are strong symptoms in various parts of the Union of design to follow up the example of Maine. Some States are in advance of others. Vermont needs to give her neck but one more shake,

and the yoke falls to the ground. States, in which there are capital cities, will doubtless find it difficult to decree extermination; and yet those cities themselves have most need of it, for alcohol is at the foundation of nearly all the crimes and irregularities with which they are cursed.

But I did not take up my pen to discuss the general bearings of the subject. It was to speak of the relation of Methodists to the interest in question. As a Church we are ahead of other denominations. So thoroughly is discipline enforced among us on this point, that there is not, perhaps, in all our borders, another Cincinnati brother to sing over his hissing boilers, "Come, thou fount of every blessing." We have relentlessly exterminated all who would not exterminate the poison; and now what is our duty in reference to the cause out of our own pale? Legislatures will be generally, if not universally, petitioned for the passage of laws similar to those of Maine. Methodists ought not to be behind the chiefest in urging the subject upon the attention of the people and the legislatures. The hands of Maine must be upstayed by example and assistance from without. Boston gold may find Arnolds in her camp, and the keys of her strongholds may be clandestinely surrendered. The decisive action of surrounding bodies politic will have an influence to prevent this. Massachusetts, so long on the "anxious seat," should be instantly and thoroughly converted to save Maine. We bespeak a little of our characteristic denominational element—*fire*—for the cause, outside of Maine. Other denominations will be slower, will linger on moral suasion, will pass strong resolutions, and substantiate general principles. This is all well; but we fear the loss of time, precious time, in this way. The thing is ripe for action. Every man should be up and doing. Petitions should be circulated, signed, and loaded upon the tables of the legislatures of every State. None of these memorials should stop short of asking the total abolishment of the traffic. Let Methodists be in the van of this mighty move.

E. WESTWORTH.

A Publican's Honest Confession.

(Translated from the Norwegian.)

Having just re-opened my spirit shop in a commodious situation I hasten to inform the honored public that, in my new premises, I continue my old trade, and make people into poor wretched drunkards, upon the most reasonable terms,—as the industrious and temperate portion of society may thus understand.

I shall trade in an article which makes people into robbers and murderers,—and thereby lessens the safety of the community and increases its expenses. I will as quickly as possible provide in-mates for hospitals, poor-houses, and prisons.

I will sell an article which shall cause mischievous accidents, multiply the number of waisting sicknesses, and make maladies incurable which before were easily curable.

I shall trade in a drink, by which some shall be deprived of life, many of reason, the most of propriety, and all of contentment; which shall make consorts to be at variance, wives to become widows, children to become fatherless, and all beggars.

I shall cause youth to grow up in ignorance, perfidy, and dishonesty, and to become a burden and plague to society. I shall seduce men to murder their defenceless wives, mothers to forget their helpless babes, and maidens to lose their innocence. I shall hinder the spread of the Gospel, soil the purity of the Church, and cause corporeal, spiritual, and eternal death. My intentions are soon summed up: I shall do everything in my power to deluge the country with crime, and poverty, and wretchedness. You ask me why I am so hard-hearted as to bring so great miseries upon my fellows? I answer honestly, "It is for money." I have a family to provide for; society is willing to encourage the sale of intoxicating drink; I have the permission of the magistrate; my trade is protected by the law of the land; men who profess themselves Christian, countenance it; if I bring not these mischiefs upon the country, another will do it. For I live in a free land, and I have purchased the privilege thus to undermine health, shorten men's days, weaken morality, and murder all spiritual life in them who please to honor me with their custom. I know that the Bible says, "thou shalt not kill," and that it cries woe to the man "who misleads his neighbor into drunkenness. I acknowledge that the holy scripture warns me "not to place a stumbling-block in my brother's way." I read also in the same sacred book, that "no drunkard can inherit the kingdom of heaven;" and I ac-

knowledge, I do not expect that he who makes drunkards, shall have a better fortune: but,—what shall I do?

[We are indebted to a gentleman, recently returned from Norway, for the above interesting paper, which has been printed in that country, in the form of a handbill. We desire it may be extensively circulated with us, and hope it will prove instrumental in inducing all persons connected with the liquor traffic seriously to consider whether such a demoralising business can be consistent with the principles of the gospel.]—*Bristol Temperance Herald.*

The Laborer.

There are men to be found in every neighborhood who have toiled as honestly and assiduously as others that have long since grown wealthy, and yet, who are living from hand to mouth, who make the effects of yesterday's labor administer to the wants of today; and who have no provision for future calamity or misfortune, but the poor man's hope.

To many of these, the purchase of suitable clothing for their families, a convenient stove, or a barrel of flour, are matters of weighty importance, and require as much tact and financiering with their humble means, as the purchase of farms and dwellings on the part of others. To obtain these necessaries, is to them the real struggle of life, and forms the burthen of their care and anxiety. Inability to meet small demands of five and ten dollars, sends a pang to the heart of these, more keen than is felt by the wealthy when hundreds are swept from their possession.

That many of these men want those habits of prudence and thrift which are everywhere the attendants of prosperity, may well be suspected. The more thoughtless, no doubt, imagine that if they possessed their neighbor's farm or his store of merchandise, comfort and the accumulation of property would certainly follow. Yet with no more prudence than they exhibit in their present affairs, their success would be doubtful enough. They observe how closely the business man studies his interest, how carefully he hoards his small gains and profits, and how exact he is with his daybooks and ledgers, and forgetting that here is the real secret of success, they fancy if they had wealth they would exercise these habits too; yet, they almost never give a serious thought to how they may better their condition, think no harm of spending the few surplus shillings of a week's wages upon any unnecessary trifle, and deem any system of book-keeping in their affairs wholly useless, trusting rather to the memory, or to a few pencil marks along the margin of their almanac.

We cannot too strongly urge this matter upon the attention of the laborer. His personal strength is his only producing capital; but of this he may give twelve hours of healthful labor to-day and be none the poorer therefor to-morrow. Let him, then, husband this with care, and exercise a wise economy in the expenditure of his humble income. His wealthy neighbor loans \$3,000, and procures thereby \$200 per annum; the poor man has only his hands, but they will procure him the same amount in the same time. Now all we ask of him is, that he will look with the same keenness after the \$3,000 of property he possesses in his hands, that the capitalist watches over his stocks and goods, and we assure him he cannot fail of prosperity. Let him obtain the highest price he can for his labor, but never refuse to work for the highest wages he can obtain for the time. We do not wonder that the farmer sometimes refuses to sell his corn for a given price, his refusal is founded upon the belief of a better market; but the laborer who refuses to labor for six shillings, because he deems seven shillings to be the price he should obtain, is not fulfilling the requisites of success. Labor, unlike other commodities, cannot be reserved in amassed quantities for a marketable period, but must be exchanged from day to day. The absolute necessities of life are few—food, shelter and clothing—and these form but a small part of every man's expenses. Rigid economy and habits of thrift will certainly give these the comforts of good living, and something for a "wet day," as it has thousands of others in every part of our broad country. But before they can expect to thrive and come into the possession of much goods, they must first learn to be "faithful over a few things."—*N. Y. Organ.*

Philosophers say that shutting the eyes makes the sense of hearing more acute. This may account for the many closed eyes which are seen in Churches on Sundays.

A Noble Example.

About the year 1776, says Col Trumbull in his autobiography, a circumstance occurred which deserves to be written on a tablet. In the wars of New-England with the Aborigines, the Mohegan tribe of Indians early became the friends of the English. Their favourite ground was on the banks of the river, (now the Thames), between New London and Norwich. A small remnant of the Mohegans still exist, and they are scarcely protected in the possession and enjoyment of their favourite domain—the banks of the Thames. The government of the tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity he had employed several Indians of this tribe in hunting animals whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family, who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously, "How can such a drunken wretch as I am aspire to be the chief of this honourable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" He solemnly resolved never again to taste any drink but water, and he kept his good resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook of the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me to try the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief:

"Zachary, this beer is excellent—will you taste it?"

The old man dropped his knife and fork—leaned forward with a stern intensity of expression—his black eye sparkling with indignation was fixed on me.

"John," said he, "you know not what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become the miserable drunken wretch your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution."

Socrates never uttered a more valuable precept. Demosthenes could not have given a more solemn eloquence. I was thunder-struck. My parents were deeply affected—they looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

The Rumseller's Co-partnership Proposal to the Devil.

SATANIC AND DEAR SIR: I have opened apartments, fitted up with all the enticements of luxury, for the sale of Rum, Brandy, Gin, Wine, Beer, and their compounds. Our objects, though different, can best be attained by united action. I therefore propose a Co-partnership. All I want of men is their money. All else shall be yours.

Bring me the industrious, the sober, the respectable, and I will return them to you Drunkards, Paupers, and Beggars.

Bring the child, and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and the mother, and I will plant discord

between them, and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of his youth.

Bring me the mechanic, and the laborer, and his own money—the hard earned fruits of his own toil, shall be made to plant poverty, vice, and ignorance in his once happy home.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart. I will corrupt the Ministers of religion, and defile the purity of the Church.

Bring me the patronage of the city and of the Courts of justice—let them send me the Chief Magistrate of the State, and of the Union, as my guests,—place one of my patrons in the first office of the city, and nominate another for the first office in the nation—let the law makers themselves meet at my table, and participate in violations of the law that would consign me to imprisonment as a felon, and I will make the very name of law a hissing and a by-word in the streets.

Bring me above all, the moral respectable man. If possible bring the moderate temperance man, for though he may not drink, yet his presence will countenance the pretence under which our business must be masked. Bring him to our stores, oyster saloons, eating houses, and hotels, and the more timid of our victims will then enter without alarm.—Cataract.

Sprinklings for Thought, Ideal and Actual.

ASHAMED OF HER COMPANY.—A well dressed man in company with a very pretty woman, was seen a few days since riding rapid rate through our city, when the chaise came in contact with something it had not oughter, throwing them both out. Neither was seriously injured, but the lady was seen going rapidly for the nearest place of concealment, and it was soon discovered that the man was drunk. Ladies should remember that they are not safe under the protection of any but a true Temperance man.—N. Y. Diadem.

EDUCATION, says a modern writer, in the ordinary sense of the word, embraces all that series of instruction and discipline, in literature, in arts, and in science, by which the understanding is enlarged, and the manners and habits of youth are formed for society. But there is still a more important feature in education—one which involves a higher duty—the duty of imbuing the youthful mind with sound principles in religion, morals, and obedience to the laws. Without these, social virtue ceases to exist, patriotism degenerates into factions discontent, and the path of life is ever after beset with thorns and briars.

VALUE OF A LIBRARY.—A distinguished scholar applied to a wealthy man for more books, for the library of the institution which he was connected. "Have you read through all you already have?" was the inquiry. "Oh, I never expect to read them through," was the reply. "Why then do you want more?" "Pray, sir, did you ever read your dictionary through?" "Certainly not." "Well, a library is your dictionary."

THE ACCUMULATION OF MONEY, when placed at compound interest, after a certain number of years, is exceedingly rapid, in some instances appears truly astonishing. One penny, in the *Conversations' Lexicon*, put out at five per cent. compound interest, at the birth of Christ, would, in 1910, have amounted to a sum equal in value to 357,174,600 of globes of standard gold each in magnitude as large as this earth, while at simple interest it would have amounted to only 7s. 7½d. It would afford a good exercise to our young arithmeticians to verify the above calculation.

FORGIVENESS.—The following beautiful passage is from the pen of that vigorous New England poet, John G. Whittier: heart was heavy, for its trust had been abused, its kindness rewarded with foul wrong—so turning gloomily from my fellow one summer Sabbath day, I strolled among the green mounds of the village burial-place; where, pondering how all human and hate find one sad level, and how, soon or late wronged wrong-doer, each with meekened face and cold hands flung over a still heart, pass the green threshold of our common grave, whither all footsteps tend—whence none depart.—A wad for self and pitying my race, our common sorrow, like a maelstrom wave, swept all my pride away, and trembling I forgave."

A man's own good breeding is the best security against other people's ill manners.

Nine ounces, says the *Scientific American*, of pure fresh lime, dissolved in forty gallons of water, will purify five hundred and sixty gallons of hard water—the precipitate is chalk. It takes sixteen hours for the water to settle and all the impurities to fall to the bottom of the vessel which contains the water. This is a useful fact in chemistry, and is not very extensively known.

There is lying at Glasson Dock, Liverpool, the identical vessel that conveyed General Wolfe from England to Quebec, where that heroic soldier died in the hour of victory. Amongst the flags displayed at the railway station on Wednesday week, were two belonging to this vessel, each a hundred years old.

Hasty words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

"CANADA"—A correspondent of the *Quebec Gazette* very learnedly explains the origin of the name of Canada as follows:—

"An English ship driven by stress of weather, had previously been ice-locked in the mighty river, and the Captain, finding the weather was fatal cold, increased the allowance of grog to a CAN A DAY. On their return to the old country and beating up for volunteers, all the seamen at the port at once rushed to be shipped to the CAN A DAY country."

He further says—"As I have not entered it at Stationer's Hall, nor secured the copyright, this most true and learned derivation, may be inserted in the next edition of Webster's Dictionary."

MARRIAGE GOOD FOR HEALTH.—Dr. Casper of Berlin, has calculated that the mortality among bachelors from the age of 30 to 45 years, is 27 per cent.; whilst among married men of the same age it is only 18 per cent. For 41 bachelors who attain the age of forty years, there are 78 married men who attain the same age. The advantage in favor of married life is still more striking in persons of advanced age. At 60 years there remain but 22 bachelors for 48 married men; and at 70 years 11 bachelors for 27 married; and at 80 years, 3 bachelors against 9 married men.

Trans-Atlantic Retrospect.

The receipt of our files of temperance periodicals for December again enables us to present, in an abbreviated form, the chief items of intelligence from abroad. We shall hereafter give the news in the alphabetical order of places.

ENGLAND.

Alton, Hants.—Here, a crowded and very attentive meeting was held on the 29th of October, in connexion with a festival; the Rev. T. Spencer, delivered a lecture.

Birkenhead, Nov. 11.—A public meeting was held in the school room, Argyle Street,—Smith Harrison, Esq., in the chair. An address was delivered by Mr. Cooper, of Liverpool. By means of a magic lantern, instructive views, were given of the "Soldier's progress," "Sailor's progress," "Cruikshanks' bottle." The Oxy-hydrogen light was used. The cause is a gaining ground; weekly meetings are to be held, and the town systematically visited.

Blackburn.—Four or five meetings are held here every week, and the attendance is on the increase. Joseph Donelly, a back-ding teetotaler, has been reclaimed, and desires it may be known, that he may receive forgiveness for his errors, and pray for his future steadfastness. The temperance cause is rapidly gaining ground.

Birkenshaw.—Near Leeds, Nov. 5, a festival was held, at which 200 sat down to tea. At a public meeting addresses were given by the Rev. J. Tunnicliffe, of Leeds, and by Messrs. New and Holmes.

Brighton.—The annual report from this place congratulates subscribers on the growing prosperity of the temperance movement, and on the dying away of prejudices,—350 families have been supplied weekly with tracts, and 4000 tracts have

been given away. There are on the books 800 pledged abstainers, 50 of whom are reclaimed drunkards.

Cornwall.—In this county, Mr. Addleshaw is laboring with great acceptance. He has visited the principal societies in East Cornwall, and without an exception, is requested to return. Among the miners there is a great deal of drunkenness. The report says "the platform speaks a little," but we regret to find added, "but the pulpit is a dumb-dog."

Feltwell, Norfolk.—On the 28th of Nov., the Rev. J. Matthews, Baptist Minister, lectured on Temperance, in the Independent Chapel. He urged the abandonment of strong drink and tobacco, that more means might be available for the spread of the Gospel.

Leicester.—On the 22nd of October the annual meeting was held.—The report states that the society was never in a better state. Mr. Faire, one of the agents, has visited 3,030 houses, conversed with 345 religious professors, investigated 57 police cases, which had their origin in drink, and taken 276 pledges. He has distributed 3,878 tracts. A Temperance Hall is soon to be built.

Leek.—The annual festival was held on the 20th of Oct. There has been a meeting held in this place, every week for the last 16 years. During the last year 200 persons signed the pledge.

Lewes.—This place has a flourishing juvenile society. Thirty meetings have been held, two of them composed exclusively of females. Each minister of the town has received a copy of Professor Finney's sermon, entitled, "Total Abstinence a Christian duty." During the year, 6,235 periodicals have been distributed.

London.—In the great metropolis numerous meetings were held during the autumn. The League is prospering, and great exertions are made to promote total abstinence. Exeter Hall has frequently been crowded with attentive listeners, and much good is done.

Manchester.—The Committee of the Manchester and Salford Temperance Society continue to push on the work in that vast community. Previous to the municipal election an address was issued, urging the rate-payers not to vote for publicans, brewers, and spirit merchants, on the ground that they ought not to be entrusted with the economical, social, and moral interests of the people.

Pintefract.—The annual soiree on the 20th of Oct., was a pleasant and profitable meeting. Several interesting meetings have been held subsequently, and various methods adopted to promote the edification of the people.

Whitestable.—The cause here and in this vicinity, appears to be only in its infancy, but the lectures delivered by the Rev. R. G. Mason, are producing a good effect.

SCOTLAND.

Aberdeen.—The annual meeting of this Temperance Society was held in the Hall, 56, Union Street, on the 16th of Oct. last. Meetings had been held every Monday evening throughout the year, and the employment of a Temperance Missionary contemplated. Mr. Forsyth, an active member, died suddenly on the 16th August last.

Braehead, Carnwath.—A Total Abstinence Society was organized here in the month of May last, and is progressing favorably. It has 77 members, of whom 55 are adults.

Castle Douglas.—A society was organized here in February last, by the Rev. James Jenkins, which has since rapidly gained strength. Public meetings are held monthly.

Dalkeith.—The annual procession of the Rechabite Society, took place on the 22nd Oct. A soiree was held in the evening, when the Assembly Rooms were crowded.—Good speaking and sweet music.

Dumbarton.—The Total Abstinence Society held their annual meeting on the 30th of October. A truly encouraging position has been gained for the cause in Dumbarton. The Juvenile Society is also in a prosperous state.

Dunblane.—The cause is prosperous: it is intended to hold meetings fortnightly during the winter.

East Kilbride.—The second meeting of this society was held in the parish school room on the 23rd of Oct.—50 signatures had been received since the first meeting, 20 more at the close of this meeting, making now a total of 151 names.

East Linton.—The Adult Abstinence Society of this place, held a social meeting in the Free School, on the 6th Nov.—It was well attended, and enlivened by good music.

Edinburgh.—The fifteenth annual report has just been published. It is a very satisfactory document:—

“From it we learn that the society has three permanently employed agents; that the weekly meetings have been regularly continued under improved arrangements; that twenty-two discourses have been delivered in support of the society's principle; and that nearly 20,000 tracts and other publications have been put into circulation. The number of names enrolled at the weekly meetings has been 3,854; 114 of whom have been induced to join by the members of the Female Visiting Committee. The treasurer's statement shows an expenditure of £390 16s 7d.

The appendix to the report contains several letters from public officials. T. Linton, Esq., superintendent of police, says:—The total number of persons apprehended and brought before the police-court, during the year 1850, were 4105 males and 4255 females, of which number 1641 males and 1543 females were, at the time of apprehension, under the influence of drink; and the number of persons found drunk in the streets and taken to the police-office for protection, during the year 1850, amounted to 3980 males and 2718 females.

The number of persons found drunk in the streets, and taken to the police-office for protection, in the course of the last four years, are—

In 1847.....	5650
“ 1848.....	5873
“ 1849.....	5743
“ 1850.....	6698

The Rev. George Hislop, chaplain to the Edinburgh prison, gives a lengthened communication, from which we make the following extract:—‘I do not know whether there be a more active secondary cause of crime [than drunkenness.] It may be difficult indeed, in even a definite locality and period of time, to mark out the numbers which it has victimised and degraded from the rank of moral, reputable and useful members of society into that of criminals. I know, however, that they are very high. I feel that I do not overstate the proportion when I say that of those who have fallen into this unfortunate condition they are not fewer than 60 or even 70 per cent.’ J. Thomson, Esq., inspector of poor in St. Cuthbert's parish, says:—‘I am confident I state what is correct when I say that out of the £18,400 expended annually, £14,000 is expended upon parties who have reduced themselves or their families to a state of pauperism by intemperance, and its consequent evils.’

Glasgow.—From the *Christian News* the following paragraph is copied:—

Mr. Thomas Steele, one of the Committee of the City of Glasgow Abstinence Association, who is at present erecting a large tenement in Crown Street, having been applied to by the workmen for the customary treat known as ‘The founding pint,’ which is spent usually in strong drink, stated in answer to the application, that neither his principles nor the love which he entertained for the welfare of his fellow-men would allow him to give money, any part of which was to be spent on strong drink, but that, if agreeable to them, he would give them a treat upon

temperance principles, and in such a way as temperance men always chose to spend their time in connexion with such customs. To this proposal the men at once consented, and on Friday evening, 31st October, between fifty and sixty workmen, presently employed by Mr. Steele, sat down in the Temperance Hall, Stockwell Street, to a sumptuous feast of tea, coffee, and those substantialities, which, unlike strong drink, help to repair the waste which the wear and tear of the working man's toil is daily requiring.

Mr. Steele occupied the chair, supported by his venerable father and several of the friends of the abstinence movement in Glasgow. After tea, the chairman made some practical remarks on the utility of changing the entertainment of strong drink in all the customs connected with working men to such beverages as were innocent and harmless, and above all, to seek for refreshment for the mind above that for the body. Mr. George Roy entertained and instructed the company with several of his unrivalled temperance stories; Messrs. Cunningham, King, Black, and Mitchell addressed the company; and several of the workmen themselves sang most excellent songs and otherwise contributed to the happiness of the meeting—one of them in the name of the rest, expressing himself as delighted at the whole proceedings of the evening. The company separated about eleven o'clock, and judging from the happy faces which everywhere appeared, we may venture to pronounce that this temperance founding pint will contribute its mite to destroy those strong drink customs which are at once the bane and the disgrace of all classes of the community.

Kirkaldy.—Abstinence prospers in the ‘Lang Toon.’ The Committee changed their Missionary, and are actively engaged in disseminating information.

At Killear, Rutherglen, Stirling, Torosay, and several other places, important meetings have been held, and great good is being done. The Scottish Temperance League is continuing its very useful agencies, and from them gratifying accounts of success are given.

IRELAND.

Education and Temperance.—We mentioned some time since that James Haughton, Esq., of Dublin, addressed a letter to the Commissioners of National Education, suggesting the propriety of their making the nature of alcohol, and the effects produced by the use of alcoholic drinks, an elementary branch of education in the National Schools. To this communication the commissioners replied that they would be happy to insert suitable lessons on that important subject in future editions of their school-books. This encouragement induced Mr. Haughton to prepare a chapter on that subject, which he submitted to the commissioners for their consideration, the result of which has been communicated to him by the secretaries in the following words:—‘Your chapter on temperance having been printed, and a proof copy forwarded to each member of the Board of National Education, we are now directed to inform you that, after full consideration, the commissioners do not think it expedient to introduce it into any of their publications.’

Feeling the deep importance of the subject, Mr. H. begged the commissioners to give some idea of what they would consider suitable, that he might furnish them with another paper. This they have declined to do, on the ground that the subject is still a matter of public controversy.

Mr. Haughton has published these facts, with the chapter to which they refer, in the *Advocate* newspaper of 5th November. He adds:—‘I have no desire to press my opinions too pertinaciously on the commissioners. I can well believe that they have a difficult task to perform in their selection of suitable National School-books. They have, by the judicious course they have already pursued in this respect, conferred inestimable blessings on our country. I shall, therefore, leave to their better judgment the further consideration of the important subject I have brought under their notice. I believe they are anxious to do what is right; perhaps, at some future day, they may deem it wise to carry my suggestion into practical operation.’

Belfast.—The abstainers of Belfast have presented a gold medal to Father Spratt, as a testimony of their appreciation of his services in the cause of temperance. The testimonial was accompanied by a highly complimentary address, to which the reverend gentleman returned a suitable reply.

Canada Temperance Advocate.

MONTREAL, JANUARY 15, 1852.

Ten Thousand a Year.

We are not about to write a criticism on that very lengthy, but somewhat interesting book published several years ago, by Mr Warren. Messrs Quirk, Gammon, and Snap, if we recollect aright the names of those legal worthies, who managed the case of Mr Tittlebat Titmouse, have no special charms for us, and no peculiar claims on our sympathies. They *contrived* to get for their *illustrious* protegee ten thousand a year, but they lost it again, because not honestly obtained. We, however, having an honest claim on the people of Canada, are desirous of getting our ten thousand a year,—not ten thousand pounds, but ten thousand subscribers for the *Canada Temperance Advocate*. We have fairly entered on the duties of another year, and are animated by a sincere desire to benefit the people of this country. We think we can do so, to a greater extent than hitherto, if we enlist the co-operation of the real friends of the Temperance cause. We have one earnest request to make,—

A SPECIAL REQUEST,

That all who now subscribe for this paper will, before the first month of the year closes, generously endeavour to procure at least one additional subscriber. There are many young people to whom the *Advocate* has been a friendly and cordially received visitor for years, who could easily accomplish the task of gaining subscribers to this periodical. Young friends, will you undertake to do the work? You will be benefitted by the consciousness of doing good. We are anxious to extend our circulation, not for pecuniary gain, but because thereby our usefulness will be promoted. Look around, you perhaps know of some friend or neighbour who has never taken this paper. Ask them to do so. By a very little effort we can raise our ten thousand a year. Be earnest and persevering, and our list will present ten thousand good names for 1852.

Railroads—Rum and Riot.

A writer in the December number of *Blackwood's Magazine*, makes the following observation: "The inhabitants of Canada need fear no comparison with the Union in all the chief elements of national advancement." We concur in the remark, and rejoice that our country is destined to exhibit proof of her capacity to achieve great and permanent improvement in all the 'chief elements' of modern civilization. At the present time, in every part of Canada, the signs of advancement are witnessed, and the numerous advertisements respecting railroads commencing or in active progress, indicate the stirring and wakeful energies of a free people. Considering that railroads must tend to develop the resources of the country, and draw the immense resources of the West through our noble St. Lawrence, it must be gratifying to all philanthropists to notice the remarkable activity of the times. We should be happy if we could write on this subject without any drawback to our gratification, but it is a painful fact, that where large masses of men are brought together for the purpose of constructing a road or canal, in that very locality the rumseller will select his station and concentrate his riot-inspiring, hogsheads for the purpose of robbing the hard wrought labourer of his honestly earned money. This is no fiction, but what we have witnessed in various parts of the country. As our

railroads often run through waste lands uninhabited, it might seem as though there would not be facilities for hoarding the accursed stuff. But it is a fact that at some little distance from the line of road, some unprincipled money lover will run up a shanty and store liquor, which is dealt out to the thirsty worker, whose appetite for whisky was formed, perhaps, before he went to labour for the contractor. There are in many parts of Upper Canada railroad enterprises just commencing, and we desire most earnestly to warn the peaceful inhabitants against, in any way, sanctioning the introduction of liquor among the workmen. Illicit traffic in whisky will every where be attempted. Let it be put down, and let every inhabitant protest against the multiplication of licenses in the neighborhood of public works.

Our thoughts have frequently turned to this subject.—We have been compelled to think. We know of one railroad where several deaths have occurred through the use of strong drink, and where great disturbances have existed to the terror of the quiet people dwelling near the line. Since last summer also, we have noticed in the *Sherbrooke Gazette*, alarming accounts of the manner in which drunken men have attacked families and travellers, these men being railway labourers, under the influence of alcohol. From the same paper of December 27, we cut the following outspoken article:—

MORE OUTRAGES.—We are sorry to say that Sherbrooke and its vicinity is getting into bad odor on account of the numerous violations of the peace which are constantly occurring among the floating population which the construction of the railroad has brought amongst us. Scarcely a day passes but some peaceable person is ill-treated, and in several instances persons driving on the highway, between this and Lennoxville, have been stopped and abused; and in one instance, a few miles below Sherbrooke, robbery was attempted. It was on Saturday last, as J. Johnston, Esq., of Ascot was coming up the river, about 7 o'clock in the evening, with a two horse sleigh, he was ordered to stop by a man who seized his horses by the head in the edge of the woods a few rods below the Moffatt bridge, who demanded his money, or his life. Mr. J., not caring to part with either, told the fellow he had but two dollars, which, if he wanted, he must come and get; as soon as he let go the horse's head, J. applied his whip, when the ruffian laid hold of the sleigh and was dragged some rods, when he let go and was left in the snow.

These repeated outrages demand some more efficient efforts than have heretofore been made by the authorities. It is well known that most of the minor assaults and disturbances have grown out of the use of intoxicating drinks, which is fearfully on the increase in this vicinity. We have not only a great number of unlicensed grog shops, but under the new license law, numerous tavern and shop licenses have been given out, and from these flow streams which are exerting a most polluting and demoralizing influence. We are told that licenses have been given to the keepers of shanties on the highway, between here and Lennoxville, and that it is from these government-sanctioned dens that the men have sallied out who have stopped and insulted travellers. We have been told that the Inspector is obliged by law to grant shop licenses. If this is so, it is the more shame to the Legislature which passes such an infamous law. It is the business of Government to protect the public from such nuisances, not to inflict them upon it. If the Government cannot forego the "price of blood," received for licenses, it is certainly bound to keep a sufficient police force to guard their drunkeries, and to protect peaceable subjects from outrage and insult from those who support them.

Respecting the duties of Inspectors, and the right to ask and have "shop licenses," we have nothing to add just now. We do hope that the time is not far distant, when it shall be the duty of the inspector not to give license for the sale of liquor, but on ascertaining that it is liquor kept for sale as a beverage, to seize and destroy the same, with costs and penalties to the owner of the mock property. Beside, it is a poor speculation now for the government which receives the "price of blood." It is a

"penny wise and pound foolish" affair, as every one must know who calculates the cost of rum-made-paupers and drunken rioters on railroads and elsewhere.

In conclusion, we beg most emphatically of the good people of Canada, to be on their guard against the intrusions of rum. Prevent, if you can possibly do it, the establishment of low groceries in proximity to places where large bodies of men are collected to carry forward our public improvements. Enough is said by the *Sherbrooke Gazette* to serve as a warning to the government, and the people of Canada generally.

Streams from Temperance Springs.

Fully to chronicle the successful doings of Maine under her great protective law, would occupy more space than we dare allow. Yet we are bound to inform our readers that there is a fair prospect of complete victory. The temperance writers of this State and other States, are nobly defending the provisions of the law, and clearly urging its constitutionality. It has been urged against the law, that it destroys property. The "Foundation and Journal" of Maine, ably replies in the following article of the Rev. F. Yates:—

One of the most prominent objections urged against our Temperance law is, that it *destroys property*. While in a store a few days since in Augusta, the subject of Temperance came up in conversation between the trader and myself, and there was a customer present who seemed to take a deep interest in the matter. He was a country farmer, whose idol is money,—next to this he loves rum. Every thing in the shape of property has a sacred value in his estimation, and his love of money is so strong that he is saved from being a drunkard, though he admires the taste of rum when he has the good fortune to be treated. Our friend remarked that some liquor had been poured out in that place, at which the old man stuck out his eyes and opened his mouth with astonishment. "Who poured it out?" he eagerly inquired. "The officer," replied our friend. "Will that uphold him to *destroy property*," asked the old man.

There are many who have the idea that because a man invests his money in alcoholic poisons, that is and must be property, and as such is entitled to protection. But it is an old doctrine, and one which lies at the foundation of society, that no man has a right to possess or use property, the possession or use of which is detrimental to society, hence the law regulates the holding and using of many articles or kinds of property so as to protect the rights of the people. Now we take the ground that alcoholic liquors are not entitled to the ordinary protection of property, but on the contrary, should be treated as the *great destroyer* of property. Life, health, character, are articles of property of untold value to the possessor and his friends, but what has made such fearful havoc among these invaluable treasures as alcohol? Who can estimate how much of life, health and character has been destroyed by this terrible engine of ruin in the State of Maine? Domestic happiness is property, and of more value to the possessor than gold or silver; but who can tell how much of this priceless property has been destroyed by rum? Add to this the waste of time, money, the vast expenditures of Government to protect the peace, punish crime, and support paupers, caused by rum—and one would think that it is time to protect property against this great destroyer.

We claim that our Temperance law, so far from destroying property, is the protector of property—that it aims only to suppress the destroyer, and thereby secure to the community the vast amount of life, health, character, happiness, time and money now destroyed by strong drink, and protect the people from the evils of crime and pauperism which rum entails.

We ask thinking men to look at this subject from the point of observation here taken, and then tell us if our law does not occupy the only true ground in this matter? Let those who cry out against our law on this account, ask themselves if they sincerely desire to have property protected, and if so, how it can be better done than by enforcing our law.

It is peculiarly gratifying to our own mind to observe the man-

ner in which the law of Maine is defended by the religious and denominational presses. Beside the Editor, several correspondents of the *Christian Advocate and Journal*, have given clear expositions of the principle of the law. One writer, indeed, seemed to think in some respects differently from his brethren. Mr. Smart is a moral suasion, ecclesiastical power man. He is met by the following smarter letter signed N. D., New York. It is pointed and terse, and we here insert it.

Yes, moral power is good; but it is not good for everything. It will not set a broken bone, nor plough a field. It will not subdue every kind of spirit. Some will disappear at a word, others only after much "prayer and fasting;" while others require the *strong arm of the law* to keep them in subjection. A half dozen faithful police officers, with their stars and staves, will still a brawl in our streets quicker and more effectually than fifty good sermons. Putting a physical impossibility between the drunkard and his bottle, a brother, or a Mr. Smart in Michigan, thinks is not half so good as to send him a lecturer, to whom he would not listen five minutes; or, if he did, would drink his health as soon as the lecture was over. There are three hundred thousand drunkards in this country; and how many of these will ever be reformed by the force of moral suasion alone? Not one per cent. They will drink as long as they can get the poison, or till death stops them. Put the bottle beyond their reach; this is the only remedy. This is caging or killing the wolf, instead of chasing after him in the fields to prevent his tearing the sheep. Yes, yes; give the drunkard a good lecturer, and a good bottle of rum, and he will not complain; but take away the lecturer and the rum, and you will then know that he is hit by his groans,—worse groans than Mr. Smart hears in the religious papers for an anti-liquor law.

O! but the lecturer is to convert all the rum sellers, and thus effect this very object. This looks well on paper; but the present race of rum-sellers are made of "sterner stuff." The convertible ones have been converted long ago, and left the field to the present occupants, who calculate, "and no mistake," to maintain their "lawful" position unto the very death. No: give us a Maine liquor law in all the States; so that the dram-drinker shall have to leave his country to get his grog. Our temperance lecturers may then turn their attention to manufacturing, or to the raising of wheat and corn; and the present drunkards of our land will spring at once up from the dust, and become men again; and we shall make no more new ones. Give us the law!

Another correspondent of the same periodical speaks out in the following strain—and let the reader mark the distinction between destroying the "root" and the "fruit." This gentleman signs C., and dates from Rock Island.

"Law," says the writer, "is rather a poor reformer when compared to the Washingtonians and Sons." But why has law been a poor reformer? Because, heretofore, it has aimed its blows at the *fruit* of the evil, and not at its root. Who would expect to destroy a noxious tree by merely destroying its fruit as it came to perfection? Or, who would expect to rid his fields of weeds, by permitting them to grow until they ripened, and then shaking their seeds to the ground? None would be so foolish; and yet this is precisely the course pursued by our lawmakers up to the present time, with one or two exceptions. But what can law do? It can prohibit its manufacture, importation, and sale, under penalty of all so manufactured, imported, or held for sale being destroyed. Let our legislators pass such a law, and then enforce it; and how long, I ask, would it be before it would reform all who stood in need of reformation: Is it to be expected that fallen man, unaided by the grace of God, will live free from sin, so long as the temptation is set before him? None will be so presumptuous as to assert it. Neither have we any reason to expect that temptations to sin will be withdrawn so long as by presenting them a profitable business may be pursued. Then, to wait for the removal of the evil of intemperance until the Christian Church shall do it by moral suasion alone, will be to wait until the whole world shall be converted, and the evil one shall possess no more power over the human race.

But while we invoke the arm of the law, shall other means be lost sight of? By no means. Public lectures, temperance organizations, and the Christian Church, are needed to act upon the

public mind. Let these engines be brought into operation in any State, in favor of such a law as the people of Maine have demanded and received of their State legislature, and in less than a year the whole work can be accomplished.

There is a great degree of earnestness exhibited by all the recent writers on this great subject—earnestness of feeling and strength of argument. But it is often said, facts are stubborn things, we therefore quote for our readers an extract from another able correspondent of the Methodist organ, of New York. He begins with a proposition and embodies an array of facts, on which we entreat all to ponder seriously, and then say—what ought we of Canada to do—We say again facts *are* stubborn things. Over the initials F. P. we have the following:—

I wish to make one proposition, and confirm it by some facts that have come under my own observation. The enactment of a law for the suppression of the sale of intoxicating drinks, is a duty that society owes to the drunkard.

G. Q. was a man of respectability, and has sons who are filling stations of responsibility and trust in this city; but intemperance separated him from his family, and brought him to degradation and poverty. A kind friend induced him to take the pledge, and supplied his necessities till he obtained employment, and for months the language of his heart and lips was, "From henceforth I will be free." But temptation came, and he fell, and pursued his downward course, till his lifeless body, floating in the waters of one of our rivers, alone told the story of his end.

W. F. was piously educated. He was a man of intellect and ability, capable of caring for ten to twelve dollars per week by his business. After being for months a denizen of the rum-shops of the Five Points, and paying for his drink by doing the bidding of the rum-seller, he was induced to take the pledge, and turned in abhorrence from his former course. His expressive wish was, "May I break my neck before I break my pledge." But he did break it, and of him it may, in truth, be said, "The last state of that man is worse than the first."

G. R. was a lawyer, strong drink brought him from honor to shame, from plenty to want. Destitute of everything, he was taken, clothed, boarded, and brought under moral influence, and excited, for a time, the expectations of his friends, but only to blight them. After months of wandering in rags and degradation, he returned so changed, that his friends could scarcely recognize him. Again he was clothed, treated with kindness and consideration, and, after a suitable time, fitted out for a distant city, there to try to retrieve his fallen fortunes. Said he, as he bade his friends adieu, "If I succeed, you will hear from me soon; if I fail, you will hear from me no more." No tidings have ever reached them of the poor prodigal. He had honorable and pious relatives, who assisted and sympathized with, and prayed for him; but all in vain. The agents of the destroyer would not allow their victim to escape.

The history of J. B. is nearly a repetition of the above. His family was of the first respectability, his means ample, but he became entangled in the snare, from which he has vainly tried to escape. He is still enclained, probably to his everlasting destruction.

A young man stood leaning against the lowest groggery in New-York. He was led away and invited to take the pledge, and free himself from the slavery of intemperance. He told his story, and spoke of his relatives, who had striven to keep him back from destruction. "But a few days since," said he, "I met my sister, whom I had not seen for a long time. She seized my hand, and affectionately called me brother. 'I am not your brother,' said I, and turned resolutely away, though my heart was breaking. It is too late! I cannot be saved!" and he rushed from the house in desperation.

These are a few cases, I might multiply them to scores. Had I time, I would like to give a few more of females, of those who were once tender and delicate women, now degraded, drunken sots. I would like to say how every motive that can influence woman have been placed before them to induce them to reform, but when reason and will have yielded, appetite has exerted its irresistible power, and they *are* as they were. After weeks and months of sobriety and well doing, in some hour of temptation, one glass of rum has undone all that moral influence has accomplished. I could tell you, and I am glad to say it, of many instances of complete reformation.

Many there are, who, by divine help, have risen above the dominion of appetite and passion, and are now walking in the ways of sobriety, virtue, and peace. But as long as we, our friends, and the world are in danger, let us, as Christians, use *every means* in our power to exterminate the destroyer of the souls and bodies of men; and while, with one hand we pull out those who have fallen into the pit, with the other fill it up, that no more fall in.

Starting New Papers.

The attention of that part of the population of Canada, who are likely to desire the progress of the temperance cause, and to seek that progress through the medium of the press, is respectfully directed to the following remarks of the New York Organ, of Dec. 6th. We copy the article, not because there is a disposition to start new papers in Canada, and thereby involve their originators in loss, but because the experience of the past warrants us in offering a caution to those who might be tempted to do so, as well as to those who might feel a disposition to countenance the enterprise. The buyer, as well as the seller, are about equally in danger, and the well expressed remarks of our contemporary may be serviceable. We have seen the evil of which he complains as it relates to the several States of the Union, and Canada will do well to profit by the dear bought experience of others.—Ed. C. P. A.

"There seems to be a sort of monomania among temperance men which induces so many to attempt the establishment of new papers. Every few weeks we hear of a new enterprise of this sort. Within the last three or four years we think as many as fifty have been started, of which not six have lived a year. On an average, these attempts have cost not much less than \$1000 each—a total say of \$50,000. This money has been thrown away, having been mostly taken out of the pockets of poor men. The loss has been divided between paper makers, printers, editors, publishers, and the subscribers who paid a year in advance and got half a dozen numbers of the paper. But the loss in money is a small part of the evil. The confidence of the public in all such enterprises is weakened, and papers that can barely keep up their existence are deprived of the patronage they need, and which they might have received, if these new attempts had not divided the support of temperance men.

Men of capital are afraid to invest their means in temperance publications, when they see how frequently such efforts fail; and thus the temperance press is kept poor, and is generally got up in a mean, cheap style. And even those temperance papers which do live and continue to enjoy apparent prosperity, afford nothing like the recompense which men derive from other avocations. If any body ever got rich from editing or publishing a temperance paper in this country, we have not had the pleasure of hearing of him. If the money, time, talent and labor which have been expended upon The Organ had been devoted to almost any other branch of industry, it would have been thought strange, if the outlay did not secure wealth. We know our paper is generally considered a prosperous enterprise, but if it ever enriched any body connected with it we are egregiously misinformed. As to the principal temperance papers in other States, and in other parts of this State, we doubt if one in ten of the whole number affords a decent living to the owner, apart from other sources of income. We know that one of the most industriously edited sheets on our exchange list, it being, too, the only one in the State where it is published, has cost its owners more than \$1000 over and above its receipts the current year.

In short, we say confidently, that with scarcely half a dozen exceptions in the whole Union, the temperance papers are kept up from year to year by their editors and publishers, not on account of present pecuniary profit, but from love to the cause, and a hope that by and bye their toil will obtain a better reward, or they have invested their all, perhaps, and cannot get out of the business; and perhaps they are persuaded against their own judgments to continue their publications under assurance of aid which will never be realized.

And yet, in the face of facts like these, every week brings a prospectus of a new temperance paper, whether the projectors are ignorant of the facts, or think they have more tact and talent, or more numerous and warmer friends,—so it is. The new pa-

ing up like Jonah's gourd, only to die as soon
lure, of course, increases the trouble and distrust.

Every man is bound to write these things, and yet the truth should
res us pain to write these things, and yet the truth should
vn, in order that the evils referred to may be corrected or

An efficient, prosperous temperance press is indispen-
the advance and triumph of our cause, and to have such a
must be understood that only such a number of papers
equate to the real want will be steadily sustained, and that
ill not be thrown aside for every new comer. And the

friends of the cause should refuse to encourage the un-
plication of papers, for they are a public mischief when
ceed the limits of a real necessity. We have seen a

Division publicly adopt a paper as their organ, and in three
months afterwards, without any reason for it, resolve to
promised new paper their organ, which paper died in

It. They merely meant to encourage the new enter-
t that they thought less of the old one. And if there
three or four new ones in embryo, they would have

to say an encouraging word to all. But this is not right
Our Grand Divisions and other leading temperance bod-
d feel a deep interest in the permanent and prosperous

ment of the temperance press. They should use their
to encourage men of capital to embark their means in
ess. They should promote the employment of the best

the editorial management. Instead of a multitude of
y papers, they should try to secure a few powerful ones,
y competing in the mightiest conflicts of mind with

de to exalt and illuminate the mind of the nation and
Let our leading temperance men take the right view of
subject, and we shall soon hope for a mighty temperance

trifling, vapid temperance sheet should be regarded not
but a hindrance, just as a silly, trifling, immoral temper-
urer is regarded, and both should be frowned down. And

a paper exists, or is started, having the confidence of
nd good, let it be cordially and perseveringly supported
it be enabled to employ the best talent in the country in
g the great cause which we love."

Young Men's Christian Association.

stitution bearing the above designation has been in opera-
tional years in the metropolis of the British Empire.

is the mental and moral improvement of young men,
the winter, a series of lectures is delivered on important

the most learned and scientific men of the age, both
g the clergy and laity. We have had the pleasure of

most of those lectures, and are convinced that they
produced the most beneficial results, by guarding the

st error, and by inculcating the most essentially im-
ths. The present course, now delivering in London

scholars and divines, appears to be of a value and an
te equal to any previously given.

ossible to over estimate the importance that attaches
g people of the present time. It is but a common

mark, that we are living in most eventful times. If
t were necessary to inculcate sound morals, and Chris-
of character, it is more essentially binding now than

he eve of the most extraordinary events that ever
the history of the world. We assume not the char-
phet, but he must be a very careless observer of mo-
and a still more careless student of scripture, if he

the approach of amazing changes in the moral and
dition of the several nations of the earth. It is then
estion the duty of young men to prepare to act their

"before God and men; and equally the duty of those
e advanced in life, and have the benefit of large ex-
sist in the development of the youthful mind, and
tion of youthful morals.

of this we rejoice that a Young Men's Christian
has been recently formed in the City of Montreal,

and already promises to exert an extensively beneficial influence.

The introductory lecture was delivered on the 18th December
last, by the Rev. Donald Fraser, A. M. Not having the pleasure
of listening to it, we were glad to find it published in full by the

Transcript of this city. It is clear in expression, eloquent in
style, appropriate in the choice of topics, and admirably adapted
to win the confidence of young men, because of the affectionate

sympathies which spontaneously gush from the orator's heart.
We cannot quote from the lecture, but we wish it could be read

by all the young people of Canada of both sexes.

Our object in bringing this excellent association before our
numerous readers (many of whom are young men in large cities and
villages) is to awaken a desire for the formation in other places of

similar institutions. We are persuaded of their great usefulness
when conducted on Christian principles. They must be auxilia-
ry to every good work, and not the less so to the great temperance

reformation. With a view to facilitate the establishment of simi-
lar associations, we here insert the Constitution of the Montreal
Young Men's Christian Association. It may serve as a model,
and therefore itself be useful.

Art 1.—This Society shall be called "*The Montreal Young
Men's Christian Association.*"

Art 2.—Its objects shall be *Religious and Mental Improve-*
ment of its members, especially in connection with the study of
the Scriptures—the union of young men, of various churches, in
this and other plans of usefulness—and the providing of means
by which young men, coming as strangers into the city, may be
brought under religious influences among their own class.

Art 3.—The Association adopts, as the basis of all its proceed-
ings, those fundamental principles of Evangelical Christianity on
which all Orthodox Protestant Churches are agreed, and will
never admit any intermeddling with those matters of faith and
polity on which such churches differ.

Art 4.—All young men who shall sign the constitution shall be
eligible for membership. Members shall be received into the As-
sociation by ballot not less than one month after being proposed
—five black balls to exclude a candidate. Honorary Members
may be received in a manner to be hereafter provided. The As-
sociation shall have power to expel members.

Art 5.—That the regular annual subscription to this Associa-
tion be 2s. 6d., and that it be an optional matter with members to
give more. All subscriptions to be paid on being received into
membership.

Art 6.—The Officers of the Association shall be: a President,
Vice-Presidents, a Treasurer, a Secretary, and a Committee of
twelve, to be elected annually from the members—five to form a
quorum.

Art 7.—An annual meeting shall be held in the month of April,
to receive the Report of the Officers, and elect their successors.

Art 8.—All meetings of the Association and Committee shall
be opened and closed with prayer.

Art 9.—This Constitution shall not be altered, except at an
annual meeting, or a special meeting, to be held at the call of the
Committee, and by the vote of two-thirds of the members pre-
sent.

We have only space to add the following proceedings prelimi-
narily taken, but which will, we think, afford reasons for enter-
taining a strong confidence that the society will be sufficiently
sustained and also encouraged by the support of worthy honorary
members.

At a meeting of the members of this Association held on the
evening of the 9th Dec., the following were elected as the Offi-
cers and Committee: President—Mr. J. H. Winn; Vice-Presi-
dents—Messrs. T. Lyman, G. Childs, C. Collins, and John Hol-
land. Secretary—Mr. E. T. Taylor. Treasurer—Mr. W. G.
Milne. Committee—Messrs. J. Mills, W. C. Evans, J. Knox, J.
Barry, E. Moore, Neil McIntosh, jr., R. Morris, C. Mills, C. F.
Smithers, R. S. Oliver, F. E. Grafton, and D. A. Poe. It was
moved and carried, that Messrs. John Dougall, James Court,
Joseph Wenham, D. Davidson, and the Evangelical Protestant
ministers of the city be Honorary Members of the Association.

Visit of Dr Jewitt.

Dr Jewitt, an old and distinguished temperance lecturer, has been engaged by the Young Men's Temperance Society to give a course of lectures, scientific and popular, in this city early in February next.

Dr Jewitt is an eloquent, earnest, and forcible speaker on the temperance question, and one of the most eminent exponents of the Maine liquor law. We hope that he may meet with an encouraging reception, and that his visit may give an increased impetus to the temperance reformation.

Temperance Fruit.

The Treasurer of the "Montreal Protestant Orphan Asylum," thankfully acknowledges, and has much pleasure in recording the following pleasing example of the benefits of Temperance:—

"TREASURER:—Please to accept this small sum of Two Dollars, with God's blessing, for the Protestant Orphan's Institution, FROM A PRIVATE, 23d Royal Welsh Fusiliers."

Montreal Young Men's Temperance Association.

At the Annual Meeting of this Society, held on the 12th inst, in the basement story of Gosford Street Church the following were elected as Officers for the ensuing year:—President, Mr J A Mathewson; Vice-Presidents, Rev F H Marling, Rev A F Spaulding, P W Wood, and J W Taylor; Corresponding Secretary, C P Watson; Recording Secretary, F E Grafton; Treasurer, G Childs; Committee, W McWatters, H Morton, — Paterson, W Hubbard, W G Milne, and R Irwin.

Sons of Temperance.

We take pleasure in announcing, that on the 7th instant, a Grand Division for Canada East was organized in due form, having its head quarters in Montreal, when the following individuals were elected to office, and duly installed by the D.M.W.P. into their respective chairs, viz:—

J. C. Becket, Montreal. G.W.P.
Geo. Mathieson, Quebec. G.W.A.
C. P. Watson, Montreal. G.S.
H. F. McArthur, St. Andrews. G.T.
R. Kneeshaw, Lachine. G.C.
H. J. Barnard, Montreal. G. Conductor.
Hugh McLean, Lancaster. G.S.

D. White, Stanstead, was appointed to act as the G.P.W.P.

The Division then proceeded to those items of business that could not stand over till another meeting:—

1. Resolved,—That the Subordinate Divisions in connexion with this Grand Division, shall pay only 3 per cent. of their funds as dues to this Grand Division.

2. Resolved,—That the various Subordinate Divisions be instructed to appoint at their first meeting, or as soon as convenient, all, or whatever number they may select, of their P.W.P.'s, as well as their present W.P., as Representatives to the next meeting of this Grand Division, to be held on the fourth Wednesday in April.

3. The G.W.P. appointed the following persons as Deputies to install the officers of their various Divisions,—Geo. Mathieson, for Gough Division; David White, for Stanstead Division; Leonard Clark, for St. Andrews Division; Robt. Kneeshaw, for Victoria Division; Hugh McLean, for Lancaster Division.

4. The next meeting of this Grand Division shall be held in Montreal, on the fourth Wednesday in April, to commence at half-past six in the evening.

The different Divisions in connexion with the Canada East Grand Division, will consider the above as official, and equally as binding as if they had received written information, under the seal of this Grand Lodge.

J. C. BECKET, G.W.P.

New Division.

In our last we simply announced that a new Division established in Montreal. We are now enabled to give formation. This Division is located in a part of our it is much wanted, and has been named Jonadab Division. The following are the officers for the first term:—First W. P.; Edwin G. Howell, W. A.; H. C. Jago, R. Hill, A. R. S.; James Maxwell, P. S.; Robert C. Joseph Lee, C.; John Cooper, A. C.; John McC. Quite a number of propositions for membership have received. May they prosper.

We are happy to learn that the Brethren in Quebec ahead. Gough Division, although not more than in existence, numbers 132 members, and some 12 dates. We are informed that an application for a new Division is in course of signature.

Independent Order of Rechabites.

We understand that the Perseverance Tent intend Annual Soiree in the Wesleyan Church, Great St. James Friday, the 23d inst. We hope the attendance will Soirees are always well conducted.

Sons of Rechab.

On the 23d ult., the Perseverance Tent of the Sons held an interesting soiree in the lecture room of the Church, Griffintown. The Chair was occupied by Taylor, and the meeting was opened with prayer by Taylor, after which, the chairman briefly alluded to upon which the Order of the Sons of Rechab were abstinance from intoxicating drinks, the use of to profanity, and advised the youth present, who were of this Tent, to take the earliest opportunity of and also recommended it to the favorable consideration and guardians, and concluded his remarks by ad members to continue faithful to the principles espoused.

Rev. Mr Spaulding first addressed the meeting character of the work of youth in the temperance was not to reform drunkards, but to prevent this reform—not to cure the disease of drunkenness from its withering effects. Mr S. Wilson, Counselor of Rechab, next addressed the meeting at considerable and concluded by urging upon parents the necessary safety of their children, of instilling into their life, the principle of total abstinence, as being the The meeting was subsequently addressed by Rev. Wm. Clendinnen—a member of the Order—and The Temperance Choir performed several excellent reflected great credit on the performers, as well as the interest of the occasion. Rev. Mr Squire benediction; after which, the company separated with the enterprise of the Sons of Rechab.

New Year's Day.

Old 1851 has been succeeded by new 1852, and consequent upon its birth have been general This New Year has opened under the most auspicious stances for the temperance cause. It is but the universal triumph which sooner or later must truth will prevail. Already the happy influence of the Christian principles—those mild peace principles—are and the effect of their wide spread adoption also. As an instance, I beg to call your attention that there was less wine drank on New Year's Day than there has ever been before. Once, New Year's Day is a sort of privileged day—a day on which a certain

es justified, indeed called upon to drink wine, and that
o,—a day on which others, who, on other days seek not
their evil desires, try less to curb them. Now, it is not
fashion—that powerful sovereign that sways her sceptre
cluded subjects with such terrible exactness—has been
driven from her throne—she has been driven from her
then there is hope for temperance.

fact that almost every house thrown open to visitors was
with a suitable entertainment for temperance people—
were the refreshments in the most request. Does this
to encourage us? Shall we not take comfort from the
age of it? And shall we not the more earnestly strive to
the happy seeds thus so auspiciously sown?

COFFEE.

Notice.

nderstand that the Semi-Annual Meeting of the Missisquoi
Total Abstinence Association, will be held in the Stone
Stanbridge Ridge, on Thursday the 5th day of February
one o'clock, p.m.

Notices Respecting Contemporaries, &c.

literary Garland, after fourteen years existence, is to be
nued. We suppose the cheap magazines of the United
have killed it. Yet we ought to possess a good magazine
own country, and hope a competitor will start.

Christian Spectator, besides being a record of the progress
London Religious Tract Society, contains a great variety
of interesting reading. The Nov. number is before us, from
we learn that the Tract Society's Committee have deter-
on the publication of a weekly and monthly Magazine, to
ed "The Leisure Hour." A stamped edition will be issued,
for circulation in the Colonies. Talented contributors
enged, and we trust the enterprise will be adequately sup-
The Spectator is published six times a year.

Canadian Almanac for 1852, is a valuable repository
of knowledge, containing full and authentic commercial,
legal, astronomical, departmental, ecclesiastical, educational,
and general information. It has a map of part of
and has been got up and arranged with great care, and
expense.

Scottish Temperance Review, for December, is upon our
Always welcome, for we never receive a number without
of instruction, and we generally evince our appreciation of
it by quoting its best articles. Scottish Temperance lit-
erature stands high in our estimation.

National Temperance Chronicle, for December, is promptly
and received per mail. This number is good. The Rev.
Spencer, M.A., Secretary of the National Temperance
is now the editor, and does his work very cleverly. A
New Year to him, as we happen to be writing on the 1st

ol Temperance Herald, for December, contains an excel-
lent paper on "Impediments in the way of Education." We
transfer it to our columns as soon as convenient.

Westminster Review for October has been received and
with a good deal of regret that so much talent should be
and prostituted. There are valuable and almost unexcep-
tional papers in this number, but others appear to us equally
natural and unphilosophical.

North British Review, for November, is worthy of a very
patronage. The articles are written in a clear and forcible

style, embracing topics of the highest importance socially, politi-
cally, and religiously.

The Edinburgh Review, for October, we have not yet been
able to read, but the subjects discussed are grave and weighty.

The London Quarterly Review, for October, is a number of
more than ordinary interest.

Blackwood's Magazine, monthly, always contains something
interesting, and remains the uncompromising advocate of protec-
tion. That side of the question is discussed with great ability.

The Child's Paper is the title of a new juvenile periodical to
be issued monthly by the American Tract Society. The first
number is before us. It is filled with just such reading as is suit-
able for children, and is tastefully illustrated with neat wood-cuts.
Ten copies for five shillings.

The Journal of Education for Upper Canada is, as usual, ex-
tremely valuable. The indefatigable editor labors to make it use-
ful, and we trust it will be continued for the educational advance-
ment of our country.

Le Semeur Canadien is published at Napierville, twice a month,
at 3s. and 9d. It is a valuable auxiliary to the cause of religion
among the French Canadians. The leading editorial of the num-
ber on our table is devoted to the temperance question, and is
decided in tone and sound in principle. It is scarcely necessary
to say that this periodical is printed in the French language, and
we cordially commend it to the notice of religious families who
read that language.

The British Temperance Advocate concludes its eighteenth
volume with the December number. Its motto is, "Total abstin-
ence from all intoxicating drinks." "Strong Drink vs. Health,"
is the leading article of this issue, which we design to transfer to
our columns.

Wesleyan Notices Newspaper, for December, contains interest-
ing extracts from the Rev. Walter Lawry's journal to the Friendly
and Feejee Islands, with letters from other missionaries in the
Polynesian group. Distressing occurrences have taken place in
the Bechuana District. War has broken out here, as well as
among the Kaffirs in South Africa. From Badagry, Mr Freeman
reports a fight between Aketois' people and the Badagrians. The
former conquered, and drove away the Badagry chiefs, setting the
town on fire. The Missionary adds, "we are starving, not hav-
ing anything to buy." At Madras, the Rev. W. H. Dickson
died on the 18th September.

The Annual Report of the Normal, Model, and Common
Schools in Upper Canada, for the year 1850, by the Chief Super-
intendent of Schools, has been received. The Report, with its
numerous schedules and appendix is a work of immense labor,
and exemplifies the plodding, persevering skill of the reverend
superintendent. Long after he shall have quitted this field of
educational toil and enterprise, his reports will remain a monu-
ment of his devotion to the work of elevating the masses of his
native country, by means of a sound and thorough education.—
The successive reports which have been published under Dr Ry-
erson's auspices will constitute a continuous history of the devel-
opment and progress of the gigantic school system of Upper Ca-
nada.

The Montreal Witness commenced its seventh volume on the
5th January. It is truly a family newspaper, not influenced by a
mongrel time-serving expediency. What the editor believes, he
honestly and plainly expresses. He cannot be aiming to make
money, for he promises six literary supplements, gratis, for 1852,
notwithstanding that the regular issue contains as much reading
matter as any two religious papers in Canada.

Correspondence.

With the view of meeting the wishes of correspondents, as well as that of our readers, we shall, in future, give a synopsis of the letters received, instead of giving them in full, as heretofore. By this course, all the good that the communications can effect will be attained; and our correspondents must bear with us, though every word that they write does not appear.

The following is an extract of a letter from D Kribs, Elora, dated Dec. 29th:—

"We are not progressing so fast as I would wish to see, yet our principles are gradually gaining ground; and, through the different organizations, *i. e.*, the Temperance Society, the Sons of Temperance, and the Daughters of Temperance, which all exist in Elora, the cause is, I may say, rapidly spreading."

We are sorry to see from the close of this letter that one of the recent lecturers in that neighborhood has done harm instead of good to the cause. We could have wished our correspondent a little more specific on this point. We would regard such information as confidential; but it is well that we know how these things really are, for we may sometimes be found speaking well of a man, when he does not deserve it.

An interesting communication from "A. B." Brucefield, of date Nov. 10, 1851, conveys the gratifying intelligence, that—

"On the evening of the 14th October, a meeting was held in the Free Presbyterian Church, London Road, to organize a Total Abstinence Society in the village of Brucefield. An address was delivered by Mr Wadsworth on the evils of Alcoholic Drinks, illustrated by a still and diagrams of the Human Stomach, after which, upwards of 70 signed the pledge. A constitution was submitted and adopted. Mr. D M'Millan was chosen president, and Mr. Wm. M'Millan, Secretary."

This is an auspicious commencement; and it would seem from the following extract from the same letter, that it was much needed:—

"Long did the inhabitants of this locality groan under the mortal scourge and tyranny of intemperance. Several times did they try to stem its rapid progress; but, alas! all was vain and fruitless. They had to hurl their banners, and submit themselves to "brutal alcohol." But of late, they have made a determined and systematic effort to quell the tyrant's pride, and permit themselves to be marred no more by that grim monster, which is generally the source of all debauchery, crime, pestilence, and death, the widow's lamentation and the orphan's woe, which feeds the gallows, popes the penitentiary, and brings down the wrath of heaven. How gratifying is it to see the Temperance banner here displayed, waving its warping furls over four thriving societies, numbering 300 members, to whom the name of total abstinence, eighteen months ago, was but a phantom!"

We are glad to learn from a letter, dated Granby, Dec. 31, and signed by John B. Gibson, the corresponding secretary of the Granby Total Abstinence Society, that they have taken the lead, and thereby shewn a noble example, in endeavouring to carry out our new license law. Our correspondent says:—

"It may perhaps be satisfactory to the readers of your valuable paper to know, what the friends and advocates of temperance have been doing in this part of the country since the passing of the present license law. It having been resolved to make a bold and determined stand against the vendors of alcohol;—petitions were circulated and numerously signed, praying the Municipal Council of this county, (Shefford,) not to approve of any certificate for license to retail intoxicating liquors, to any person in the township of Granby; said petition was carried up and presented to the Council by a deputation, consisting of the Rev Mr M'Leod, Congregational minister of this place, P. Hackett, Esq., and H. Miner, Esq."

We are sorry that we cannot make room for the excellent address of the Rev Mr M'Leod in presenting the petition, which could not fail to make a deep impression on the minds of the in-

dividuals composing the Council. The rev. gentleman's address follows:—

"That a higher law than any enactment of our country sanctioned by the fiat of the Eternal—bound them to be innocent, to relieve the distressed, to elevate the dejected, to throw the broad shield of shelter and defence round the property, and the domestic felicity of our fellowmen; to prize in a high and holy sense the tie of universal brotherhood, and to do unto others as they would wish that they should do unto them. 'This, gentlemen,' he said, 'is the principle which we have adopted, upon which we most earnestly beseech you to concur in your deliberations, as to the answer you will be pleased to give to our prayer, and we shall have no fear for the result; remember that to have been the friends of the down-trodden, the oppressed, and the avowed enemies of every principle of oppression, will be nothing against you in that day, ye gentlemen, shall stand to receive the reward of action, ye must all stand, at the bar of the great assize.'"

There was a numerous attendance of tavern-keepers, and certificates for licenses to be approved of by the Council would have had a beneficial effect upon them. After considerable discussion, the Council resolved to let the matter stand until the next meeting, when they would come to a final decision. We doubt not that this active society will fully improve the opportunity given, to have a general expression of the entire county next meeting of Council, and if they do not get what they want, it will be their own fault, for the Council, we should doubt not, will not go against the wishes of the county. Let petitions be circulated through the county, and we trust that they will be numerously signed, in order that they may so influence the Council as to prevent the granting of a single certificate for license to any person in the county; and thus pave the way for the peace, harmony and concord, as well as the advancement of the material interests of the county.

We know of no better criterion whereof to judge of the soundness of the principles of Total Abstinence, than the general approval of the inhabitants, in the respective localities in which they are in operation for the different organizations now in operation for the consolidation of these principles. On the 26th November, 1851, the Chatham Fountain Division, No. 216, held a public meeting, which was well attended; on which occasion the ladies of the Division presented them the honor to present the Division with a handsome copy of the Word of God, as a mark of their esteem and confidence. The "crowd," sends us a good description of the meeting, from which we take the following:—

"The Bible was presented by Bro. A. Campbell, on behalf of the Ladies, and Brother Wm Price returned thanks on behalf of the Division. The addresses were excellent, and delivered with great spirit. Brother Price assured the Ladies that the Bible should be highly prized by them, and perused with great care. He would again, he says, beg leave to thank you for this Bible, together with the able address delivered on your behalf. He trusts you may ever enjoy the presence of Him who is the author of this book you have now presented; and may the principles of Temperance hover round your dwellings, until all your hearts come one with us in the adoption of our principles, and you stand not a whit behind, in their admiration of the Sound principles we advocate. The Cadets also took an active part in the meeting, and recited several very excellent pieces which they had written, and which they had read with great credit on their Worthy Patron."

THE FRIENDS IN WHITBY.

The Rev. J. T. Byrne, of Whitby, sends us the gratifying intelligence that the cause, in the above village has been revived. For nearly two years past, the friends there were comparatively inactive; but the old Society has been revived by the appointment of efficient office-bearers, with good

of success. On the occasion above referred to, a public meeting was held, which was well attended, and seems to have been participated in by all denominations. The Rev. R. H. Thornton was in the chair. The following resolutions were carried unanimously:—

1. *Resolved*—That although the evils of intemperance have frequently been deplored and denounced in public, it is still desirable to treat upon the painful subject, and to endeavor to remedy those evils.

2. *Resolved*—That the principle of Total Abstinence has, under God, proved an invaluable antidote to intemperance, and has produced a train of benefits to individuals, families and communities, that should awaken gratitude to the Divine Being, and encourage hope and effort with reference to its extension.

3. *Resolved*—That in re-organizing the Total Abstinence Society for this particular section of the Township, it is desirable not only to retain the old Constitution, but to obtain a complete re-assignment of the pledge; and that the following gentlemen be the office-bearers for the ensuing year:—President—Mr James Hodgson; Secretary—Rev. James T. Byrne; Treasurer—Mr James Gerrie; Committee—Rev. Messrs Finlay and Lochhead, and Messrs Hugh Fraser, William Caldwell, Jabaz Hall, John H. Perry, and Robert Morrow. At the close of the meeting, 35 signed the pledge.

(To the Editor of the C. T. Advocate.)

In the number of the *Temperance Advocate* for the 13th of December, appears remarks on Mr S. Paige and his election, reflecting severely upon that gentleman, in consequence of information supplied by "A Temperance Man," dated Sutton. I am not surprised at the friend in Sutton receiving the impression in which he writes; nor that you, Mr Editor, on his authority, should write as you have done. Yet simple justice constrains me to say, that I have good reason for believing the assertion imputed to Mr Paige *entirely groundless*; and, further, of suggesting to our Sutton friends, and as well to any other, that the *on dits* at election times should be received with great caution. Never was I more impressed with the propriety of this principle than during the recent elections of this and the adjoining county—Sheffield. The fact is, that the three gentlemen who have been forward as candidates for the county of Missisquoi, are thorough-going temperance men, and would not have had a spoonful of intoxicating liquors brought forward, could they have had their own way. That ardent spirits were used, and that drunkenness disgraced several of the occasions, cannot be denied—and must be deplored. The candidates had each of them several friends who felt a lively interest in their success, and would promote their object in *their own way*—a fearful way indeed—insomuch so, that their nominees might well pray, "Save me from my friends."

Every lover of order, morality, and religion, must feel thankful, that the election is over. It will take a long time to correct the evils that have arisen through it. Have you no efficient lecturer who could favor us with a visit—making a tour through the townships? Such a visit just now would do much good, and might be made conducive to the greater spread of your excellent paper.

Dunham, Dec. 1851.

JUSTITIA.

TO CORRESPONDENTS AND READERS.

Brother Stacy's letter will appear in our next, as also his notice of the new Divisions. Several other communications must lie over till our next.

It will be observed that we have been obliged to omit the Music for this number, we shall make up for it in our next.

BIRTHS.

Montreal—4th inst, Mrs Thomas Peel, of a daughter. 6th inst, the wife of Sergt James Wardlaw, XXth Regiment, of a daughter. *Bytown*—27th ult, Mrs John Durie, of a son. *Queen's Sound*—15th ult, the wife of Chas R Brown, of three children—two sons and a daughter—all doing well.

MARRIAGES.

Montreal—9th inst, by the Rev William Taylor, DD, John Ewing, Esq, to Ellen, only daughter of Charles George, Esq, all of St George, Henryville.

Windsor—1st inst, by Rev J T Byrne, Mr Nelson Chapman, to Miss Lydia H Richmond.

Whitby—18th ult, by Rev J T Byrne, Mr R Robinson, to Miss Margaret Marr. 24th ult, by the same, Mr T Ray, to Miss Mary Robinson.

DEATHS.

Montreal—5th inst, Jessie, infant daughter of Mr J Adams Mathewson.

MONTRÉAL MARKETS.

Jan. 9th.

There is such an absolute stagnation in our provision market at this season of the year, that it is not in the power of the Board to give quotation for any article except Flour—which is dull and in limited demand at 17s 9d per barrel for superfine.

Stocks.—In Stocks there have been a few transactions, and the following may be taken as the prices of to day:—Montreal Bank,—11½ premium offered. Holders demanding 11½ premium. City Bank—Has advanced considerably, being saleable at 13 discount. Commercial Bank.—There have been sales at 3 discount, and subsequently at 2 discount; but the latter price is not to day procurable. Bank of British North America—In demand at 10 discount, without sellers. People's Bank—Nominal at 20 discount. St. Lawrence and Atlantic Railroad Co. Offered at 35 discount. Lachine Railroad—Preferential Stock asked for at 4½ premium. Old Stock being at the same time unsaleable at 45 discount.—*Brokers' Circular in Mont. Herald, Saturday.*

MONTRÉAL MARKET PRICES.—Friday, Jan. 9, 1852. Wheat per minot, 3s 9d a 4s 0d; Oats, 1s 7d a 1s 8d; Barley, 2s 9d a 3s 0d; Peas, 3s 0d a 3s 6d; Buckwheat, 2s 0d a 2s 2d; Rye, 2s 9d a 3s 0d; Flaxseed, 4s 0d a 4s 6d; Potatoes, per bushel, 1s 6d a 2s 0d; Beans, American, 0s 0d a 0s 0d; Beans, Canada, 5s 0d a 0s 0d; Honey, 4d a 0d; Beef, per lb, 3d a 6d; Mutton, per qr, 2s 0d a 6s 0d; Lamb, 2s 0d a 3s 0d; Veal, per qr, 3s 0d a 10s 0d; Pork, per lb, 4d a 5d; Butter, Fresh, 10d a 11d; Butter, Salt, 6d a 6½d; Cheese, 3d a 4d; Lard, 6d a 7d; Maple Sugar, 4d a 5d; Eggs, fresh per dozen 9d a 10d; Turkeys, old per couple 4s 6d a 8s; Turkeys, young 4s 0d a 5s 0d; Geese, 3s 0d a 4s 6d; Ducks, 1s 6d a 2s 3d; Fowls, 1s 8d a 2s 6d; Chickens, 2s 0d a 2s 6d; Woodcock, per brace 1s 8d a 2s 0d; Pigeons, wild per doz 0s 0d a 0s 0d; Pigeons, tame, per couple, 6d a 0d; Hares, 0s 0d a 1s 3d; Oranges, per box, 15s a 0s; Apples, per brl, 12s 6d a 15s; Peaches, per basket, 0s 0d a 0s 0d; Onions, per brl, 10s a 0s 0d; Flour, per quintal, 10s 0d a 0s 0d; Oatmeal, 8s 6d a 9s 0d; Beef, per 100 lbs, 17s 6d a 27s 6d; Fresh Pork, per 100 lbs, 24s 0d a 26s 3d; Halibut, per lb 4d a 5d; Onions, per bush 1s 8d a 2s 6d. Average Price of Hay and Straw for the last six days.—Hay, per 100 bundles, 20s a 22s 6d; Straw, 10s a 15s.

Just Published,

Price 2s. 6d., (a Liberal Discount to Booksellers),
A COLLECTION OF MISCELLANEOUS MUSIC,
SUITABLE FOR TEMPERANCE MEETINGS, SOIREEs, &c.;

AND A
CHOICE SELECTION OF SACRED MUSIC,
FOR USE IN CHURCHES;

Both being carefully selected from the most Popular Authors, with Initiatory Lessons on the Art of Singing. In One Volume, neatly bound.

For Sale at the different Book Stores, and by the Publisher,
J. C. BECKETT,

22 Great St. James Street.

TEMPERANCE HOTEL.

ST. ANDREWS.

THE SUBSCRIBER begs to inform the friends of Temperance and the public generally, that he has opened a TEMPERANCE HOTEL in this Village, and trusts by strict attention to the comfort of travellers, to make it a desirable resting place, and thereby merit a share of public patronage.

HUGH STEWART.

St. Andrews, Dec. 15, 1851.

TEMPERANCE HOUSE,

Crook's Rapids, C.W.,

ON THE ROAD BETWEEN PERCY AND NORWOOD,
BY JOHN DRISCOLL.

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

NORTH AMERICAN MUTUAL INSURANCE COMPANY.

CAPITAL, \$125,000.

THIS COMPANY has been organized in conformity with the Act of 1849. With an unlimited charter, confined to no District, State, or Country, it is the design of the Directors to make the Company what its name denominates, truly a NORTH AMERICAN COMPANY, and one that will sustain a representation at home and abroad. For Mutual Safety, Rigid Economy, and strict and impartial justice to all,—with this view, and for the benefit of their policy holders in this Province, the Directors have appointed the undersigned a General Agent, to act for them in all matters pertaining to the business of FIRE INSURANCE that has been or shall be transacted by or in behalf of this Company in Canada East. And in accordance with this appointment, the undersigned has opened an Office in the Village of St. Andrews, Argenteuil, C. E., where he will attend to all business with the least possible delay. And his friends may rest assured that none but *safe risks* will be taken by this Company; and that the utmost caution and prudence will be observed in conducting its affairs.

The undersigned flatters himself that the following plan adopted by the Directors, will compare favourably with the plan of any other institution of the kind for MUTUAL safety:—

1st, In order more fully to secure the Farmers' interest in this Company, its business will be divided according to charter into two separate classes.

2nd, The only risk taken in the Farmers' department will consist of Farm property, generally, and isolated dwellings with their contents, of which not more than \$2000 shall be insured in one risk.

3rd, All other property insured in this Company is put into a separate class, each class pays its own losses, and the premium notes shall not in any case be assessed for the payment of any losses except in the class which they belong.

4th, The Company will be responsible for the correctness of all surveys made by its authorized Agents.

5th, This Company has no two thirds' clause, but will pay, in case of fire, the full amount of damage, not to exceed the amount insured.

6th, If a difference should at any time arise between the insured and Directors regarding any loss or damage sustained, may at the option of either party be determined by three disinterested persons, mutually chosen by the insured and the Directors in the County where said loss shall occur.

7th, Should there at any time be in the treasury a surplus fund not actually wanted for the payment of its losses and expenses, the same will be divided among the members in proportion to the amount by each paid in.

☞ All communications should be addressed, *post paid*, to the undersigned, ST. ANDREWS, ARGENTEUIL, C. E.

A. A. GREEN, *General Agent.*

December 11, 1851.

WINDSOR (FORMERLY ROSEBANK) NURSERY.

THE undersigned has upwards of 200,000 FRUIT TREES coming forward for the Market, comprising all the best varieties of Apples on Standard and Paradise Stocks; Pears on Standard and Quince Stocks; Cherries on Standard and Mahaleb Stocks; Plums, Peaches, Nectarines, Apricots, &c. Also, Grape Vines, Gooseberries, Currants, Raspberries, and Strawberries, of all the most approved sorts; together with Roses and Flowering Shrubs, and a fine assortment of Lilies, Hyacinths, Peonies, and other Bulbous and Herbaceous Flowers; and a very extensive and choice collection of named Tulips.

Orders, accompanied with the money, received during winter, will be carefully attended to, and safely forwarded in Spring. Orders may either be left with JOHN DOUGALL, Montreal, or sent to the Subscriber,

JAMES DOUGALL,
Windsor, C. W.

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.

Just Published, and for Sale Here, Price 2s 6d.

IN ONE VOLUME, NEATLY BOUND,

A COLLECTION of MISCELLANEOUS MUSIC, suitable for *Temperance Meetings, Soirées, etc.*; and a Choice Selection of SACRED MUSIC, for use in Churches—both being carefully selected from the most popular authors; and also a CATECHISM, with Initiatory Lessons on the Art of Singing.

MONTREAL: Printed and Published by J. C. BECKET, No. 22, Great St. James Street.

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.'s 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,

King-street, Chatham, C.W.,

KEPT BY

TRAXLER & PATTON.

☞ N.B.—Good stabling, and a careful Hostler always in attendance. Messrs. T. & P. will do all in their power to Accommodate the Public who may favor them with their Patronage.

Chatham, C.W., April 10, 1851.

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