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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. XIX.]

MONTREAL, JANUARY 1, 1853.

No. 1

Sanitary and Social Economy.

INTRODUCTORY REMARKS.

The author of a recent work entitled, "Reminiscences of Thought and Feeling," exclaims, "What can be hoped in the way of moral regeneration by inflating the minds of the multitudes, with notions that the powers of nature, and the universe itself, are fast advancing to a condition of obedience to the human will; and that they themselves are progressing (how I hate that word!) to the throne on which man will find his legitimate resting-place as 'monarch of all he surveys'?" We might ask another question: "What can be hoped in the way of moral regeneration by constantly deprecating human capability, and underrating the present condition and prospects of human society? Perhaps there have been exaggerations of progress, but not such as to make the word hateful, and we unhesitatingly declare our conviction, that nothing is to be hoped from the school of misanthropists who are forever gloomily sentimentalizing over the degradations and follies of mankind. It seems to us, that although too much may be said as to the dignity and perfectibility of mankind, yet it would be insanity to deny that the powers of nature are considerably advancing toward a state of subjection to the human will," and when the human will shall direct its energies to the attainment of the chief good of which man is capable in the present state of being, then peace, harmony, and happiness shall be restored, and the Creator glorified. We are free to admit, that great social evils do exist, but we question very much the soundness of the conclusion arrived at by some modern, as well as some ancient philosophers, that the "former times were better than these." Our view is that the present are better times than those past, because intelligent effort is made to purify society at its fountain—the human heart—and because Sanitary and Social Reform has in these last days wrought beneficial changes, which are every day extending the circumference of their power, for the permanent good of the human race.

Sanitary economy embraces every practical measure relating to sound health and its preservation, both as it affects the individual and community at large, but more particularly the latter; and that as it may be controlled by the general government, or by municipal regulations. Human life—its value, its preservation, its precariousness, and the material causes which may destroy or preserve it, are all in-

cluded in the general subject of sanitary economy. Social economy also embraces a variety of topics, of great interest and importance. It relates to "men living in society, or to the public as an aggregate body," and includes the measures most suitable for the protection of society against those evils which would destroy its peace, prosperity, and happiness. The development of industry—the proper rewards of labor—the diffusion of property—the mediation of apparently conflicting claims, and the duties and obligations of mankind toward each other, are all parts of social economies. In a more limited sense, municipal government, whether urban or rural; and the family institution, with all its varied claims and relations—these are included in the more general and comprehensive phrase, social economy.

Into how many of the subjects intimated above, we may enter, cannot at this present be foreseen or determined. That will altogether depend upon circumstances. The order of topics may also be controlled more or less by current events, but our uniform aim will be to minister to the benefit of the reader, and the progress of the country, morally and materially. Guided by the experience of older countries, ours, now taking a position of greatness—respectability and responsibility—may avoid many of the evils, which with an antiquated tenacity bear down the energy and hopes of civilization. Availing ourselves of the suggestions of science, and the results of successful enterprise, we may achieve a greatness not to be marred by historic recollections of rapine, despotism, wrong and cruelty. Our convictions and our hopes concerning the better future for mankind, are joined to, and proceed from a firm faith in the truth and power of Christianity. The world can never dispense with the agencies and Institutions which Christ appointed for the salvation and elevation of mankind. All plans and schemes for the social advancement of the world, in order to practical efficiency, must be vitally connected with "the truth as it is in Jesus." On these principles our essays and suggestions will rest, and to the author of all good we commit ourselves and our readers.

— In the formation of a single locomotive steam engine, there are no fewer than 5519 pieces to be put together, and those require to be as accurately adjusted as the works of a watch.—Every watch consists of at least 202 pieces, employing probably 214 persons, distributed among forty trades to say nothing of the tool makers for all these.

W. B. Easton

A New Year's Tale.

BY A DAUGHTER OF ENGLAND.

It was late one evening in December that two gentlemen were sitting in a richly-furnished room, with wine and dried fruits before them. Both looked somewhat confused in their intellects, but Mr. Fleming, the master of the house, was the most so. The sound of footsteps aroused both. "They are coming in I think, they must join our party," said Mr. Fleming.

"Pray, how do you like that youth; Hall do not you call him; steady I should think he was," enquired the other gentleman vacantly.

"Oh, he will do," answered Mr. Fleming, "a little too particular, that is all; he will not take even a glass of wine, such nonsense; I shall try to get him off it if I can; he is obedient, and—but here he comes." The door opened, and two fine youths came in.

"Well, my son, have you had a pleasant walk?"

"Oh, yes, rather a cold one though," answered young Fleming.

"Well, well, come to the table both of you, here are fruits and wines. Stay, Hall, let me look at you, fairly frozen I declare; take a glass of this good wine, it will do you good. Henry, fill your glass. Come Hall, wish us all a happy New Year."

"I will, Sir, with all my heart, but not in wine," answered James Hall.

"Don't talk such folly, James, I will not have it in my house. You are now entering society, leave all your ridiculous promises and ideas now; you are no longer to think yourself a boy. Come, take a glass of wine, and show yourself a man; it is my wish, it is my command that you do."

"Any thing but this, Sir; I cannot obey."

"Drink boy, drink."

"I dare not, *will not*," cried the youth in strong agitation, as he pushed the glass from him, and arose.

Mr. Fleming's passion had been rising before, and inflamed by liquor, he could scarcely govern it enough to say, "Consider yourself discharged."

"I am sorry, Sir," said poor James sadly.

"Do you understand me?"

"Yes, Sir."

"Then leave the room."

That was a sad night for young Hall. There seemed a disgrace in being thus turned away. He was the eldest of the family, what would his brothers say? This place had been found for him with great difficulty, and to be thus lost, was a heavy trial indeed. But the sense of having done his duty, soothed the bitterness of these feelings, and he began to consider what plan to pursue. His heart yearned towards his home; it was long now since he had been there, and he could reach it by New Year's Eve—that night which his father held as a festival, and when all his sons, who were near enough to do so, assembled once more under the roof of their childhood's home.

It was the last day of the Old Year, a little snow was on the ground, and the sun was shining brilliantly in at the

windows of a respectable mansion, where a certain degree of bustle was going on, both upstairs and down. Rooms were put in readiness, stoves lighted, the large closet that held all Mamma's valuables was thrown open, and Mamma, herself, might be seen opening sundry jars of preserved fruits and mincemeat, arranging dishes of sweetmeats, and ornamenting the huge sugar-crowned Christmas cake. In the large handsome parlor, were two young girls, hanging festoons of green boughs all around the walls, entwining them round the pictures, the mirror, and the mantle-piece.

"Agnes," suddenly cried Fanny, a laughing girl of 16, to her elder sister, "What did Papa ask Frank Campbell to come to-night for?"

"Because he and James were so much attached to each other; that is the reason; I heard Papa say so. But you are not sorry, Fan; young Campbell is a nice lively companion."

"Oh, yes, he is, sister, a very lively companion indeed." And the young girl bent lower over her work, to hide the flush that rose to her cheek.

There was a few minutes' silence, and then Agnes cried, "Oh, I wonder how many of our brothers *will* come. James cannot, poor fellow, he is so far away; and dear noisy Hal, we shall not have him either, for he never said he would come when he wrote last, and he would have been sure to, had he meant to be here."

"Well, never mind, sister, we shall see Charles, and William, and poor little Tom, and our two cousins, and—Frank Campbell. See, dear Agnes, they will certainly have a fine day."

It was now Eve, New Year's Eve; a bright group was gathered in that parlour. There was Charles and William, the twin brothers; and young Tom, the last from home, was standing by mamma's side, her youngest and her pet. Just before tea, the door opened, and amidst general exclamations of surprise and pleasure, James Hall entered; even in the moment of greeting, all felt that something was wrong with the youth; but before they could multiply questions, James turned to his parents, and sadly, but ingeniously, confessed the whole truth. Hardly had he time to end, when a buzz of voices arose—"well done," "bravely done, James," "you have proved yourself a MAN, Hall," were exclamations repeated all round; but James felt the most satisfaction when his father placed both his hands on his boy's curly head, saying, "Thank God, my son, you have done your duty." Then, mamma led the new comer to the table; and carefully avoiding all allusion to what they felt was a sore subject, tried all their efforts to make the conversation cheerful. Tea was now announced; the urn hissed, the toasts smoked, the cakes shone, and all the young eyes were turned on the large Christmas cake, which stood, resplendent with ornaments, in the centre of the table. With the keen appetites of youth, they all clustered round the board, when a bustle was heard in the hall, a step sounded at the door, and a merry voice exclaimed—

"A Happy New Year—a Happy New Year."

"It is Hal," "It is Hal," was the general cry; and Mr. Hall, turning eagerly round, said, "Why, my dear Henry, we never hoped to see you here."

"All the better, my father; I wanted to surprise you all."

"But to ride so late," said his mother, affectionately. "My dear boy, how cold you must be."

"Oh never mind, mamma; soon get warm here. Now, don't let me spoil your tea's. I am very hungry; make a place, young ones, for a starved and half-famished traveller, and I am glad to see you all again."

In a few minutes all were in their seats again, partaking of the grateful repast; and before it was over, mamma saw with delight, by the havoc made in the Christmas cake, that it had been well appreciated. There was much to say that evening, many questions to ask, places and scenes to describe, and many a tale to tell. Then, the parents left the room for awhile; games, enigmas, songs, followed; and then came the mince pies, which mamma always insisted upon having. There was fruits, dried and preserved; and pleasant, varied drinks, but no spirituous liquor was allowed there. After this, the conversation became graver, as the father spoke of the year so nearly gone, of the briefness of time and its momentous consequences. Gently were the minds of the young ones led from below to above, and affectionately reminded, that their portion was not here. When on the point of separating, a servant entered, and gave a letter to Frank Campbell, who, glancing his eye over it, passed it to his friend James, saying, "There, Hall; I pencilled a few lines to my father, when I had heard your side; this is his answer." James read, hardly trusting his eyes, the words:—

"It was hardly needful, my dear boy, to hesitate in such a case. We have a vacancy, and none can fill it better than your deserving young friend. Give him every encouragement—say that salary shall not part us; and promise him a different master in
GEORGE CAMPBELL."

REV. JOHN WESLEY ON THE MAINE LAW.

—
DIALOGUE BETWEEN A MEMBER AND MINISTER OF THE
METHODIST CHURCH.

Member.—I have called this morning to converse with you on a subject that is now agitating the country, that is, the prohibition of the liquor traffic by Legislative enactment. I know you are favorable to prohibition, and being a member of the Church of which you are a Minister, I am desirous of asking you whether you think that if Mr. Wesley had been living he would have given his sanction to the agitation of the question, and would have signed a petition for the Maine Law.

Minister.—Of course you are aware that Mr. Wesley condemned the traffic in spirituous liquors sinful and contrary to the law of love. His writings and sermons contain many passages of eloquent denunciation against the sale and use of

liquor. I am aware of it, and would infer that he was decidedly averse to the manufacture and sale of liquors, which I believe was in the habit of calling "poison," but do you think he would have required the Legislature to prohibit the traffic under penalties?

Member.—I have examined the writings of Mr. Wesley with a view to ascertain whether he had expressed his mind on that subject, and I find he has done so in a very striking and forcible manner. His opinion on all practical subjects has great weight with me, and I confess that my own conduct is governed in this case by a firm persuasion that if Mr. Wesley were now living, he would be an eloquent advocate of legal prohibition.

Min.—I do not possess a copy of Mr. Wesley's works, and

should be glad if you point out to me the passages which you think sustain your convictions.

Min.—I will do so. In the eleventh volume of Mr. Wesley's works; the third English edition, between the 50th and 60th pages there is an article from his pen entitled "Thoughts on the present scarcity of provisions." It may be found in the 6th volume of the American edition page 274. He asks the question "why is food so dear," and he says—"to set aside partial causes, (which all put together, are little more than a fly upon the chariot wheel) the grand cause is, because such immense quantities of corn are continually consumed by distilling," "little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison, poison that naturally destroys not only the strength and life, but also the morals of our countrymen." Further on Mr. Wesley supposes the defence to be set up, "However, what is paid brings in a large revenue to the King," and he asks, "Is this an equivalent for the lives of his subjects? Would His Majesty sell a hundred thousand of His subjects yearly to Algiers for four hundred thousand pounds? Surely no. Will he then sell them for that sum, to be butchered by their own countrymen?" Another defence is suggested, "but otherwise the swine for the navy cannot be fed," and Mr. W. again answers in burning rebuke of the ungodly practice of making liquor, "Not unless they are fed with human flesh! Not unless they are fatted with human blood! O tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen!"

Mem.—I have not heard that passage before, but it is surely a strong one, and it surprises me more than ever that any of his followers should ever have engaged in a business to which Mr. Wesley was so decidedly opposed.

Min.—It is surprising; but that is not the point on which you asked information. The question was in substance, would Mr. Wesley sustain the Maine Law, and you infer he would from what I have already read to you, but, I will still further enlighten you. Mr. W. remember, is writing on the scarcity of provisions, and he asks "What remedy is there for this sore evil," and "how can the price of wheat and barley be reduced?" Will you give attention to his answer. Hear it! "BY PROHIBITING FOR EVER; by making a full end of that bane of health, that destroyer of strength, of life, and of virtue, distilling. Perhaps this alone might go a great way toward answering the whole design &c."

Mem.—That answers my enquiry and removes my doubts, and when Mr. ——— ventures again to suggest to me that I am not a sound Methodist because I am a strong Maine Law man; I have an answer for him But have you got any further testimony?

Min.—I have. The paper referred to in this conversation bears date "Lewisham, Jan. 20th 1773." But more than eleven years afterward, Mr. Wesley wrote a letter to the Right Hon. Win. Pitt, Prime Minister of England, and on the subject of raising a revenue by excise on distillation he speaks in his usual plain way. He was informed that the duty raised £20,000 in 1783. But he asks "have not the spirits distilled this year cost 20,000 lives of His Majesty's liege subjects? Is not then the blood of these men vilely bartered for £20,000? not to say any thing of the enormous wickedness which has been occasioned hereby; and not to suppose that these poor wretches have any souls. But (to consider money alone) is the King a gainer or an immense loser? To say nothing of many millions of quarters of corn destroyed, which, if exported, would have added more than £20,000 to the revenue—be it considered, "dead men pay no taxes," to that of the death of 20,000 persons yearly, (and this computation is far under the mark,) the revenue loses far more than it gains." You will hence see that Mr. Wesley was opposed to the traffic, both on economical and moral grounds; he would now, if alive, protest against and urge the speedy demolition of the iniquitous system by legislative enactment.

Mem.—I am persuaded of that, and it would not give me any uneasiness to witness the destruction of all the liquor property in the country.

Min.—A good deal of that kind of work will have to be done. In Canada men will persist in the business. Our work is not done when a suitable law is enacted; it must be sustained, and every man must be willing to be branded as a common informer.

In the mouth of the wicked we shall be a reproach and by word, but God will defend the right, and if Mr. Wesley had been entirely silent on this point it would not have changed the nature of things. It is well enough to be sustained by the opinion of the wise and good, but eternal truth and righteousness must for ever condemn a business that is essentially vile and practically immoral.

Choice Extracts from New Works.

Under this general head, we shall serially enrich our columns with selections from the most recent publications of value and importance, accompanied occasionally with remarks and criticisms, when these may be necessary for the elucidation of the paragraph.

Although the continuation of Alison's History of Europe is only just announced as from the press, in England, we are enabled to give an extract or two. Take the following on

THE BOMBARDING OF ALGIERS, BY LORD EXMOUTH.

"On the morning of the 27th August, at day-break, the fleet was off Algiers; Lord Exmouth immediately despatched a flag of truce to the Dey, with the terms dictated by the Prince Regent, which were the entire abolition of Christian slavery and liberation of all captives, and full compensation to the British Consul, and the sailors of the *Prometheus* who had been imprisoned. An answer was promised by the port captain in two hours, and meanwhile the fleet stood into the bay and anchored within a mile of the town. At two P.M. the boat was seen returning with the signal that no answer had been given. Lord Exmouth immediately made the signal 'are you ready?' and the affirmative being returned from every vessel, the signal to advance was given, and every ship bore up for its appointed station. The *Queen Charlotte* headed the line, and made straight for the mole-head. It was Lord Exmouth's intention not to have opened his fire unless that of the enemy became very galling, and the guns on the upper and lower deck, accordingly, were not primed till the ship had anchored. But the Algerines, confident in their defences, and hoping to carry the principal vessels by boarding, after they had taken their stations, allowed the *Queen Charlotte* to bear in without molestation, until she anchored by the stern, just half a cable's length from the mole-head, and was lashed by a hawser to the mainmast of an Algerine brig that lay at the harbour's mouth. Meanwhile the other vessels, in silence and perfect readiness, moved slowly forward under a light sea-breeze to their appointed stations. Not a word was spoken in the vast array; every eye was fixed on the enemy's batteries, which were crowded with troops, with the gunners standing with lighted matches beside their pieces.

'There was silence deep as death
As they drifted on their path,
And the boldest held his breath
For a time.'

"The mole-head at this time presented a dense mass of troops, whose turbans and shakos were distinctly seen crowding on the top of the parapets. Standing on the poop, Lord Exmouth waved his hand to them repeatedly to get down, as the firing was about to commence. When the ship was fairly placed, and her cables stoppered, the crew gave three hearty cheers, which were answered from the whole fleet. The Algerines answered by three guns from the eastern battery, one of which struck the *Superb*. At the first flash, Lord Exmouth gave the word, 'Stand by;' at the second, 'fire;' and the report of the third gun was drowned in the roar of the *Queen Charlotte's* broadside. So terrible was the effect of the discharge, that above five hundred men were struck down on the mole by its effects. In a few minutes, and before the action had become general, the fortifications on the mole-head were ruined and its guns dismantled; up-

n this the *Queen Charlotte* sprang her broadside to the northward, and brought her guns to bear upon the batteries round the gate which leads to the mole and the upper tier of the light-house battery. With such accuracy were the shot directed, that the light-house tower was soon in ruins; every successive discharge bringing down some of the guns; and when the last fell, a Moorish chief was seen springing up on the fragments of the parapet, and with impotent rage shaking his scimitar at the giant of the deep, which in so brief a space had worked such fearful devastation."—pp. 145, 146.

Alison's History is to be brought down to the Accession of Louis Napoleon, and will therefore contain sketches of many eminent men yet living, as well as of many departed worthies, who were our contemporaries. The following is Alison's opinion of—

LORD BROUGHAM AS A WRITER.

"A more striking contrast to Jeffrey, as an essayist, can hardly be imagined than Brougham; for he possessed all that the former wanted, and wanted everything which he possessed. His writings, like his speeches, are varied, vigorous, and discursive, full of talent, replete with information, and often adorned by a manly eloquence. But they have none of the cool thought and temperate judgment which is essential for lasting influence in political science; they partake rather of the excitement of the bar, or the fervour of the senate, than the sober judgment of the academy. Many of them were much admired and talked of when they first appeared; none are now recollected, or have taken a lasting place in our literature. What is very remarkable, his style, both of speaking and writing, is precisely the reverse of what his taste approves, and what his judgment has selected as particularly worthy of admiration in others. He is a passionate admirer of the Greek authors, and peculiarly emphatic in his eulogies on the terseness of their expression, and the admirable brevity of their diction; and yet he himself, in his style of composition, is the most signal example of the danger of deviating from these precepts, and of the way in which the greatest talents may be in a manner buried under the redundancy of its own expression. He illustrates an idea, and puts it into new forms, till the original impression is well nigh obliterated. His knowledge is great, his acquirements vast, his mind capacious; but his fame is varied rather than great. He has marred his reputation by aiming at eminence in too many things; and he will be considered by posterity rather as a powerful debater and a skilful dialectician, than either a profound philosopher or consistent statesman."—p. 436.

On occasion of the death of the venerable Duke of Wellington, many eulogies were pronounced in the form of funeral sermons. These gave an opportunity of reviewing the condition of England at the commencement of the present century. A sermon preached at Glasgow, by the Rev. G. Steward, has come under our notice, and on the subject mentioned above, the eloquent preacher thus speaks—

"Vast, though unavailing, as had been her former efforts to stem the tide of usurpation, her heart was yet firm and her arm unbroken. Her resources had not yet been fully tested, nor her magnanimity and patience half illustrated through previous years. These were yet reserved as the glory of after times. But Europe was slow and timid in answering to her calls—her neighbours were paralyzed by fear or divided by policy. Britain's position was insular, and consequently defensive. Defiant of invasion, while the largest armament of modern times menaced her shores, and engrossed the vigilance of her fleets, she was impotent to deal out any blow upon the foe. Her position was both her weakness and her strength. Year after year rolled listlessly

on, while all her policy was frustrated—her confederacies broken up—her subsidies squandered—her arms dishonoured—and her allies made neutral, sometimes hostile towards her. Her great naval victories failed to relieve her position, and more portentous that overhung her and Europe together. She was proscribed, isolated, and harrassed, on every hand. Her financial burdens accumulated—discontent and sedition kept pace with the struggle. Deep evils preyed upon the vitals of the nation, and presaged disasters greater than any enemy could inflict, as they were indeed stimulants to that enemy to renew his efforts. No nation, perhaps, ever exhibited a greater example of resolve and patience, under such formidable discouragements—not only sustaining them, but appearing to rise under them with redoubled energy, and immovable resolve, during the last epochs of this most memorable struggle. Britain stood before the nations in steady unchanging lustre, like one of the tempest-beaten beacons on her own shores.

“It was an instructive lesson to Europe, but a problem not easily solved by men of other mould, to see a nation put herself forward strongly averse to war, and delighting in the occupations and blessings which peace only can give; yet foregoing all her immediate interests and her inclinations, for the sake of things far higher and more sacred than her own weal. But he who makes the sand the boundary of the wave, and the disturbing forces of nature the means of a more perfect harmony—reserves His interposition for times and seasons of His own appointing, and steps in to reverse a whole series of human contingencies, by means which none can divine, while they excite universal surprise. He that fought against the Canaanite with the hornet and with the hailstone, as well as with the weapons of Joshua, could make the elements still his armoury, and bring forth these treasures to the all-subduing battle, when the arm of flesh had failed. Who can stand before his cold? By a single stroke he broke the arm that had over-matched the world, leaving to man only a secondary place, even in the order of means and series of events culminating in the destruction of the colossal foe. But, though God's sovereignty was thus declared, in the season and mode of interposition, it was given to Britain first to lower the crest of the adversary, and to impart a tone of confidence to her allies, by the steady successes of her arms, under the only man God had raised up of adequate capacity for this work. The superiority of her arms, for a season eclipsed, shone full in their olden glory in the achievements of her great Captain.”

Miscellaneous Table-talk Topics.

CITY AND COUNTRY. The press of business and excitement in the city will not hold their purity sacred, but trample upon the snow flakes as they do upon much else that is beautiful in life. In the country it is different, and there, Winter is seen in its real grandeur. The broad fields covered with their pure white mantle—unsoiled by even a foot-step—the giant trees stretching out their long arms towards Heaven to receive a blessing, which descends upon them—gently and lovingly like the white wing of a dove, awaken the soul to sublimity and beauty. Oh! the country is the place for noble aspirations, lofty thought, and real intellectual effort. In cities we are too much restrained by conventionalities—too much tempted by petty aims and selfish desires. I have sometimes wondered whether if the annals of biography were searched,—there could be found one intellectually great person, who had not passed some large portion of his life in the country. It seems to me that it would be one of Nature's monstrosities if we could find one born and raised in the heart of the city who was a true poet—a great naturalist or philosopher; or an inspired artist.

—*Cin. Cor. of Pio. Wesleyan.*

SELF-TAXATION.—The taxes are, indeed, heavy; and if those laid on by government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing any abatement.—*Franklin.*

—John Spear, a dissipated shoemaker of Bristol, has killed his wife. He had pawned her gowns, and she had found him at a public house spending the money; she upbraided him and flung a pipe at him; he suddenly struck her in the abdomen with a clasp-knife, inflicting a wound which quickly proved fatal.

AN AGREEMENT OF OPINION.—An old Connecticut pastor, whose peculiarities of preaching were proverbial, and who was blessed with a temper of great value, was one day told by a parishioner that he did not like his sermons. “Well,” said the old man, “I don't wonder at it, I don't like 'em myself.”

HOW TO ADMONISH.—We must consult the gentlest manner and softest reasons of address; our advice must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as dew upon the tender herb, or like melting flakes of snow; the softer it falls the longer it dwells upon, and the deeper it sinks into the mind. If there are few who have humility to receive as they ought, it is often because there are as few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweet and pleasant ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment, and a compliance of behaviour will disarm the most obstinate. Where, as, if, instead of pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence.

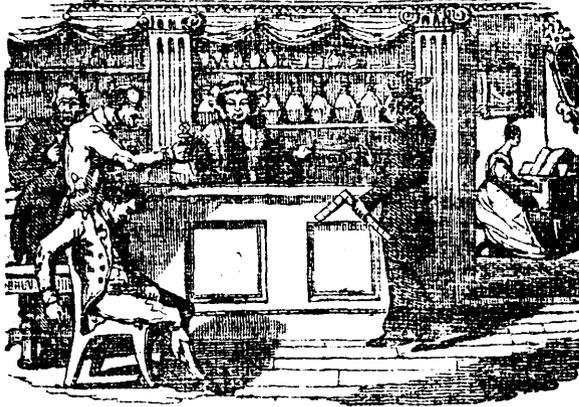
—At the late “Burns' Anniversary,” held at Sheffield, Mr Potter proposed as a toast, “Happy England—England the fair abode of decency and decorum; the centre of religion and freedom; the land of happy firesides and clean hearths; of domestic peace, and filial piety, and of parental love; the birth place of beauty; the cradle of heroes; the school of sages; the temple of law; the altar of fame, the asylum of innocence; the bulwark of private security and of public honor.” Not amiss.

HAPPY OLD FARMER.—A venerable old Scotch farmer of eighty years, said to a relation on a visit to him: “I have lived on this farm more than half a century. I have no desire to change my residence; I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people more than forty years. During that period I have scarcely ever been absent from the sanctuary on the Sabbath, and I have never lost more than one communion season. I have never been confined to a bed of sickness for a single day. The blessings of God have been richly spread around me, and I have made up my mind long ago, that, if I wished to be happier, I must have more religion than I have at present.”

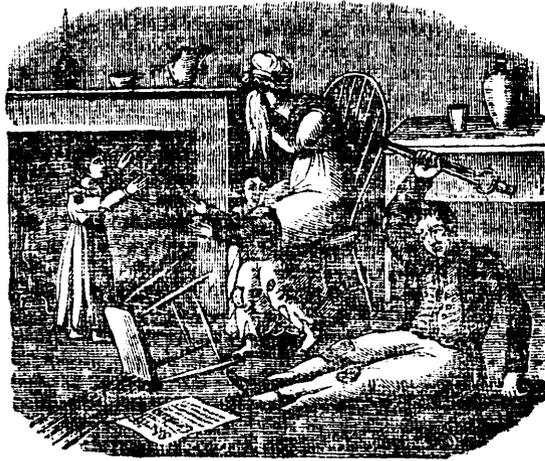
—At a meeting of working men, held in the concert-room of the Princess's Theatre on Saturday week, it was resolved that support should be given to the project of Mr Oliveira, M. P., towards establishing a free library in Marylebone; and a committee of working men was appointed to co-operate with Mr Oliveira's committee. Mr John Macgregor, M. P., and Mr. Digby Seymour, M. P., addressed the meeting.

A COMPLETE VIEW OF THE TRAFFIC.

(From J. C. Becket's Maine Law Almanac.)



There she stands, dealing out the product of the still! It is not a very lovely sight to see a woman there. You see Miss Jenny too, at the piano. Her voice is melodious, very! But alas, how perfectly shocking is the contrast, between what is seen above and what is going on soon after, in another place. Here, also, is music, but it is of a melancholy sort.



THE CONFIRMED DRUNKARD

Some mischief has surely been done. Is that a husband and a father? Yes, but he is brutalized by besotting drink. He is made a demon by law, for that buxom lady above, who looks so very bland and accommodating, has a piece of paper they call a license, signed by due authority. But is there no remedy for that other woman who weeps, and for those children, apparently terrified and tattered! Oh, certainly our laws are very consistent, generous even, so that when a man cannot take care of himself, he is taken care of by others. Here he goes to prison.



But this is a provoking remedy to the wife and family. Can no better be adopted? Yes; shut up all grog shops and tipping houses—remove the cause of drunkenness by the MAINE LAW.

Sabbath Meditations.

Under this head we shall furnish our Christian Readers with occasional papers of a religious character, free from sectarian bias and adapted to promote godly edification. What follows is a specimen of the series.

“ Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” Gen. ii. 1-3.—

“ This account bears on its face such evidence of being a real, an original, and a consecutive history of what then took place, that not one of a thousand common-sense readers would ever dream of its being an anticipatory parenthesis, as Dr. Paley has insinuated. Not only is it manifestly a part of the history of creation, but it bears the same affinity to that history which the capital does to a column, which the chief cornerstone does to a temple; for it gives majesty and beauty to the whole; and in its polished lines we trace the holiness, the sovereignty, and the goodness of God; the moral obligation of man, the origin of ordinances, and the type of eternal rest. The creation of the world, under any circumstances, must have been contemplated as a gigantic manifestation of power and a consummate device of wisdom; but had it not been sanctified by the keeping of a Sabbath, it would have wanted a character of holiness; and, wanting this it would have been unworthy of God.—The reasons assigned to our first parents for the sanctification of the Sabbath were, the commemoration of the creation; the example of God; His solemn appointment; and the dependent circumstances of man. The first three are clearly expressed in the text, and the latter is plainly implied. ‘ God rested on the seventh day from all his work which he had made;’ that is, He suspended the operations of His creating energy; not because He was weary, nor because He could not have created other works and other beings, possessing properties and powers different from those to which He had already given existence; but because He would set man an example of working six days, and of resting on the seventh. ‘ God blessed the seventh day, and sanctified it;’ He set it apart from common, for sacred uses; He said in effect, ‘ It is mine, and I award a special blessing to those who shall, on it, imitate my example, revere my ordination, and adore Me as their Creator and sovereign Benefactor. Such were the designs and such was the will of God respecting the sanctification of the Sabbath. Now we argue, that if our first parents, in their original state, were bound to copy the example, to reverence the appointments, and to use the means of grace which their sovereign Creator instituted, for the confirmation of their happiness, and for the increase of their knowledge; then we also are bound to do the same, seeing we are not only His workmanship, and the objects of His providential care, but also the purchase of the blood of His only begotten Son, and the objects of His long-suffering goodness. And if they, living in the paradise of an unfallen world and possessing intuitive knowledge, needed a seventh day for worship and for rest, how much more do we, who live in a world blighted by the curse, who have to eat our bread by the sweat of our brow, who know not how to order our speech, by reason of the darkness that is in us, and who, to other branches of duty, have to add confession of sin, deprecation of merited wrath, resistance to the flesh, and a laborious search after truth!’ ”

— The Society for the Suppression of Drunkenness in Edinburgh have lately opened some commodious refreshment rooms for working people on the north side of High-street, immediately above John Knox’s House. The coffee-room is supplied with all the Edinburg newspapers, and with several religious and useful periodicals. A large cup of ex-

cellent hot coffee may be had for a penny. A bowl of broth or pea soup may also be had for a penny. A plate of warm boiled beef, or of cold salt beef costs two pence, while the charges for tea, bread, butter, sandwiches, &c., correspond. The working classes are largely availing themselves of the boon thus offered.

Poetry.

THE LIQUOR DEALER’S DREAM.

BY GEO. W. BUNGAY.

See the grim death’s head slowly rise,
Up from the door behind thy bar!
Gone from the sockets are the eyes,
That shone bright as the morning star.
Between his rattling ribs behold
A heap of dust that was a heart—
And if it were but dust of gold
Ye’d mine his clattering bones apart.

See how he shakes his chattering jaw
And points his bony fingers out!
Just read to it the license law,
And stop its hurling worms about,—
Blood oozes from the ceiling there,—
Tears trickle from the plaster here,—
See skinny hands wrung in despair,—
And faces wet and pale with fear.

Snakes crawl from bottles on the shelf;
With flattened crest and forked tongue,—
They hiss hot curses on thyself,—
Ye know the right, but do the wrong!
There palid ghosts are gliding past
The windows where the curtains flare,—
Sad voices wail upon the blast,
And eyes of dead men at thee stare.

Lock up that gate-way to the grave,
And wash the blood-stains from thy halls,
Thy brow bleeds with the brand of *slave*,
And *Tekel* burns upon thy walls.
Thou hast been weighed, and wanting found,
And wilt thou mock thy Maker still?
Hark, hear ye not the thunder sound?
’Tis God who says, “ *Thou shalt not kill!* ”

—*Mass. Life Boat.*

ON WHISKEY.

Of all the plagues that scourge mankind,
There’s none that so impairs the mind,
And renders it to virtue blind,
As whiskey.

What is the cause of every ill?
What does with pains the body fill?
It is the oft repeated gill
Of whiskey.

What is it some do love so well,
For which their bodies they would sell,
And send their very souls to hell?
’Tis whiskey.

What is it poisons all their lives,
And makes men curse and beat their wives,
And thousands to destruction drives?
’Tis whiskey.

What makes chill penury prevail,
Makes widows mourn and orphans wail,
And fills the poorhouse and the jail?
’Tis whiskey.

Oh whiskey! Thou art the greatest curse
To soul, to body, and to purse,
Pandora’s box held nothing worse
Than whiskey.

THE NOBLE LAW OF MAINE. (Solo Accompanied.)

(The Quartett or Chorus may be sung by male voices, as the first and second parts are not too high for tenors or altos. The second, third and fourth verses will be sung by making some slight changes in the rythmical form of the music.)

(From the Musical Review and Choral Advocate.)

Con Spirito.—Tenor Solo

1. Raise high the glorious ban-ner, the ban-ner of the free, And
2. Al - rea - dy in the east has the gol-den dawn be - gun, And
3. But the struggle lies be - fore us, and our foes are in the field, And
4. Then high up-raise the ban-ner, the ban-ner of the free, And

Quartett Chorus, or Instrumental Accompaniment.

ga - ther all be - neath it who slaves no more will be. Un - furl it broad-ly to the breeze, that
 darkness, gloom and sor-row, fly the near ap - proaching sun; His noon-day beams shall shine up-pon the
 with the ty - rant at their head, de - termined not to yield; Let them with all their wealth and power, re-
 come ye all be - neath it, who slaves no more will be; One more u - ni - ted ef - fort will

far o'er hill and plain, The world may see our motto— The no - ble Law of Maine.
 fiend in - temprance slain, If we hold fast to our watch-word— The no - ble Law of Maine.
 gard us with dis - dain, We're cer - tain of the vic' - try, by the no - ble Law of Maine.
 break the curs-ed chain, And give our country and our homes The no - ble Law of Maine.

Canada Temperance Advocate.

MONTREAL, JANUARY 1, 1853.

The New Year.—Our Mission.

We enter on our editorial duties for another year, with unabated confidence in the scriptural soundness of our principles, and with earnest wishes for the success of an enterprise which commends itself to every man's conscience in the sight of God. To the reader we present the warmest desires of our heart for his happiness and prosperity, and shall do our utmost to prove the sincerity of our wish, by diligently devoting our energies to the attainment of that end. If we do not greatly miscalculate our own abilities and resources, *The Nineteenth Volume of the Canada Temperance Advocate*, will be inferior to no preceding volume in the variety and excellence of its contents, and we trust that even this first number will afford a presentment of the vigorous and appropriate course we design to pursue for the good of our country in general, and for the benefit of our subscribers in particular.

The past year has been fruitful of great events, and stirring incidents. The hand of death has laid low in the dust many of the noble and the great, men distinguished for moral excellence, or military genius, or political discernment. With solemn pomp and ostentatious display they were placed in the tomb, and now again the dazzled multitude return to their business occupations, or vain pursuits. But neither death nor suffering has prevented the development of ambitious schemes. The cruel planner of a *coup d'état* receives the imperial crown, while the disappointed and mortified populace, bite their lip of scorn under the iron heel of despotism. The British people, too, always preferring reform before revolution, have quietly affirmed the principle of unrestricted commercial intercourse with all nations, and a conservative cabinet have gracefully bowed to that decision. The cry of gold discovered in Australia has waked up the slumbering energies of a free people, and the desire of advancement—the true characteristic of civilization—has sent thousands of ardent toilers on bread to the supposed seat of wealthy prospects. What a period of stir and excitement is this! We live in times when to do nothing, or care for nothing, is proof of idleness, stoicism or stupefying ignorance. Almost every man, woman, and child of our age and country is influenced practically if not beneficially by the contagious activities of the passing generation, all more or less influencing future times and rising countries. Under one curse chiefly do all the civilized nations of the world groan,—the curse of the traffic in intoxicating drinks. Of itself it is sufficient to thwart the wisest plans of progress, and destroy the brightest hopes of even honorable ambition. But thanks be to God, no former year has been equal to the past in reference to fixing public sentiment against the iniquities and absurdities of unhallowed commerce in liquor. Not in quick America only, but in slow Britain also, the opinion has gained ground astonishingly, that the trade in intoxicating drinks, is a violation of all law but its own, and utterly subversive of every good institution, whether relating to religion, morality, or sound education. In the beginning of this year therefore, we, as temperance advocates, stand on vantage ground we never before occupied, and which it must be our careful study to improve, until that law is enacted which shall sweep away the whole system of commerce in liquor, and destroy for ever the fictitious ideas of property invested in the streams of drunkenness and death.

Our mission, under these circumstances, is easily defined. As

we stated in our Prospectus, "The crisis is come, and for another year we buckle on our armour, determined to do our duty in conducting the Temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate, will prompt our benevolence, while uncompromising hostility to the traffic, will dictate our exposures of its iniquity." Amidst increasing competition, we shall not fear to maintain our position. The public good in all its real and earnest demands, will be sought and defended. Temperance Reform embraces various collateral reforms. Be assured gentle reader, that you will find the old and tried friend of Canada, *The Canada Temperance Advocate*, ever at the post of duty, first in the field, never to quit it, until the battle is won, and universal liberty proclaimed from the heights of Zion. Send forward then your names, *give us ten thousand paying subscribers* and let us for another year work together for our country and our country's good.

The True Witness Dismissed.

On the 19th of December our opponent returned to the questions of difference between us, and gave his answer to our arguments on "first principles in common," and on "supply and demand." We should have been glad, had it been possible for us, to have replied in our last, and thus have kept back our first issue for 1853 free from polemics. The topics, are, however, of vital importance and as the matter stands, we have no alternative, but to dismiss the champion of the liquor trade in as brief a way as we can. On the subject of common principles in which Catholic and Protestant agree, it seems there is no such thing possible, [except by accident on the part of the Protestant. Our opponent says, "the 'first principle' of every Catholic is—that in all problems involving questions of faith and morals, the Catholic Church is the sole authority given by God to man; that it is through her teaching and through her teaching alone, that man can attain to a certain knowledge of the divine will, which is the highest law, and the highest reason." It follows, then, that if the church of Rome shall teach total abstinence, and demand the Maine Law—the True Witness will bow down to that as an infallible expounder of faith and morals. Now as we are not sure that this ecclesiastical infallibility dwells in the Bishops of Montreal and St. Hyacinthe, we should not, perhaps, be safe in requiring our opponent to join with them in petitioning for a prohibitory Liquor law. But somehow or other, or as our antagonist will have it, by "accidental coincidences," we do agree with these authorities, and the True Witness does not. He is warring against them, and we should judge by the tone of his present article, that he feels somewhat his anomalous position, and tries to escape therefrom, amidst the dust of antiquated ecclesiasticism. This won't do, for independent of all church authorities and organizations, human nature is a unit, and the God of nature will not suffer his laws to be violated with impunity. Drunkards of every class and persuasion must bear the consequences of transgression, and for all there is but one way of escape.—Abstinence.

The very crude and inappropriate remarks of our opponent on supply and demand are easily disposed of. There is in the verbiage of the article, a sad misapplication of terms. This infallible defender of free trade in liquor, ought to know that writers on political economy, never use the terms "desire" and "demand," as synonymous. Does he really mean to say that the desire or appetite for refreshing beverage, creates the demand for rum and brandy, or the desire for food creates the demand for human flesh in a cannibal, so that it would be proper to carry on a trade in the flesh of human beings? Mr. Burton uses not the word "demand"

In the sense of "desire which never sleeps," neither do we use the word concupiscence in the sense of "demand." The True Witness illustrates his views by referring to the manufacture of gas, and because there exists a desire for artificial light, therefore gas was demanded. Now here is his usual fallacy. We are not now writing by gas light. In this delectable sanctum of ours there is no supply—therefore there is no demand. But we have artificial light, and when that shining Belmont is ended, we demand another, because the supply is not likely to be exhausted. Taking gas, however, until some "better method of producing artificial light shall have been discovered," we should like to know how there can be a demand for that "better" previously to a supply offered. Artificial light is a necessity; very well, these lights are among barbarous people, but when a better comes they accept it as they may be able. "What" says our philosopher, "is demand, but desire, want, craving after, or concupiscence?" Very likely just the same in his brain or his practical illustrations of physical science, but very different they are in the language and operations of political economy, and the conclusion is that there never could have been a "demand" for Alcoholic drinks, until the supply created it. Thirst there was, and sinful concupiscence there was, but it required more than these to produce demand, and when by law the supply shall be cut off, the demand will cease, and intemperance will be repressed.

The subject is far from being exhausted, but substantially the same reply is adapted to all the illustrations of our antagonist. The "demand" of the political economist is not "the desire" of the physiologist, and yet absurdly taking it for granted that they are the same, our adversary says "it is this demand which we contend must be subdued by moral agencies, that is in opposition to our 'demand' for a prohibitory law. "In this opinion," the True Witness says, "we are certainly borne out by the words of holy writ."—Are you indeed? Let us hear them, for to them we bow most willingly. Now, here is the quotation he gives from Scripture, "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness; All these come from within." And then comes the inference. "If it be so all legislation, all attempts at moral reformation which do not begin with the heart of man, whence all evil desires or demands proceed, must be, to say the least, utterly useless." Nay, friend, not so fast. There are "murders and thefts"—"these come from within," and yet we have before us a long complaint of yours, that two poor sinners were not hanged who had been found guilty of murder. They have a human law against murder—would it not be better to subdue these sinners by "moral agencies." Yes, if you could do so; but murder is like the liquor business, you cannot put either down by "moral agencies" alone. Both must be prohibited, we do not say under the same penalties, but certainly no murderer hanged or unhanged, ever did as much harm as a liquor seller who may have been engaged in the traffic for seven years or less. Theft also comes "from within," but it is prohibited by human legislation, and cannot be dealt with by moral agencies alone. Thieves have done some injury to society, but not the amount of injury inflicted on community by the liquor trade.

But we must dismiss "The True Witness." He has kindly supplied us with defensive weapons we did not ask, and unless he does better service for his friends hereafter than hitherto, we rather think he will not obtain honours or thanks, except for vicious intention, which far exceeds his capacity for mischief.

SPECIAL NOTICE.

We deem it advisable thus especially to call the attention of the friends of the *Advocate*, as well as of the cause generally, to the terms of the forthcoming volume, and which will be found in the last paragraph but two of the Prospectus. And we do so that none may have cause to complain of insufficient notice, should the paper be discontinued at the end of the year. In next number will be found a list of Agents, and the Post-office arrangements are now so complete, and the facilities of communication so great, that no one can be at a loss to send his name or his money, either directly to this Office, or to one or other of our numerous Agents: hence we feel ourselves at perfect liberty to adopt the plan of sending no paper to any but those who have sent their subscription in advance, or a definite order, for the next volume.

These are the only satisfactory and reasonable terms we can think of, in justice to ourselves, in which a work of so much labor, and involving so much expense, should be undertaken; and we are satisfied that no Teetotaler can find fault with them. The *Advocate* is his own paper, intended for his benefit, as well as those whom he should be interested in taking with him on the same road to health and happiness. No one can be expected to aid us in this work, but the Teetotaler; none but he can appreciate our labors, and we cannot but hope he will do so; and, therefore, we go forward for another year, if spared in health, in undiminished confidence on the friends of order and sobriety, that they will come up in yet greater numbers to our support. Very many contribute no more, in the course of a whole year, to the cause, but the small sum we ask for the *Advocate*; and surely, if that is the case, it is but a small return for the good the principle may have done them; at all events, it bears no proportion to the importance of the work and the benefits it confers on their fellow-men.

We offer to all who exert themselves to increase our subscription list, for the next volume, according to the following scale, one or more copies of the work entitled "THE BOTTLE," or, "THE SEQUEL TO THE BOTTLE," both of which works have been printed in tract form, on good paper, with the illustrations, and neatly stitched in a tinted cover:—

For 5 Subscribers to the <i>Advocate</i> ,	1 copy of either
" 15 "	" 2 "
" 20 "	" 3 "
" 25 "	" 4 "

Or one copy additional for every five additional subscribers over 25. It must be understood, however, that the subscription money must be sent with the order, or the payment guaranteed within six months, by known individuals, Divisions, or other Societies. Agents or friends complying with our terms, will please state with their orders which of the above works they prefer, and they will be sent to the parties free of charge.

Repository of Contemporary Opinions.

A writer in the *Tennessee Organ*, recently advanced some excellent thoughts on "Social Treating." We commend them to our readers, and if there should be any who yet follow the foolish fashions which have ruined so many, we trust they will peruse and consider the consequences.

"Social Treating has some peculiarities over all other kinds of treating, as it is not confined to the street and the grocery, but may come into the family circle—to the shrine where declining age has stooped to give over the tenement of clay, and where blooming innocence and modest virtue, as well as stern maturity are all blended together in happiness. Here it is permitted to sow the seed which will bring penury and want. Here the father meets

his friend, and in the convivial feast, in the presence of his family, celebrates, too often, the orgies of Bacchus, and men descending from their proper sphere, and ply the distaff. Thus setting an example which of all others is most apt to be imitated by the offspring. Every man in his family should be a *Lycurgus*, and should banish the reveling god from his dominions, should cut the vine, and destroy the wine presses.

It is now frequently the case that in the most opulent circles, Social Treating is not confined to the male portion. The influence which is exerted by the ladies who indulge is great, and has a powerful tendency to corrupt all classes of society.—Young men are not ashamed to appear in their company when intoxicated, and thus one of the greatest restraints from drinking is removed. In fact it rather seems to be the most polite and acceptable way in which to appear in these circles. Is it not a shame that women should stoop so low as to drink in the presence of gentlemen, and to degrade the character of their sex, by exhibiting such examples? How long can she hope to exert that conservative power over man which has marked her progress through all the past? If she continues in it will there be any Knight Errants as of old, vowing by their sacred honor, to defend them—to depose their cause, and vindicate their rights?—Woman rules the beat when she assumes and maintains her dignity—when all her beauties and virtues ornament and adorn her, but when she descends to the caprices of passion and of appetite she exposes her deformities.

But in general we are blessed with ladies who appreciate the dignity of their position and estimate properly the influence they exert—directing it in proper channels. However, many young men have been ruined by the influence of giddy and foolish young ladies who can recklessly tamper with the dormant and formidable propensities of the mind, yet I assert again, I make no war upon the sex in general, but on the contrary give them praise for the great part they have performed for the amelioration of mankind."

In our British Exchanges we find an eloquent appeal in favor of teetotalism, from the pen of Mr. Baines of Leeds. As a public man, and Editor, he has long held a place of honor in the estimation of his countrymen, and we are persuaded his appeal will prove effectual in convincing those who seriously read it, that total abstinence is the only reasonable and scriptural course to take under existing circumstances and usages. We make the annexed extract, and call attention to what Mr. Baine certifies on his own knowledge. He asks "Is there, then, sufficient motive for relinquishing strong drinks?" and answers:—

In my judgment there are two motives, either of which justifies and even demands it:—1st. A man's own safety and advantage; and 2nd. The influence of his example, in inducing others to avoid the most fruitful of all causes of vice and misery.

The peculiar danger of intoxicating drinks is in their extreme seductiveness, and in the all but unconquerable strength of the drinking habit when once formed; and their peculiar malignity is in their being the parent or nurse of every kind of crime, wickedness, and suffering.

I say boldly that no man living, who uses intoxicating drinks, is free from the danger of at least occasional, and, if of occasional, ultimately of habitual excess. I have myself known such frightful instances of persons brought into captivity to the habit, that there seems to be no character, position, or circumstances that free men from the danger. I have known many young men of the finest promise, led by the drinking habit into vice, ruin and early death. I have known such become virtual paralytics. I have known many tradesmen, whom it has made bankrupt. I have known Sunday schoolers, whom it has led to prison. I have known Teachers, and even Superintendents, whom it has dragged down to profligacy. I have known Ministers of religion, in and out of the Establishment, of high academic honours, of splendid eloquence, nay, of vast usefulness, whom it has fascinated, and hurried over the precipice of public infamy, with their eyes open, and gazing with horror on their fate. I have known men of the strongest and clearest intellect, and of vigorous resolution, whom it has made weaker than children and fools. I have known gentlemen of refinement and taste, whom it has debased into brutes. I have known poets of high genius, whom it has bound in a bondage worse than the galleys, and ultimately cut short their

days. I have known statesmen, lawyers, and judges, whom it has killed. I have known kind husbands and fathers, whom it has turned into monsters. I have known honest men, whom it has made villains. I have known elegant and Christian ladies, whom it has converted into bloated sots.

Is it not notorious that under the ravages of drunkenness the land mourns?—that it is this which—I may almost say exclusively—fills our prisons, our workhouses, our lunatic asylums, our dens of pollution, and our hospitals;—which causes most of the shipwrecks, fires, fatal accidents, crimes, outrages, and suicides that load the columns of our newspapers;—which robs numberless wives of a husband's affection, and numberless children of a parent's fondness;—which strips thousands of homes of every comfort, deprives scores of thousands of children of education, and almost of bread, and turns them on the streets;—which leaves so many places of worship almost empty, and so many mechanics' institutes languishing, whilst the pot-houses are crowded;—which brings down (it is estimated) sixty thousand of our population every year to a drunkard's grave!

And of all the victims of intemperance, be it remembered, there is not one who did not begin by moderate drinking, or who had the remotest idea, when he began, that he should be led into excess.

Such, then, being the peculiar seductiveness and danger of the practice of taking intoxicating liquors, and such the enormous malignity of its consequences, is there not a strong, and even a resistless ground, for appealing to good men, to patriots, to philanthropists, above all, to Christians, and to Christian Ministers, if not for their own sake, yet for the sake of others, whom they see gliding down by scores of thousands, as on a slope of ice, to the gulf of temporal and eternal ruin, to take their stand on the safe platform of 'Total Abstinence'?

No direct Scripture authority can be quoted for total abstinence; but it is worthy of remark—first, that the wines of Palestine and the East, in the time of Christ and the Apostles, as at the present day, were incomparably less intoxicating than the wines and beer of northern countries, and the vice of drunkenness was incomparatively less prevalent; and, second, that the principle of total abstinence, under circumstances like ours, seems to be involved in two memorable passages as regards a man's own interest and duty, in the precept of our Lord, to pluck out the right eye, or cut off the right hand or foot, if it cause to offend; and as regards our duty to our neighbor, in the declaration of the Apostle Paul, "It is good neither to eat flesh, nor to drink wine, or anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21.)

As I myself was led by the example of some whom I respected* to discontinue intoxicating liquors, others may possibly be led by my example; and if one drunkard should be encouraged by my appeal and testimony to snap the chain of his bondage, or one young man should be saved from so terrible a snare—if one wife should be preserved from a broken heart, or one child from neglect and ruin—I shall be thankful to my dying day.

EDWARD BAINES.

Leeds, November 9th, 1852.

To the Christian who desires to grow in grace and in knowledge, it is surely necessary to "abstain from fleshly lusts which war against the soul." A correspondent of *Zion's Herald and Journal*, earnestly enforces the Apostolic caution, bearing especially on the prevalent hindrances to Christian progress. If in some points the reader thinks he has gone too far, yet we bespeak for his earnest words a candid examination.

"A drunken habit prevents the voice of Mercy from being heard; and any degree of alcoholising retards and lessens its efficiency on the heart. How important a matter it is then, that the nervous system be kept under total abstinence from all those influences which disturb its healthy character! If we would have the soul to be fully accessible to convicting, converting, and sanctifying grace, we must allow it to dwell in a body that is 'temperate in all things.' We cannot attain to truly elevated spirituality unless we adopt this principle; no man can be wholly sanctified while indulging in unholloved appetites. Indulgences which war against nature, war against God, and the highest interests of our spiritual being.

* Principally by that of the Rev. Dr. Pye Smith.

In days of darkness, men may yield to habits which are vicious and sinful, without incurring that measure of guilt which they would under light. But light or no light, no one can reach that degree of elevated spirituality while indulging in any kind of truly intemperate habits, to which he would attain by the same grace while free from them. While he indulges in liquor, opium, arsenic—now used habitually by the Austrians as a luxury—or tobacco, he is not only warring against nature, against health and long life, but warring against his own sanctification. No human body and soul can be wholly sanctified, wholly subdued to the government of God—while either rum or tobacco defiles the crimson current of life, or deranges the electric wires which communicate with the soul. No human body or soul can attain to the highest spiritual state and be filled with the spirit of God, with these physical defilements upon the lips. The devil himself might receive the Holy Ghost, when that man can be filled with his fullness and at the same time indulge in sensuality and lust.

The standard of spirituality will rise or fall in the church, other things being equal, just in proportion to their obedience to, or disregard for the laws of organic life which Deity has written upon the human constitution. All vitiated and extravagant appetites become "lusts which war against the soul." They are weights to be laid aside to give speed to the Christian race. There are many such to be denied at the present day, before the standard of real spirituality can come up to that of the primitive church. There is no good reason why Christians now should not be as much consecrated and filled with the Holy Ghost, as were the Apostles and early disciples of Christ. But if they would seek that high spirituality, they must first deny themselves of their fashionable and popular sensualities."

Notices of Contemporaries, New Periodicals, &c.

We regret being obliged to postpone paying our New Year's compliments to our exchanges, &c. We must, however, find room to say that *The Spirit of the Age*, just started at Hamilton, bids fair to stand high in the ranks of temperance periodical literature. We wish the enterprise success, knowing well that Mr. McQueen is competent to assist the great cause in which we are mutually engaged.

As will be seen by the following paragraph, temperance is encouraged by the Duke of Sutherland:—

THE DUKE OF SUTHERLAND AND THE TEMPERANCE CAUSE.—The Duke of Sutherland has kindly offered to the fishermen on his estates in the habit of prosecuting the herring fishing at Helmsdale, a supply of coffee during the fishing season, as well as the apparatus necessary for properly preparing it, provided they will give up the large supply of whiskey (ten gallons) which each crew has hitherto been receiving as perquisites, and accept some other consideration in lieu of it.—*John O'Grout Journal*.

MRAFOR DIVERION, No. 314, S. of T.—Officers for quarter commencing October, 1852:—

J. W. Layton, W.P.; W. H. Purdy, W.A.; E. Procmier, R.S.; J. T. Purdy, A.R.S.; S. W. Purdy, F.S.; J. Johnson, T.; W. Carnahan, C.; J. Ramsay, A.C.; A. Johnson, I.S.; R. Burchill, O.S.; W. Purdy, P.W.P.; T. Ballard, Chaplain; G. Davison, D.G.W.P.

Eastern Star Union Daughters of Temperance, No. 1.

FIRST ANNUAL REPORT.

It gives us great pleasure to have to state to you the progress of this Division since our commencement. Although much distracted by the late fire, and many of our members left homeless, yet we have been much encouraged by the regular attendance, and close attachment to the order, that even in the worst of times we have been progressing beyond our expectations. Amongst us

the greatest harmony exists, and we would desire to cultivate that love to others, which we ourselves enjoy, and thus we are prepared to say—

Daughters of Temperance, hail the day,
Our hearts would wish it long to stay,
Nor let our faith forsake its hold,
Nor comfort sink, nor love grow cold,
And may each female heart and hand,
Unite, to drive intemperance from the land.

And in conclusion, we would beg to report our debt of gratitude to our many friends who have aided us in sustaining this glorious cause, viz. To the Jonadab Division, Sons of Temperance, for their liberal support and kind attention in granting us the free use of their rooms furnished, lighted and heated, all ready for our accommodation, without expense. To Messrs. G. Pearson and Hodgson, for their unwearied attention, and valuable instructions for our better conducting the Order. To Mr. F. Carlisle, for his donation, of a beautiful gilt frame for our Charter. To the Cadets for their very kind invitations, and the warm reception shewn to us when visiting their rooms. To all friendly to the cause we tender our sincere good wishes.

REBECCA MAXWELL, Pro. Sister.

Education.

SELF-IMPROVEMENT;

In Three Lessons.

LESSON I.

"Wisdom is the principal thing: therefore get wisdom."

The cultivation and improvement of the mind is a subject in which all are concerned, for though there may be persons who pass through life without troubling themselves about learning, yet they are indebted to those who have cultivated their minds, for nearly all the comforts and advantages they enjoy. The proper performance of duties, and the power to make use of privileges, are mainly dependent on improvement of the mind. The subject, it will thus be seen, is one of high importance; it is one at the same time of hope and encouragement, and deserving of earnest attention. What ever tends to remove or enlighten ignorance, is worthy of consideration; and it is gratifying to know, that notwithstanding the ignorance which prevails, especially among the humbler classes of society, there are many, very many individuals, who have a real desire to cultivate and improve their minds. We propose to come to their assistance with a few short lessons, in which the various parts of the subject will be progressively treated; and, first, we shall endeavour to show the necessity for Self-Improvement.

One of the first and greatest necessities for self-improvement, consists in the fact, that we must all eat and drink, and have clothes to wear. The population of this country increases at the rate of about a 1000 a-day, there is, consequently, a continual pressing in of a multitude clamorous for the means of existence: mouths upon mouths crying out for food. Hence, if any one be not willing to strive, and strive hard too, to amend his condition, he will very soon be thrust aside and left behind by the new-comers. This may seem hard; but it is so; and it is our duty to make the best of it. In former ages, if a man did not like applying himself steadily to work, he could take to fighting, and hire himself out as a soldier, with a pretty good prospect of booty. Or he might set up as a robber on his own account, or go begging among the monks, who were then numerous in the country. But fighting is not now so much in favour as it was; beggars meet with but little encouragement, and if a man take to thieving as an easy way of getting a living, the law lays hold of him, and shuts him up in prison, or sends him out of

the country. It is true there are still rogues and vagabonds, but society does not countenance fraud, nor violence, nor knavery, nor lying, nor murder. It is nothing to the purpose to say, that these evils are all still existing among us: as a proof they are not looked upon with favour, continual attempts are made to prevent or put them down. Look which way we will, there is nothing for it but to choose to do our best. While such penalties attach to going wrong, the greater the reason why we should choose to go right.

The reply of some people when self-improvement is recommended to them is—oh, what's the use? our fathers got along well enough without it, and so can we. But our forefathers lived in caves and woods, and painted their bodies blue—is this a reason why we should do the same? Where would be all the comforts and advantages we enjoy, had no one made attempts after improvement? Progress is one of the laws of our nature; a law which must be obeyed by the high and low, learned and unlearned, because there can be no standing still; if not going forward, we are going backward.

We thus perceive a grand physical necessity for exertion—but the moral necessity is not less imperative. What is it that distinguishes man from the other animals? Why can he do things which animals never attempt? Because he has a mind; he has reason. It is true that bees and beavers, and some other creatures, act as though they were able to reason, but we see that the habits of these animals never change, they build and work just in the same way now as they did thousands of years ago. But by the aid of his mind and reason, man is enabled to alter his condition: instead of going naked, living on raw roots, sleeping under a tree, he can procure clothing, till the ground for food, and build a house for shelter. If he be ignorant, he may enlighten his mind with knowledge; and as God in his goodness has seen fit to make man a reasoning being, so does every man's duty become more impressive, more binding upon him to do all in his power to improve the mind with which he is endowed.

As it is the mind that raises men above animals, so it is the cultivation of the mind that raises one man above another. It is a noble thing to improve the mind; and what one man has done can be done by another. We cannot all succeed to the same extent, but it is best to try for the highest prize. He who aims high, is far more likely to hit his mark, than he who either aims low or badly. Ignorance is the parent of nearly all crime and misery: ignorant people do things which those who are better taught never think of, and if they meet with misfortunes, they are quite at a loss as to the proper means of remedying them. Ignorant people may be said to be stuck fast in a bog, from which they will never get out, until they lay hold of the friendly hand of knowledge.

But we often hear the inquiry—What is the use of knowledge? and there are many persons who believe that knowledge is not worth the trouble it costs to get it. There are few good things, however, which have not been despised or slighted when first brought under notice. How many useful inventions, which have added to the welfare of mankind, were laughed at when first made known! This should teach us not to be discouraged by ridicule: when once engaged in a good cause, we have only to press steadily onwards. Knowledge opens a man's eyes, he understands what is going on around him; he does not take things upon trust, he finds himself armed with new powers and capabilities. Who are the steadiest workmen? those who have done most to improve their minds. Who are the best husbands and fathers? those who have the best knowledge. We do not mean to assert that goodness and kindness cannot exist without education, for it is very possible for a man to be altogether unlearned, and yet be kind and trust-worthy. A man may improve both his mind and his heart, and yet know nothing of what is commonly called learning. But

the chances are, that if an ignorant man do right, it will be only by accident; the educated man knows how and why he ought to do right, and to avoid evil.

The necessity for mental culture is not a small but a great necessity; we must not, however, lose sight of the fact, that if the heart be improved as well as the mind, the value of the benefit is increased a hundred fold. We do not want knowledge just for the mere sake of knowledge, but to make us better and wiser in all we think and do. Most persons like to make profit in some shape, and to this part of the subject we may especially call the attention of the young; it applies equally to girls and boys, to young men and young women. The world is all before you; will you go through it with credit and honor to yourselves and to your friends?—cultivate your minds. Will you leave off living from hand to mouth, and try for comfort and independence?—cultivate your minds. Will you look forward with hope and backward with pleasure?—cultivate your minds. It is not to be expected that we can all rise to be kings and queens, or lords and ladies, but we may all get knowledge and be honest and useful. And this is after all the true way of rising; for if we have these qualities, we are much more likely to be successful and prosperous than without them. To know every day that we are improving, to have that courage and confidence which will enable us to keep on, to feel that we are adding to our pleasures, is surely something worth living for. If it be desirable for the young to improve their minds, it is not less so for the middle-aged and the old. It is said that we are never too old to learn, so that here the necessity works two or three ways. The young are required to learn, in order that the good service which they are capable of may not be lost, and the old ought to learn so as to show the ripe fruits of good service and good character to those who are coming after.

Knowledge gives a man foresight, he thinks not only of the present, but of the future; he provides for the coming time; if one means of living fail him, he can turn his attention to another. Whatever may be said about rights and privileges, it is very certain that the man who is seeking steadily to inform his mind and improve his heart, is much more likely to get all these rights and privileges than one who only talks about them; he works surely although silently. Looking at the subject in this way, it is hard to say whether the necessity for improving the mind, or the pleasure of so doing, is the greater.

The necessity may be considered in another light. In this country there is a continual advance of society, a continual rising upwards; artisans become employers, employers grow into wholesale traders or merchants, merchants rise into magistrates, or get into parliament—and thus they go on, from one rank to another. Now, if a man does not make up his mind to march with those who are going forwards, he will of course be out-stripped by more active competitors. Most persons have a desire to better their condition; we see some go about it in a business-like way, with them every step tells, there is so much gained; while others are quite at a loss, they have no clear notions of what it is they strive for, and waste their time and labor in uncertainty. The persevering meet with little helps and encouragements on every hand; but the slow and unwilling fancy that every thing is against them, they neither know what to do nor how to do it. The only hope for such people is in mental or self-improvement.

Knowledge, we are sometimes told, is often abused: the fact is not to be denied, but we ought to get knowledge nevertheless. Many medicines are poisons, but that does not prevent us from taking physic when we are ill; neither does the occasional circulation of base coin prevent us from taking good coin when it is offered to us. We recommend all our readers, young and old, to give the matter a fair trial,

and if they do not achieve all the success which their hopes have led them to expect, on one point at least we are certain,—the possession of useful knowledge, of the knowledge that elevates the mind, and warms the heart, will always be a source of happiness, to strengthen us in adversity, and counsel in prosperity.

Agriculture.

What is Practical Farming?

BY PROF. J. J. MAPES.

Will any of our readers inform us who are the practical farmers? Is it those who have a practical knowledge of all the truth connected with agriculture, and industry enough to put their knowledge to use? Must not a practical farmer necessarily be a scientific one?—Does "science mean knowledge reduced to a system, so as to be easily taught and readily understood," or does it mean something else? Does it render a farmer less practical if he writes what he ascertains as truth, and permits these truths to be printed for the benefit of others? If he reads truth ascertained by other farmers, and adopts what his scientific knowledge enables him to select as such, is he less a practical farmer? What is meant by a book farmer? Can it be such a man as represented above? or is every practical farmer necessarily a book farmer? Can it be supposed that any one man exists, who without books, and from his own observation alone, has surprised the acquirements of a worm for 5,000 years; and if this is not a supposable case, how can any man assume to be a practical farmer, without being a book farmer, so far as to know what others have done before him? If this is not so how is it that no one farmer lived one hundred years ago, who knew the truths which has since been ascertained. We should advise those who deride the ambitious and spirited investigators after truth, by calling them *book farmers*, to convince themselves of their folly by employing lawyers and divines who are practical without ever having used books, unlearned judges, doctors, who have their own experience alone, and who have scorned to take advantage by the printed experience of others. Take practical sailors from the canal boats and make them commanders of national vessels and you have a fair sample of a practical farmer—a practical farmer who has no science. Who ever learned navigation without the use of a book?—Find such a man, and you will have an ordinary hand before the mast, and not a practical sailor. Have not mechanic arts been advanced by science until the very age seems to have perfected thousands of labor savings, which the last century would have laughed at as visionary? And are the farmers an exception to the rest of mankind, that they or a part of them should assume to know more of the mysteries of nature's law than can be ascertained by scientific research? Is the term "book farmer" intended as significant of a fool? If so, we beg to enroll ourselves among them, for we cannot consent to be a member of a party in any craft, whose egotism leaves them no claim to greatness or usefulness, than to deride the more active-minded members of the fraternity.

Is it not pitiable at this date, after the onward march of improvement has taught men to tear apart the constituents of any substance in nature, and to know with certainty what they are, that some should suppose that synthesis held charms and processes not encompassed by analysis.

Can any reasonable man suppose that a plant can grow better, and increase more rapidly, in soils not containing the simple of which by analysis we know it to be formed, than one replete with all the required constituents? and yet we have many who would argue that chemistry can furnish no instruction to the farmer. We claim no special knowledge not common to any inquiring agriculturist, and yet we have advised modes of agriculture for more than 200 farms, including manures ascertained to be required by chemical in-

vestigation. Will any of the fault-finders, haters of book farming, furnish us with one instance where we are in error? while we stand ready to prove that in no case have we failed to increase the crop 25 per cent, or more, without corresponding increase of expenses. Nor do we stand alone in such practice; hundreds of others have produced similar results steadily and undeviatingly, and without any special instances being selected to register their success.

Farm Accounts and Statistics.

All *generals* are made up of *particulars*, and upon the soundness and truth of the latter depend the value of the former. This applies particularly to statistics, and especially agricultural statistics. They are too often made up from guess work—from hap-hazard estimates, which mislead all who rely upon them for any practical information.

But what we would refer to at present, is a proposal to our readers to keep an account of their crops—of their cost—and of the amount realised, so that they may act understandingly. Few farmers know how much a crop of wheat or corn has cost them, or how much they pay for the animals they rear for use and sale. How, then can they tell which is the most profitable? How do they know but that they are losing money by that to which they give the greatest care and attention, and making good profit upon what they consider of very little consequence? A correct account of capital, expenses and receipts, with each branch of farm products, will settle this question.

Let those who have not done so, take an inventory of lands, stock, implements, &c., and commence the next season's operations with a determination to know what they are about. Let there be no more guess works, and there will be fewer failures and losses. What would be thought of the merchant who pursued the same system, or no system, practised by too many farmers. He would be looked upon with wonder and distrust, as a man of whose fate there could be no question. Adopt then, some system of accounts—and make yourself sure about the profit and loss of your labor and of the best mode of expending it.

PROSPECTUS.

NINETEENTH VOLUME

OF THE

CANADA TEMPERANCE ADVOCATE.

To those who have labored in the Temperance enterprise, almost from its commencement in Canada, the present position and prospects of the cause are alike cheering and encouraging. In the maintenance of sound principles and the dissemination of correct information, by which great good has been achieved, and a glorious future anticipated, no periodical can have a stronger claim on the suffrages of the community, nor can any other be entitled to a more distinguished place in the estimation of the people, than the *Canada Temperance Advocate*. First in the field, and uniting in its exertions, it has won for itself a pre-eminence which the press of Canada has cordially acknowledged, and which has been rewarded by the continued and increasing support of an extensive list of subscribers. Our friends will accept our hearty thanks for their past exertions and support, and it will be our endeavor always to merit the patronage we solicit, by withholding no means, whether of energy, ability or money, which can be made subservient to the spread of total abstinence, and the attainment of appropriate legislation.

Since the commencement of the *Advocate*, various forms of organization have arisen and have done good to an extent

not easily estimated. The foundations for these valuable institutions were laid solidly and deep. Thousands of copies of this paper were gratuitously distributed in every part of Canada; and the original promoters of this form of temperance literature contemplate, with gratitude, the noble superstructure now beheld. While we do not pretend to be the special organ of any particular association, we have always had pleasure in noticing the origin and progress of all, and we have every reason to believe that our usefulness from the beginning of the enterprise, through all its phases and advances, has been duly appreciated. But the period has not arrived when either the *Advocate* or its numerous friends would be guiltless if they were to discontinue their exertions. On the contrary, as for ourselves we feel that the enterprise demands a vigor and zeal scarcely known in the past. THE CRISIS IS COME, and for another year we buckle on our armor, determined to do our duty in conducting the temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate, will prompt our benevolence, while uncompromising hostility to the traffic, will dictate our exposures of its iniquity.

As we shall not augment the price of our paper, so we can not promise any increase of its size. All are free to admit, that for cheapness and general excellence, the *Advocate* is not surpassed; but during the coming year we shall endeavor, by choice PICTORIAL ILLUSTRATIONS, SELECT MUSIC, GOOD PAPER, and SUPERIOR TYPOGRAPHY, to exceed in beauty any former volume.

THE LITERARY DEPARTMENT

Will be under the same editorial supervision as during 1852. The progress of events will be carefully noted; the spirit of the age will be, not only judiciously reflected, but cautiously directed, the one being as necessary as the other. In addition to the discussion of current events and the indispensable narration of important facts, the editor will prepare a series of articles on the kindred topics of

SANITARY AND SOCIAL ECONOMY,

In their relations to human progress and happiness, which, together with occasional papers on Education and Agriculture, from the best sources, will constitute this periodical a

BI-MONTHLY MAGAZINE

Of choice literature, and a

RICH REPOSITORY

Of useful information relating to the peace, progress, and perfection of human society; and adapted for circulation, not in Canada only but throughout all the British Provinces.

Subscribers and Agents are earnestly requested to forward their lists of names in good time. We cannot continue the *Advocate* to any but those who make payment in advance, or send their orders definitely. But as a still further inducement to an active canvass of every neighborhood, any person remitting two dollars in advance, shall receive the *Advocate* during 1853, for himself and four new subscribers, addressed according to the order sent, *postpaid*.

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 Lowville—Peter Cline
 Lyn—B Coleman, J Godkin, and James M Nich
 Lynden—John Howard
 McKillop—Thos Sproat
 Madoc—G A Olmsted and D Campbell
 Markham—M M Braithwaite
 Marshville—M Graybiel
 Martintown—J J Kellie, and Finlay McGregor
 Mariposa—N M Kirnon
 Matilda—J A Carman
 Melbourne—Rev Wm Scott
 Melrose—Rev A Hudson
 Merrittsville—James Wright
 Merrickville—W B Putnam
 Mersea—J Sheldon
 Merton—A G McCoy
 Middleton—D C Swazy
 Millbrook—M Knowlson
 Millcreek—P S Timmerman
 Milton, C W—R Wilmot
 Mitchell—F Coleman
 Mohawk—A Townsend
 Moira—F A Howe
 Moore—J H Burr
 Morpeth—T Rushton
 Morven—F Kellar
 Mosa—J J Archer
 Moulinette—P Tait
 Mount Pleasant—S G Best
 Mount Vernon—W Miles
 Nanticoke—S G Haskett
 Napanee—T Beeman
 Nassagwiweya—Jno Macklem
 Nelson—A G M'Coy
 Newboro—H Rowsell
 Newburgh—G Scott
 Newcastle—Jas Motley, and W Hewson
 New Dundee—J Allison
 Newmarket—Thos Nixon
 Newport—T Smith
 Niagara—A R Christie
 Notmandale—Jacob Cope
 North Augusta—J B Bellamy
 North Gower—W Craig
 Norval—Thomas Foster
 Norwood—Samuel Young
 Norwich—G Bingham
 Oakland—Rev W Hay
 Oakville—J W Williams
 Oakwood—A A M Laughlin
 Orillia—J Cappage
 Ormstown—W F Lighthall
 Orona—J L Tucker
 Oro—D Grant
 Oshawa—Rev R H Thornton
 A Farewell and G Burns
 Osabruck—J A Bochus
 Otanabee—D M Leod
 Otterville—C S Johnston
 Owen Sound—G Newcombe
 Pakenham—J Brown
 Palermo—Andrew Smith
 Paris—D Church
 Peel—John Haight
 Pefferlaw—John Hart
 Pelham—J B Crow
 Pembroke—Rev Mr Melville
 Penetanguishene—R Buchanan
 Percy—E S Sanborn
 Perrytown—A Choate
 Perth—James Allan, and Jno White
 Petite Nation—W Dickson
 Peterboro—Thos Robinson
 Philipsburgh—Rev E S Ingalls
 Pickering—W Dunbar
 Picton—C Pier and John Carley
 Pigeon Hill—Jos Rhicard
 Pine Grove—W Mankhouse
 Point a Cavignol—Jno Lancaster
 Port Elmsley—John Mills
 Point Fortune—D Sinclair
 Port Hope—Morrice Hay
 Portland, Johnston District—S S Scovill
 Port Royal—A Butler
 Port Sarnia—A Young
 Port Stanley—D Cameron
 Port Robinson—S P Johnston
 Port Dover—M C Nickerson
 Preston—J W Bergy
 Prescott—W D Dickenson
 Princeton—Thos Cowan
 Quebec—G Mathison
 Queenston—John Garnsey
 " Stamford—A A Heaton
 " St Davids—U Harvey
 Rainham—I Root
 Raleigh—H Verrall
 Ramsay—J Menzies
 Richmond—P McElroy
 Richmond Hill—
 Rigaud—S Fournier
 River Trent—H Brundige
 Roslin—G Clapsaddle and G Embury
 Ruport—E Dyer
 Rushton—G O Rushton
 St Andrews—E S Orr
 St Thomas—H Black and W Webb, sen.
 St Catherines—L Parsons
 St George, C W—W Smith
 St Johns, C W—W W Milton
 St Mary's, Blanchard—W Moscrip
 St Sylvester—S Orr
 St Vincent—R McL Purdy and R Burchill
 Sandhill—J Lowes
 Saugeen—J D Cathey
 Scarboro—J Law
 Seneca—A C Buck
 Sharon—C Haines
 Shannonville—Mr Holden, Post Master
 Sherrington—Rev A C Stuart
 Sherbrooke—W Brooks
 Silverhill—E Foster
 Simcoe—J F Brown, C B Davis
 Smith's Falls—R Bartlett
 Smithville—G W Griffin
 Sorel—R Hunt
 South Monaghan—Jas Kerr
 Spencerville—A Snider
 Springtown, Bagot—W Craig
 Springford—E Bess
 Stanbridge East—S H Cornell
 Stanley's Mills—J Sanderson
 Stanstead—D White
 Stevensville—A J Hershey
 Stewarttown—Rev J Clark
 Stouffville—G Mortimer
 Stratford—A F Mickle
 Stoney Creek—Rev G Cheyne
 Streetsville—J Glendinning jr
 Sutton—G C Dyer
 Temperanceville—W Teeple
 Three Rivers—W Ginnis
 Toronto—A Christie
 Tuckersmith—R Thwaites
 Union—J J Wellstead
 Vanleek Hill—T H Higginson
 Vaughan—W Rainey
 Vienna—R N Cook
 Vittoria—Rev A Duncan
 Warsaw—T Choat
 Waterford—C Merrill
 Warwick—S Shepherd
 Waterloo, C E—Dr R Parmalee
 Wainfleet—W Farres
 Walpoole—J T Waggoner
 Waterloo, C W—S Burkholder
 Wellington—F O Payne and J Raynor
 Wellington Square—Rev A McLean
 Weston—J Pirritte
 Westport—L G Bagg
 West Huntingdon—Rev J Dix
 Westmeath—C F Bellows
 West Brome—S R Hungerford
 West Farnham—J Bowker jr
 West Oxford—W Tripp
 West Woolwich—J Moore
 Whitby—Rev J T Byrne
 Whitechurch—T C Appleton
 Williamsburgh East—J R Ault
 Williamsburgh North—P Dickey
 Williamstown—J Cumming
 Wilton—E Shibley
 Williamsburgh West—J W Rose
 Windsor—John McCrae
 Windsor Mills, C E—D Rankin
 Winchester—R H Rose
 Woodstock—T S Shenston
 Woolwich—E G Woodward
 York Mills—Jas Davis
 Zone Mills—W Webster
- NEW BRUNSWICK,
 Bathurst—Samuel Miller
 Campbelltown—Jas Morse
 Dalhousie—Jos Windsor
 Grand Falls—W C Burpe
- NEWFOUNDLAND,
 Brigus—W T Stentafoord
 Carbonear—S Levi and Rev J Norris
 St Johns—Henry Winton, jr
- NOVA SCOTIA,
 Albion Mines—Dr Tremain
 Amherst—Rev W C Beals
 Bedeque—C McLennan
 Halifax—R Noble
 New Glasgow—J R Fraser
 Pictou—J D B Fraser
 Wallace—Rev R Smith and S Fulton
- PRINCE EDWARD ISLAND,
 Charlottetown—J S Bremaer
 Crapaud—G Wigginton
 Searletown—John Wright