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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XVII.]

MONTREAL, OCTOBER 1, 1851.

No. 21.

[FOR THE CANADA TEMPERANCE ADVOCATE.]

The Fisherman.

Will our readers please to accompany us, to a small fishing hamlet, on the East coast of Scotland; which, for the sake of order, we shall call "Mackerel Bay," although that was not its real name. It was a beautiful spot, and one where peace and contentment might well have been supposed to have taken up their abode. It is almost shut out from the view of both sea and land; for, both on the North and South of the Bay, there are small jutting promontories, which almost enclose it; leaving a passage scarcely wider than will permit of the entrance of a small sloop, thus causing considerable danger to the fishermen in steering directly for its mouth in stormy weather. But once within the Bay, and scarcely a ripple ever disturbs the smoothness of its surface.

To the west of the hamlet, on an elevation which rises gradually from the beach, was situated a substantial looking farmhouse and offices. Mr. Mollison, its present tenant and occupant, had resided on the farm of Braehead for many years; and, as he was likewise tenant of Mackerel Bay, the relation between him and the simple inhabitants of the hamlet was that of landlord and tenant.—The first fish of the different seasons were always carried to the "Maister," the name universally applied to the farmer.

The hamlet consisted of about fifty or sixty families, all of whom, at the date when this narrative commences, were employed in the fishing trade; although some of the elder inhabitants had in their youth been employed in a business scarcely creditable; but now smuggling had become so disreputable that the people of Mackerel Bay had ceased to have anything to do with the nefarious traffic. But let us hasten to our tale. We will enter the village by the west side, which we do by means of a narrow path; we will scarcely be prepossessed by the cleanly appearance of the place; for, before every door, stands a mud-hole, and a heap of offal, the offensive smell from which, mixed with that of peat smoke, causes a very disagreeable sensation in one's nasal organs. But as we get nearly half way through the little huts, we reach one, not in the least larger than the others. But, what a contrast it afforded to their squalid appearance. In place of the dung-heap and the mud-puddle, was a neat little garden enclosed by a drystone dyke. The roof of the little hut had been lately thatched, and its walls whitewashed. Some honeysuckle branches were trained round its two small windows. Some daisies, sweet-william, wallflowers, and other plants enlivened each side of the door. Half way down the little garden sat a hale, hearty and handsome young man, mending his net. Just within the door, sat a young woman with a child perhaps a year old on her knee; she was washing its face and

combing its hair, while the little creature would scarcely sit still, but was jumping and screeching with glee, as he watched the movements of a colley dog, which lay at the mother's feet. At length when the process of smoothing the hair and clothes was over, the mother set him on his feet, saying to her husband, "Adam, will ye see to the barn, till I gang an' see to the haddies that are in the smoke, and the whittings that are drying on the rocks." "I will, Jeannie, lass, but mind you'r nae to be lang, for I want to get to sea betimes the night; and see if I canna catch the first herring o' the season, to tak up to the Maister's."

"I'll no bide any langer than I can get through my wark, lad," said she, "and mind ye, my bonnie barn, you're no gaun to get yoursel sic a dirty mess again when I'm awa," said the mother fondling the child all the time she spoke.

Such was a scene in the cottage of Adam Donald, nearly two years after his marriage. He had deviated somewhat from the beaten track, pursued by his fellow villagers, in marrying one out of the clan of fishers. His wife, Jean Calder, had been for some years servant in Mr. Mollison's house, and had there learned much, which Adam found added greatly to their mutual profit and comfort. And although he had at first been laughed at on account of his lady wife's queer ways, still some of them thought now, that her ways was the best after all, and wished their own wives would take a lesson out of her book. When they saw her return from the market, with a creel well filled with the necessaries of life for the use of Adam, as well as herself and their child, and their own wives returning with little or nothing, except a good quantity of ardent spirits, of which some of them did not scruple to appropriate the lion's share to themselves before reaching home, and then insisting on sharing equally afterwards.

Jean was not long in returning, with a creel well filled with nicely dried whittings. "Look at that, lad," said she, tossing the creel from her shoulders; "could any of your auld joes do better than that?"

"I'm thinking no, nor half as weel, Jeannie lass."

"Ah! ah! Adam, I'll be getting ye the fine cloth coat you have ta'en your sport out of, no sae muckle about, some o' thae days and maybe something mair."

"Your o'er lang o' thinking o' maybes this year, Jeannie."

"Ye're unco clever in ye're ain way na, and yet there's nae muckie in ye, but what the spoon put there," said she, hitting into the house.

Shortly after she called Adam to supper—that over, Jean reached down the bible from the shelf; read a short portion herself; and briefly but devoutly asked the blessing of God, and put themselves under his protection. After this, Jean put her boy, her little Andrew, to bed; and then went down to the beach,

to help Adam aboard with his nets, and a small basket of provisions. Adam was assisted by two younger brothers, who lived with their widowed mother. Jean did not scruple to wade into the water, as she saw others doing, and gave her husband a helping hand in shoving off his boat.

All went well; and Adam returned with a good take of herring; and carried the first of them to Mr. Mollison, at Braehead. As he was taking his leave, Mrs. Mollison told him to remind Jean that she had promised to make her some red herrings; and to be sure not to forget.

Jean prepared the herrings, and Adam carried the first of them up to the farm house. It happened to be the afternoon on which Mr. Mollison's servants had reaped the last sheaf, for that year; and they overpersuaded Adam to remain for his bread and ale. For hours, Jean watched for her husband's return; thinking what could have detained him. His brothers had gone to sea alone; and she, after her patience was completely exhausted, was about to issue forth to seek him, when the dog bounded from the door, with a joyful bark; and she heard her husband at the little gate. She wondered what kept him there so long—and went out to see—she found Adam lying by the gate, and the dog licking his face, she tore open the gate and flew to him. She thought some dreadful accident had occurred to him. The delusion was soon ended; the smell of his breath was waited to her; and she knew he was drunk. Her idol was gone, she was prostrate,—poor creature; all her dreams of future happiness and comfort had become a blank in a moment. She assisted her husband to bed; and then sat rocking herself by the fire in a perfect state of misery. "Oh!" she exclaimed in her agony, "is this to be the end of my much prized happiness. Cursed drink, ye made me an orphan; are ye to mak me a widow, or waur, the wife o' a sot!"

It was late next morning before Adam awoke from his drunken slumber, and Jean had been long gone to help in cleaning and packing the herring which her husband's brothers had caught the previous night. It was not with the same light-hearted cheerfulness, which she usually carried along with her, that she joined her fellow workers this morning. And so great was the alteration, that one night of sorrow had worked on her countenance, that her mother-in-law exclaimed, as Jean entered her cottage to leave her boy, "Na be here! but what ails ye Jean?" Jean scarcely knew what to say, but merely told her, that she "didna sleep very weel last night, and I daursay that maks me look nae weel."

When she returned from her work, she found Adam out of bed, and looking the very picture of remorse and repentance. Jean had intended to caution and advise him; but when she saw him in so pitiable a condition, she could say nothing, she put her arms about his neck, kissed him and fell a crying and sobbing. Poor Adam begged forgiveness and promised never to transgress again. But dear reader, the promise was made in his own strength—no blessing was sincerely asked, or divine aid sought, to enable him to keep his resolution. And did you ever know such promises kept? No, let a man's firmness or ability, to overcome his evil passions, be what it may, he is not able to do so without Almighty assistance. He may promise and promise again; but still sooner or later he will fall before the demon which assails him, through the medium of his own passions.

The fishermen of Mackerel Bay had disposed of all the herring they might catch during the season, to an exporter from the neighboring town. It was Adam Donald, who, on account of his superior intelligence, had been deputed by his comrades, to make

the bargain. The season was at an end, the fish had all been delivered, and now nothing remained to be done but for the men to receive their hard earned gains.

Adam Donald set out, dressed in his best suit, to meet the merchant at a public house. He was accompanied by one from every boat's crew belonging to the hamlet. After receiving his money from Mr. Nicholl, that gentleman ordered some of the best gin to be brought. He took a glass himself, and then handed one to Adam, who wanted the firmness to say no, to a gentleman; what would folks say, to a poor man like him, refusing to take a glass when offered to him: by one so much his superior—besides one glass could not harm him. But did he stop after taking one glass? We shall see.

Mr. Nicholl took his leave; and then came the division of the money. To each man was to be paid the sum his boat's crew had earned, which was effected after a great deal to do. Now Adam must drink with all—there was no refusing. He had partaken of a glass with Mr. Nicholl, and if he did not take one with them, he would offend. One or two glasses more swallowed, and Adam no longer resisted. Some few of them returned home before dark: but the greater number remained at the public house all night; carousing, swearing, quarreling and singing.

It was nearly day light, when Adam found his way home. Poor, poor Jean, this had been a sad night to her. She knew now what was detaining him; and bitter were the tears she shed, as she listened for his returning footsteps. Often had she thrown herself on her knees during the weary hours of that night; and poured out her soul in an agony of prayer to God, for forgiveness to her misguided husband.

Many were the promises which Adam again made to his wife; but, alas! they were again broken; until at last they ceased to be made, and poor Jean ceased to remonstrate; but not to pray. By and by, Adam lost all shame, and drank whenever and wherever he could get it.

Four years passed swiftly, yet what changes during their flight. Silently the moments glide along, yet we mark them not, until our attention is arrested by some terrible event; then we are led to compare the present with the past.

Let us compare Adam Donald's cottage now, with the same cottage four years ago. We will find all changed; the hinges of the little garden gate are broken, and in their place is some old rope: nothing remains of the gay flowers which then decorated the little spot, except the honey-suckle; and it has a neglected appearance. The outside walls of the house have become dirty and streaked. The thatch in many places has become rotten for want of a little care. Inside the cottage things still look clean and neat: although every thing wears an air of poverty. Jean herself, is not the Jean of four years ago, she is now pale and wasted. Sorrow has visited her, but it has not passed lightly over her: it has left deep traces behind it. Three children are cowering over the fire,—half clad; and it will take no deep discernment to see,—half fed also. Adam himself is not there, and the children seem to start at every sound. No wonder, poor things; for many a time have they felt the heavy hand of their drunken father laid on them without mercy; and for no fault, and their poor mother too. How often had they been witnesses of her suffering, without daring even to cry: for Adam had now become a perfect demon; and even in his sober moments treated his wife and children with harshness and severity. Jean was not now allowed to spend the money as she pleased, she must bring home grog—yes, grog; Adam would not want it. He had long ago buried her bible, (he never had one of his own), he said,

it made her a canting hypocrite. It was always now with fear and dread that Jean left her little ones, to go with the fish to market. And sometimes when she felt ill, and scarcely able to drag herself along, has the thought of Adam's cruelty to her children lent wings to her feet, and she has run over the ground in hopes of saving them. Still, not a word of complaint ever passed Jean's lips; Adam's faults were never made a topic of conversation by her. She tried to make her children love him, but, poor things, they feared him too much, for they never heard him speak without an oath, and their mother had taught them, young as they were, to fear an oath; and indeed all sin. They would sometimes steal up to him, and look in his face so wistfully; but he generally drove them off with an oath, and sometimes a kick.

This was a dreadful prospect for poor Jean, who was again about to become a mother, and from her weak state she thought it probable she might never recover; and if that should be the case, she felt that her children would be worse than orphans.

It was a cold bleak night in October. Jean Donald had put her children to bed, and had just sat herself down by the turf fire, to mend some of their clothes. Her husband had been absent for two days, but that had become a frequent occurrence, and the poor wife had become accustomed to it; but now she became alarmed as her mother-in-law entered the door; who was little in the habit of leaving her own dwelling, and especially after nightfall. The moment Jean saw her, she sprung from her seat, exclaiming, "Has any thing happened to Adam, that brings you here at this hour."

Na, na, there is naething happened to him, maybe it wad be better for you and your bairns if there had; but I am come owre, to tell you, that he has got the length o' the public house raging like a madman. Noo, I think its best for you to come hame wi me, till he gets sober; you're no very able to bear his raging just now.

Na, na, granny, I canna leave the house, he's aye waur if he thinks I'm fear'd o' him.

The old woman coaxed her, but Jean was firm in her purpose to remain in her own house; and the old woman had to go home without her.

When it was that Adam returned to his own house was never known. Screams were heard by some of the neighbors during the night; but as that was no rare thing, it was not heeded. Early next morning, little Andrew was found asleep at his grand-mother's door; and when awoke, he commenced screaming in a dreadful manner, but never spoke a word: this led them to go to his father's cottage, when one of the most horrible spectacles ever beheld, there met their gaze. Poor Jean lay near the door with her head almost severed from the body. One child lay on the bed with its throat cut, another lay near the bed dreadfully mangled. All were still and cold. Jean's hands were shockingly cut, and her face and bosom had received several large gashes. Words would fail to describe the horror felt by the simple inhabitants of Mackerel Bay. Adam's boat was sought for—it was gone, he had made his escape by the sea. In ten minutes, six or seven boats were in pursuit of him: their search was vain; the murderer was never found. His boat was picked up, thirty miles from Mackerel Bay, keel upwards: some thought he had got aboard of a foreign vessel, but most believed he perished beneath the waves, another victim of intemperance. Old Mrs. Donald died soon after the shocking murder; and her two remaining sons left Mackerel Bay, taking with them the little Andrew, who, it is to be hoped, if he is still alive, has grown up a better man than his father.

B. L.

Carleton Place, 6th Sept., 1851.

Expediency-men and their Abandonment of Teetotalism.

BY BENJAMIN PARSONS.

Our age is one of *expediency*. There seems little disposition in the minds of a large number of persons to investigate first principles, and base their actions on the firm foundation of truth. You are continually told that people do not like argumentation, that they cannot and will not put up with a full and clear exposition of the principles that ought to actuate them, or the result to which they would lead. Even Christianity, in many places, must not be fully preached, nor the Bible clearly expounded. There is a great prejudice, we are told, against plain-dealing, and therefore much mental reservation is needed in all preachers and public speakers. It is expedient, they say, to keep back even a part of the Gospel: Why offend people by telling them the truth, when they would be much better pleased with a one-sided view of it? A gentleman lately said, that more than half of Christendom would be frightened at Christianity if they duly considered whether it would conduct them. Poor Constantine changed his faith in a state of happy ignorance; a mere bird's eye view of the Gospel would have frightened him back again into Paganism. The world is heathenish enough now; but were we to deduct from professing Christians all those who, in our day, assume the name without understanding even the simplest first principles of the Bible, we should reduce the Church to a little flock indeed.

And the same may be said of almost everything. The origin, the principles, and the consequences of our varied actions are but little understood. Expediency is our polar star; and having that in view, we dismiss all further inquiry. We were moved to this line of remark from knowing that a number of our teetotal friends are mere expediency-men and women. They do not abstain from strong drinks because they are poisonous, and positively injurious to health, in all cases and under all circumstances. They even imagine states of society where there would be no need of Teetotalism, because there would be no drunkards, and all who used these liquors would be so very moderate that it would not be worth while to abstain. And, besides, they have strong impressions in favor of the idea that the Scriptures sanction the use of these liquors; and, further, if they do not, yet many believe they do, and would be offended at total abstinence if you tightly expounded the Word of God.

We never had any faith in the stability of the temperance of these people, and we have often seen them give way. We were lately dining in public with some of these gentlemen, and on two several occasions we saw ministers who formerly stood on our platforms and advocated our cause, regaling themselves with their beer, wine, &c. They took these liquors *medicinally*, of course! The doctors said they must do so; for, as they asserted, total abstinence would have killed them. We were particularly struck that in each case, these deserters from our camp, were *expediency-men*." Observation of some years' standing has convinced us, that unless men build their faith and their practice on the truth, they cannot be relied upon. *Truth means reality*. It is a *strong, firm, substantial, unmoveable, everlasting thing*, and when it is allowed to enter the soul, and influence its thoughts and affections, it gives its own firmness and durability to the actions and character of the individual. The apostles and martyrs were filled, inspired, impelled, and guided by truth, and nothing could move them. You might hang them, burn them, or throw them to the lions, but you must have annihilated their spirits before you could destroy the truth which was in them, and which had become, as it were, part and parcel of their immortal selves. Now you can never make such true, solid, and substantial men as these, out of expediency. *Expediency* is a *fickle, shifting, weathercock kind of thing*, on which you can place no dependence. It is altogether the creature of circumstances. You can never predict beforehand how any man will act who is led by expediency. He may be with you, or against you to-morrow, just as the wind may blow. On the contrary, an individual who knows the truth, and is resolved to stand by it, is a certain man. You can trust him anywhere and everywhere, and can foretell how he will act under all circumstances, with the same exactitude that you can calculate the rising and setting of the sun.

These true men and women are the persons we need to carry on Teetotalism, because we shall then have persons on whom we can depend. We can never say how your expediency folks will act. They will drink or abstain, according to the uncertain and

sickle principle that guides them; so that it becomes a query whether their names are worth putting on our books. They are, after all, not real members. A pain in the head or the toe, a sneer from the person, a word from the doctor, or a mere hint from the old nurse, who likes a drop herself, will slay all their Teetotalism. To have total abstinens, who will stand firm, it is necessary that a few simple facts should be engraven on their inmost souls, and especially this, namely,—

THAT ALL INTOXICATING LIQUORS ARE, AS THE NAME IMPLIES, DESTRUCTIVE POISONS. Now, a poison is that which wages war with human life; and all chemists, physiologists, and medical men, who understand their profession, are agreed that *alcohol* is such a substance; and we know also that this alcohol is the intoxicating principle in all fermented liquors, whether beer, cider, or porter, home or foreign wine, gin, rum, brandy, hollands, or whisky. It is true other drugs of a stupefying character may be used, but still they are for the most part of a deleterious character. We need not tell our readers, for the thousandth time, that "*intoxication*" comes from "*toxicum*," a "*poison*," and that therefore an "*intoxicated man*" means "*a poisoned man*:" and, in the great majority of cases, he has drunk the beer, wine, or whatever it may be, for the sake of the poison that was in it. Alcohol, it should be further observed, is a *stimulant* and a *narcotic*—that is, it raises us very high and sinks us very low. First, it drives the wheels of nature too fast, and then, to some extent, it paralyses their power, so that they move too slowly, and therefore those who use these liquors never can be in a healthy state. Their spirits are too much elated, or too much depressed.

It may be added further, that alcohol is a *liquid fire*, and has a most injurious effect upon the digestive organs, the liver, the intestines, and all the vessels through which it flows. Hence all moderate as well as immoderate drinkers are troubled with indigestion, or some internal disease. The truth of this assertion is demonstrated by all the tipplers with whom you converse, or whose bodies have been subjected to a *post mortem* examination. Here, then, is a fact—a great truth—to guide our conduct. *Alcohol is a poison; it wages war with life; no man or woman can use it without injury; and therefore it is our duty at all times, and under all circumstances, to abstain from its use.* Let these principles be engraven on the soul, and you have a fixed, a settled rule for action; for as long as people act according to them, they will avoid intoxicating liquors as they would arsenic, or any other deadly substance. Here, also, there is no room for expediency. It shuts out all ideas about different constitutions, peculiar diseases, and so on, and renders a man proof against temptation, against the parson, the doctor, and the nurse, and makes him a teetotaler for life. He who builds on this foundation can be depended upon. He knows the truth, and the truth has made him *firm and free*.

To the fact just stated, it is objected that if alcohol is a poison, it is *slow* in its operations, and does not, like Prussic acid, kill at once. We are not about to deny this fact, and, in our opinion, it strengthens our cause. Who ever heard of a sane man proposing to kill himself ten or twenty years hence? The self-murderer or suicide is as guilty of his own death, if he destroy himself at the end of fifty years, as if he sacrificed himself now. Murder is murder, whether effected by a tedious or instantaneous process, only that the former case is attended with more pain, and may also be conducted so clandestinely and deceptively as to beguile others to imitate our conduct. The moderate drinker kills himself *by inches*; but all the time he is doing it he boasts of the benefit he is deriving from his poisonous cups, and inveigles others into the snare in which he has entangled himself. He destroys his wife and children, and does so under the delusion of doing them good; so that when he appears at the bar of God, he will have to account for the destruction of several lives beside his own. No moderate drinker perishes alone in his iniquity.

We are continually seeing, hearing, and reading of the destructive consequences of moderate drinking. We have just come from the sick-bed of the poor paralytic, who is laid low by the poison, and yet he has all along boasted of the advantages that he and others derived from beer, cider, and other stimulants. We have just been dining with the alderman, who will drink to keep up his health, but whose hand trembles like an aspen leaf from the paralyzing effects of his moderate glass. We have only a few days left the minister and apostate teetotaler, who has a few weeks been taking beer and wine for physic, and yet complains to everybody of his several maladies. The other day we dined

with another person who had deserted our cause; and just as he had done boasting of the benefits he had derived from bitter ale, and the perfect health he enjoyed, asked for a glass of water, that he might take his dinner-pill, because, as he informed us, his digestive organs could not do their work without being assisted by this second confession of drug! But we could fill volumes with examples of the baneful effects of alcohol taken "*as a medicine*," and used in "*great moderation*."

We refer to this subject here because we feel assured that, until we ground Teetotalism on its own solid base, we shall continually be annoyed, grieved, injured, and betrayed by defaulters. The writer of these remarks has introduced them here because they have been the support of his own temperance constancy for the last sixteen years. Many cases have occurred in which his conduct has been brought to the test, especially in examples of disease, where the wily suggestion, that intoxicating liquors were necessary as a medicine, has been plied with all its force. But the fact that alcohol is a poison—that the teetotaler who may be ill would have been worse but for his Teetotalism, and that such a poison, even in the form of physic, would retard rather than hasten the recovery of the patient—has always prevailed; and he believes that until his brother teetotalers thus fortify themselves with truth, they will have their principles shaken, and be in constant danger of being seduced from their steadfastness by falling into the vile snare of *expediency*.—*Teetotal Times*.

Great London Demonstration.

A conference of the leading friends of the Teetotal Movement took place in the lecture-hall of the Literary Institution, Aldersgate-street, on Thursday, July 31, and Friday, August 1. A large number of delegates were present from various parts of England, Scotland, and America. Samuel Bowly, Esq., of Gloucester, occupied the chair, at the especial desire of the committee appointed to superintend the series of demonstrations. The first day's sitting was devoted to the hearing of reports on the present condition of the Temperance Movement in various places.

In the evening about one hundred of the delegates and other friends, male and female, were hospitably entertained at the town residence of Joseph Sturge, Esq., in St. James' place. After refreshments had been abundantly supplied, some very interesting addresses were delivered by Messrs. Bowly, Sinclair, Mudge, Beggs, Beaumont, Guest, Balfour, Anstie, Sturge, Heyworth, &c. The company appeared to be greatly delighted, and did not separate till a late hour.

On Friday morning, the Conference resumed its sitting, when several valuable essays were read. Resolutions recommending the more active employment of the newspaper and general press—an inquiry into the subject of fines and footings in workshops—statistical inquiries as to all matters bearing on the temperance movement, &c.—were recommended and unanimously adopted.

On Sunday, about twenty sermons on Temperance were preached in as many churches, chapels, and other places, including the Tabernacle, Moorfields; Surrey Chapel; York-street Chapel, Walworth; Borough-road Chapel, Christ Church, Chelsea; Stepney Meeting; Congregational Church, Kentish-town; Zion Chapel, Whitechapel, &c.; most of which places were numerously attended.

On Monday evening Exeter Hall was crowded in every part, and hundreds were unable to obtain admission. The meeting was held for the purpose of giving a hearty welcome to the teetotalers who might be present from various parts. It had been announced that a select company of the celebrated Welsh choristers would sing some of their popular melodies. Among the company on the platform were the following:—Mr. J. S. Buckingham, Mr. Geo. Cruikshank, the Rev. W. W. Robins, in Mr. Archibald Livingston, of Gorbals; Mr. Elihu Burritt, Mr. Henry, of Cornwall; Mr. J. Livesey, of Preston; Mr. George Johnstone, of Edinburgh; Mr. P. Sinclair, of Edinburgh; the Rev. Amos Dresser, of the United States; Mr. John Casel, the Rev. R. Tabraham, Mr. King of Liverpool; Mr. Even Lloyd, of York, Dr. Oxley, Mr. John Anderson of Edinburgh, &c. Lawrence Heyworth, Esq. M. P., was in the chair. A Welsh melody having been sung,

The Chairman and a large number of gentlemen addressed the meeting and spoke with great ability.

On Tuesday morning, according to announcement, the teetotalers proceeded from their various districts to Hyde-park corner,

where they formed in a sort of line, for the purpose of entering the Crystal Palace. Their numbers were variously estimated: The teetotalers themselves state that they mustered fifteen thousand; but the police officers estimate the number at about 10,000. It is at least certain that they constituted the largest "teetotal" array which the cause of temperance has ever yet collected together in this country. They consisted chiefly of the working-classes, their wives and children, neat, clean, well-dressed, happy, and healthy-looking, and indicating in every way those orderly habits which, beyond question, distinguish the devotees of "total abstinence." Arrived at the Crystal Palace, they soon distributed themselves among its departments, to revel in its wonders.

In the evening, crowded meetings were held in several of the principal halls of the Metropolis, which were addressed by the most celebrated speakers from various parts of the kingdom.

An interesting party, consisting of about one hundred ladies and gentlemen, including most of the leaders and promoters of the Temperance Movement were hospitably entertained in one of the large rooms of the Belle Sauvage Inn, through the kindness of Mr. John Cussel. J. Livesey, Esq., of Preston, presided; and brief addresses were delivered by the chairman, Mr. Mathew, of Bristol; Rev. R. Tabraham; Mr. Morgan of Manchester; Mr. T. A. Smith; Mr. King, of Preston; Mr. Hudson of Bristol; Dr. Lees, &c. &c.

On Wednesday morning about three hundred of the members and friends partook of breakfast at the London Tavern, Bishopsgate-street, J. Buckingham, Esq., presided. After breakfast,

The Chairman addressed the company, and commented upon the great difference existing in the popular mind on the great question which had called them together, contrasted with the time when he brought forward his motion in the House of Commons for an inquiry into the causes and extent of intemperance. He reviewed at some length the strenuous efforts made by the various philanthropic societies for which England is famed; and argued that, however they might promote the public weal, no society had greater claims to support than their own institution, which, despite the obstacles besetting its onward march, had risen by the force of its inherent greatness to a position which had commanded general admiration.

In the afternoon a grand *fête*, under the management of the "Demonstration Committee," took place at the Surrey Zoological Gardens, when upwards of 24,000 persons, it was ascertained, were present to do honor to the event. It is a long time since so large a concourse of people have assembled at these gardens, and we were given to understand that the majority of the company were teetotalers. The entertainments provided were of the usual varied character, and were enlivened by the musical exertions of the Welsh choristers and the performances of the Shapcott family on the Sax horns. Nothing could exceed the enthusiasm displayed by the visitors, but the peaceful conduct of all concerned furnished a strong argument to teetotalers in favor of the principles they advocate. After the company had promanaded the grounds and regaled their eyes with the various objects to be seen, the immediate business of the day was commenced by a multitudinous "gathering" in front of the spacious gallery in which the speakers and influential persons had assembled.

Mr. J. W. Green read a copy of a loyal address to be presented to Her Most Gracious Majesty, Queen Victoria, which was most cordially received by the thousands in front of the gallery. The Rev. W. Gale, of Somersetshire, moved, and the Rev. T. I. White seconded, the adoption of the memorial, indulging the hope that such an example might be set by all whom Providence had placed in situations of authority and influence, as would cause strict sobriety to become the rule in the domestic circle and in public life, and praying that the influence exerted by Her Majesty and by those who had the honor of surrounding her, might tend to promote this desirable object.—The memorial was then unanimously agreed to.—Mr. Thomas Whittaker delivered a powerful address, taking for his motto, "We'll win the day!"—Mr. J. W. Green then read the form of a petition to be presented to the House of Commons, praying that the House would be pleased to institute such inquiries into the causes, practices, and consequences, of intemperance, and into the existing laws bearing upon these practices, as might lead to the application of remedies, and ultimately remove one chief hindrance to the health and comfort, the intellectual and moral greatness of the inhabitants of the United Kingdom. This, like the memorial to the Queen, was unanimously adopted, after having been moved by Mr. T.

Hudson, of Bristol, and seconded by the Rev. Mr. Howarth of Bury. Mr. Sraithard, of Ipswich delivered a powerful address, and concluded by singing the piece, "We'll win the day," many hundreds joining lustily in the chorus. Several other speakers addressed the audience.

At intervals during the delivery of the speeches, the company were entertained by musical performances, and the proceedings were further diversified by the energetic exertions of orators, who addressed small sections of the company in different parts of the grounds. The principles of teetotalism were most strenuously advocated, and the manner in which the sentiments expressed were responded to by so large a body of people, proved that these demonstrations have not been without a salutary effect.

About seven o'clock the usual concert of vocal and instrumental music, under the direction of M. Julien, commenced, and at nine o'clock a brilliant display of fireworks was made, to the great astonishment and delight of thousands, some of whom had never witnessed a pyrotechnic display in their lives. The National Anthem, with deafening cheers, concluded the proceedings of the evening, which will long be remembered by thousands.

On Thursday morning, J. Hope, Esq., of Edinburgh, met about fifty of the most influential friends of the movement, when he and Mr. P. Sinclair explained at some length the object, constitution, and practical working of the Band of Hope system. The statements were received with much pleasure; but as the details of the whole system will shortly be published, we omit any further notes at present.

Thursday evening another large meeting was held in St. Martin's-hall, Long-acre. Joseph Livesey, of Preston, occupied the chair. After a melody had been sung by the Welsh choristers, several of the Preston men made addresses, such as few other men can make, being their own experience of the baleful influence of intoxicating drinks.—*Standard of Freedom.*

American Temperance Union.

We have to acknowledge the receipt of the Report of the Executive Committee of the American Temperance Union, presented to the society at the Fifteenth Annual Meeting of the American Temperance Union, held in the Broadway Tabernacle, New York, May 8, 1851. Twenty-five years have elapsed since the formation of the American Temperance Society, which was merged into the Union, or took that designation, fifteen years ago. As the chairman, J. Tappan, Esq., remarked, "A quarter of a century of great and glorious labor to rid the world of an insufferable evil."

It is scarcely necessary for us to say that the Report is a most able and valuable document. If it were otherwise, it would be an exception to the rule and order of excellence which have always distinguished the reports of the above-named noble institution.—It is clear, comprehensive, and elegant. The statistics are carefully given, as far as available, and the whole establishes our conviction that the God of Heaven is directing and guiding His servants in His great work; and, moreover, has committed its management to men who will not shrink from duty when the yet severer day of trial comes, as come it will. If ten thousand copies of this Report could be circulated in Canada, we are satisfied that immense good would be done by the knowledge of the facts its pages convey. One thought has forced itself upon us, and is increased by every day's reading and observation. It is this, that vast numbers of persons who consider themselves well informed, are not at all aware of the magnitude and importance of the Temperance Reformation. We will suppose that there are now five thousand persons reading this *Advocate*; our conviction is that each of these our readers can immediately tell the names of ten persons whom he or she knows to be ignorant of, and careless concerning, this great movement of the present age. Many of these are not reckoned enemies of the Temperance cause, but the most of them do nothing effectually for the removal of this

course upon modern civilization. Fifty thousand unthinking ones; and every one and all connected with them deeply concerned in the entire success of our principles. We say, then, to every Temperance man, of whatever order, read for yourself, and do what you can to induce others to inform themselves respecting this mighty effort now making to destroy the destroyer. Our intention is to give all the information our limits and means will allow, and from this report shall make such extracts as we can cordially commend to the attention of all our friends. The Report commences by referring to the fact that in each successive age, God gives to his people some great work to do, and raises up men to do it. It thus proceeds:—

Whether we have made advance in the year past in the high purpose committed to us; or whether there has been a retrogressive step, and the community are more bewitched by the sorceries of this great enchantress, who feeds on the blood of her slain victims, is a point not easily determined, nor is it of comparative importance with the question of fidelity in duty. Numerous circumstances may seem to indicate a decline of our cause, especially in cities and large towns; such as the intemperance of a vast foreign population, the erection of magnificent saloons, and the increase of pauperism and crime; while, in the country at large, there may be a deepening of feeling, an increased attachment to fundamental principles, and a generation advancing to be unscathed by the destroyer. To magnify the extent of the evil, and gain courage in their shameful profligacy by decrying all our efforts as unavailing and adverse to the judgment and determinations of men, has long been one of the arts of our adversaries. From them comes the cry, "You have done nothing, and can do nothing, and the sooner you abandon your enterprise the better." From them we are least willing to receive instruction. Their motive is bad, and their testimony false.

In so great a work as the reformation of a world from a vice where iniquity, ignorance, passion, appetite, prejudice, self-interest prevail, where millions of money are at stake, and the popular cry of oppression and fanaticism is heard from those who would decoy and blind the simple, we are little affected with the swaying of the pendulum, or the greatest apparent defeats. We look first at the truthfulness of our principles. Are we right? Are our views conformable to all the physical and moral laws of the great Creator? We look at the necessity of our action. Is the evil we combat one which demands our warfare? Must it be removed from Society? Can we and our children no longer sit quietly under it? Are the means we use wisely adapted to the end we aim at? In perseverance in their use, is there probability of success? Is God on our side, and may we repair to Him for aid in our enterprise? With an assurance that we may, and that all these elements of success are ours, we are not unwilling to look abroad and see what are the results of our action, little moved if they be accomplished, and dark clouds are hanging over us and terrible tempests threaten to overwhelm us. If a mighty generation of drunkards is still growing up, and hastening to destruction, in spite of all our efforts, it but confirms us in our principle that Alcohol is a subtle and destructive poison, and that the most untiring effort is needed for its overthrow. But we stand at the close of the first Half Century of our enterprise. In the first half of that, we scarce had a being. We were yet wandering in darkness, or hopping only in the twilight of the truth that was to burst upon us. From a stand-point from which we may look over a world that was wrapped in delusion, and offering hecatombs on the altar of this God, Bacchus, what do we see? Compare what we were in 1821, scarce a total abstinence man in the nation; or even what we were in 1831, with what we are in 1851; what America is; what England and Scotland are; what Ireland, what Sweden, what South Africa, what the Sandwich Islands, what Ceylon, and Madras, what Canada, and the West Indies, and every Missionary Station on the globe, and we cry out, What hath God wrought? We are not, we confess, much affected by an assurance from the manufacturer and the vender, that there is more demand for their stores of disease and death than ever, and that all our efforts to suppress and overthrow their traffic, are utterly unavailing.

Various statistics are then given, showing that the Committee are not unaware of the great power arrayed against them. New

York city has 4,425 licensed houses for the sale of intoxicating drink, and 750 selling without license. Philadelphia has 2,400 houses devoted to the traffic; Cincinnati, 1,500; Boston, 1,200. In all the cities of the State of New York there are 7000 run-holes. The expenditure in these cities alone is, on a moderate calculation, \$25,550,000—what, then, must be the amount throughout the Union? As to the consequences of this legalized drinking, it is mournful and deplorable—crime, misery, mortality, deterioration, ruin, every where. But the Executive are not discouraged. After the appalling statistics referred to above, the Report says:—

Such is a well authenticated exhibit of intemperance in a few portions of our country, from which we may correctly judge of its vast extent and power, even after thirty years of arduous labor for its suppression. It may be greater now than it was five years ago. Then a general and bold assault had been made upon it from every quarter. Its supporters and victims had become its greatest opponents, and under their united action it seemed about to draw its last breath, and be driven from the country. But it yet lives; not, however, in the power and strength it once possessed. It drags hundreds and thousands to the pit through the most horrid sufferings; but hundreds and thousands too escape its fangs. While at one time the whole nation were spell-bound, and not a man or woman, infant, or suckling, were to be found, who were not chained to its car; now a vast portion of the population have burst the chain—even thousands of once miserable inebriates, who taste not, touch not, handle not. The traffic is not as honorable, or so supported by the State, and honored in the church as it once was. It is driven back, and frowned upon, and detested, and abhorred, and classed with crimes of the deepest dye. Churches and Legislatures are arraying themselves against it in all its forms as a nuisance and a curse, and the voice of an indignant public is calling loudly for its extinction.

It appears that the *Journal* and other periodicals of the "Union" have improved in circulation, and several benevolent individuals have contributed liberally to the circulation of periodicals, pamphlets, and other documents. A comprehensive view is given of the cause in the several states of the Union, and of the State Societies forming the Temperance Union. Then follows an account of specific orders, which we here insert:—

Besides the action of these highly respectable organizations, the efficiency of several Orders, under the denomination of Sons and Daughters of Temperance, Templars, Rechabites, Good Samaritans, and Cadets of Temperance, has been great in many parts of the country, and done much to reform, and defend, and make comfortable the poor miserable inebriate, and uphold and strengthen all their members in the principles of abstinence. Of these the most numerous is the Order of Sons, they having, according to their last Report, 35 Grand Divisions, 5,894 subordinate divisions, with near 300,000 members.

The Order is elective; has a pass-word for entrance; a weekly payment, and is beneficial in its character. It has spread over North America, and is offering other countries. It has a strong *spirit du corps*, abundant means for the relief of its members, the erection of halls, &c. Increased attention has been paid to public meetings, and to the diffusion of temperance publications in the community. Its Fourth National Jubilee, or meeting of the National Division, was held at Boston on the 11th of June. Thousands were present from various States of the Union, clothed in their regalia, and forming a splendid pageant.

The Temple of Honor was originally instituted by a number of the Sons of Temperance as a branch, or a higher department of the Order, and as an auxiliary to its purposes, and a means of its extension. At the sixth session of the National Division, an entire separation of the two orders was decided. They are now two distinct and separate organizations. This Order embodies the leading principles, and advocates the common purpose of the Sons. In the Temple there are degrees. It seems destined, like the Order of Sons, to spread over the United States and North America.

The Daughters of Temperance co-operate with the Sons. They relieve the distressed, and labor for the extension of temperance principles among their own sex.

The Rechabites are the oldest of the Temperance Orders, having sprung up among the operatives in Manchester, England, near twenty years ago. Like the Sons of Rechab of old, they dwell in tents, and use no wine nor strong drink. Their tents are numerous, their discipline strict, and their influence salutary. At a General Convention, held at Greenbush during the year, it was resolved to rebuild the whole foundation of the Order, re-model the laws, and prepare new services.

The Good Samaritans are a respectable Order, but less numerous than the others.

The Cadets of Temperance are a younger Order of the Sons, who, at maturity, pass into that Order. They enlist, on the principle of total abstinence from intoxicating liquor, and also from tobacco, a large number of lads throughout the country.

The reports of all these various agencies for the advance of the temperance reformation, are as favorable in the year that has now passed as in years preceding; while all complain of an increase of intemperance, and an apathy in many to their peculiar operations, as well as to the advance of the cause in general. All these various organizations have been united in the importance of removing the traffic from the land, and many have not ceased to press upon the Legislature of the States the duty of imposing strong prohibitory statutes, with pains and penalties. Moral suasion has well nigh done its work. The early exhibitions of the ruinous consequences of the traffic to numerous families, and its wicked and abominable character, without one redeeming quality, drove most men of principle and conscience from it, though often at great sacrifices; and it is now conducted, for the most part, in hidden places, by men who have little regard for the rights of others or the welfare of the community, and whose only governing motive is gain, or by men who have recently come into the country, and who have never yet become conversant with the moral and philanthropic principles which have actuated us in this work of reform. In most States the license system, once designed for good, but found to be mischievous in the extreme in all its operations, continues; and Magistrates, in solemn council assembled, under oath to serve the public interests, are found, for a small pitance, authorising men to sell a poison which they know is neither needful nor useful, and which must inevitably fill up jails, and pot-houses, and grave-yards with miserable victims. The addresses made to Legislatures from individuals and public bodies; the petitions, signed by thousands on thousands of the best citizens of the States, have been fraught with the most correct and powerful reasoning and eloquent appeals. Statistics and facts have been laid before the lawmakers of the land, from which there could be no escape. And yet slow has been the advance made. What could not have failed in the case of any other grievance, so calamitous to the body politic, to have received immediate redress, has here been shuffled off, or laid aside on the most shallow pretences; and most of the States move on the patrons and protectors of intemperance. Such has been the power of the men interested in the traffic and who by it have their wealth; and the indifference of men in high stations; themselves, it may be, only in a small degree, the slaves of fashionable drinking. So great, however, is the evil, so heavy the burden of taxation for the support of the pauperism and crime it occasions, and so appalling are some of its results in the murder of individuals, and the conflagration of towns and cities, that it must, ere long, at least lose its legal protection, and will, we trust, be put under the ban of a prohibitory statute.

The action of several States for the regulation or suppression of the traffic is briefly stated, and the opinions of several eminent scholars and jurists are given on that subject. The operations of foreign kindred institutions are very honorably mentioned, and, as far as possible, detailed; the report thus concludes;—

And now, in review of the whole, the Committee would say—

1. The work which God has here committed to the men of this generation is a great work; how great, how important to all men's best interests for time and eternity, how connected with the elevation of the race and the redemption of the world, none can tell.

2. The advance already made in this work is such as to call for the liveliest gratitude, and affords all the encouragement we can ask for to persevere in it to its entire accomplishment.

3. The means which have already been employed with so much efficacy—Light and Love—the presentation of facts to the minds and hearts and consciences of men, through the press, the pulpit,

and the temperance lecturer, in a spirit of kindness; an example of total abstinence at all times, on all occasions, in all employments, from every intoxicating liquor as a beverage; the public adoption of a pledge in relation to our intended course through life; abstinence in ourselves and in the community and State in which we live from all patronage of the traffic, and the legal prohibition of it as far as possible, that the temptation be removed from the sight of men, and wise and efficient combinations to strengthen and sustain each other in all these things, should continue to have our entire confidence and devotion.

4. In so vast a work, involving such great responsibilities, no human being, with light and knowledge, can withhold his aid and be guiltless. As there is a moral government in the earth, the family so doing may be blasted in their tenderest hopes; the Church be shorn of her consecrated offspring, and cursed with drunken members; and the country be scourged with the pestilence that walketh in darkness, be rent with strifes, or dragged to the earth by the most loathsome mass of pauperism, idiocy, crime and pollution. Every truthful principle, every generous patriotic emotion stirs us to action.

5. The hope of the nation and the world is in the right training of youth. Let them be taught to shun and abhor not the last, but the first glass. Let them understand, that if they drink the first, they may never be able to resist the last; that if they resist the first, a last one will never, never come to their injury and destruction. Let no craving appetite be formed, and there will be no demand for supply, and no semblance of an apology for the liquor traffic, the curse of the world.

6. A far wider diffusion is demanded of attractive and powerful temperance tracts and papers. The Committee rejoice in the publication of some valuable tracts by the Order of the Sons of Temperance, by the American Tract Society, and by individual enterprise; and would commend to the notice of the friends of temperance some issued at their own office. They rejoice in the wide diffusion of temperance intelligence, but would ever deprecate the rise of papers, falsely claiming the name and character of temperance. Where there is no vision the people perish. In 1837 the establishment of the Journal of the American Temperance Union was thus hailed by a leading periodical of the day—

“We rejoice in the establishment of this periodical, and in the appearance of its successive numbers. We needed a central point, to which intelligence from all parts of the world might flow, and from which it might be thrown more extensively through the whole land, than could be done by any local or subordinate establishment. This is the heart of the great Temperance reform: We are glad to see that it beats with power, and we trust that it will send the life blood of the reform through every part of the nation.”

The Committee flatter themselves that their hopes and expectations have not been disappointed, and would be grateful that this publication has been sustained, and has held its character as a substantial and well-filled Journal on this important subject. They are resolved to make it more worthy of public patronage, and a still more potent instrument of advancing our great enterprise.

7. Our country, now stretching in its entire breadth from the Atlantic to the Pacific, and soon to contain an hundred million inhabitants, is to depend for its character, its moral and physical force, upon the temperance movements of the present period. Let these be relaxed, and what awaits us but dissipation and vice, contention, pauperism, and crime of deepest dye, and a frightful mortality wheat, in the vengeance of Him, who ruleth in the earth, a pestilence is sent to punish us for our sins. Let temperance be strengthened, and total abstinence become the ruling principle in all our towns and cities, in all our mercantile pursuits, on the farm, and when men go down to the sea in ships; let it pervade the higher walks of life, and become the rule with Senators and Governors and all who are in authority, and all the children and youth, as they come up to enjoy the sweet light of the sun and all the rich privileges of this fair portion of God's dominion,—then truly our peace will be as a river, and, under the mighty influence of an unobstructed Gospel, the glory of the Lord shall pervade the earth as the waters fill the channels of the deep.

We regret our inability to give more of this admirable report which is inserted we trust will prove useful, and we earnestly pray that the Divine Blessing may rest upon all our Temperance friends in every part of the great republic.

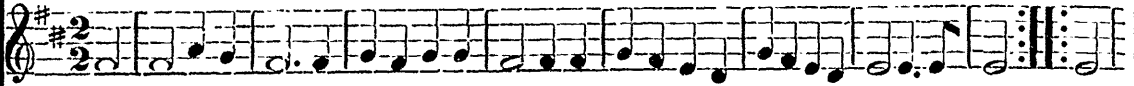
COME, COME AWAY.

Allegro.—1st and 2d Tenor.

Music from the German.



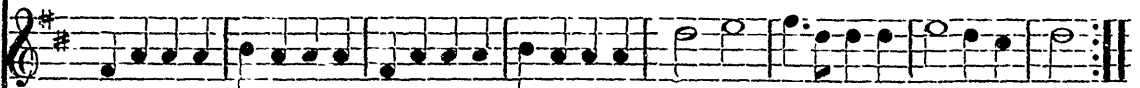
2. O come, come a-way, In - tem-per-ance for sak-ing, The poison cup surrender up, O come, come away; Dis.



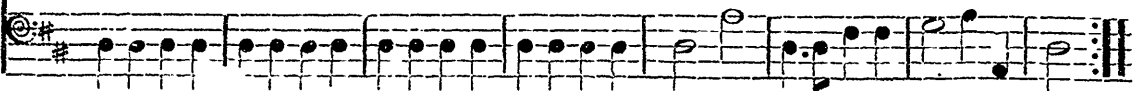
2. When sparkleth the wine, When roddeneth the col - or, Then lift not up the fatal cup, But turn, turn away; Look



case and death are in the bowl, And swift destruction to the soul; Then from its base control, O come, come away.



not up-on it then, forsooth, It bit-eth like a ser-pent's tooth, Old ago and blooming youth, O come, come away.



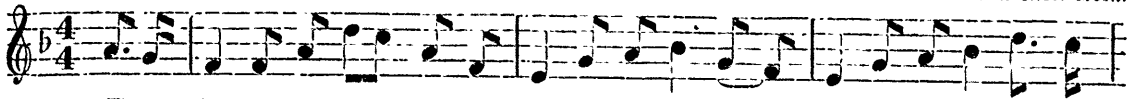
3. When sweet temperance,
Wife, husband, children blessing,
With evening songs her note prolongs
O come, come away;
For surer far is he to cure
His ill whose drink is water pure,
And life's toils well endure,
Then come, come away.

4. Away to the polls,
Old men and young advancing,
With nerves of steel and hearts that feel,
O come, come away;
Like freemen take a noble stand,
A true and faithful temp'rance band,
And vote *Rum* from the land,
O come, come away!

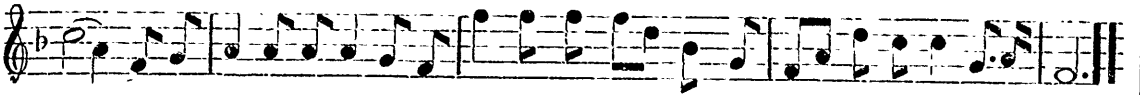
THE CHARIOT OF TEMPERANCE.

SOLO—Soprano or Tenor.

Music—Roll on Silver Moon.

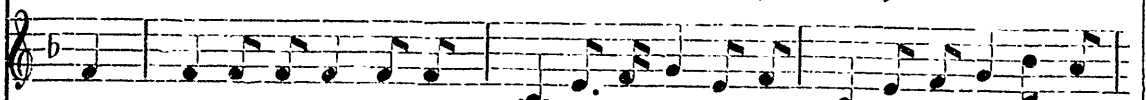
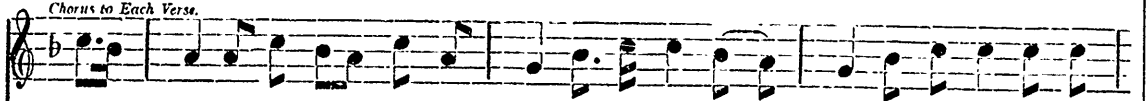


1 The cha-riot of temp'-rance is roll-ing a-long, Vic-to-rious o'er earth and o'er
 2 Baso al-co-hol floes as it rolls on its way, Dis-pens-ing its bless-ings a-
 3 No more shall Col-lum-bi-a weep for the slau, Borne down on in-temp'-rance's
 4 Oh no! for the bright and the glo-ri-ous car Of temp'-rance is speed-ing its
 5 Then re-joice, then re-joice in a glo-ri-ous strain, Join all send the cho-rus a-

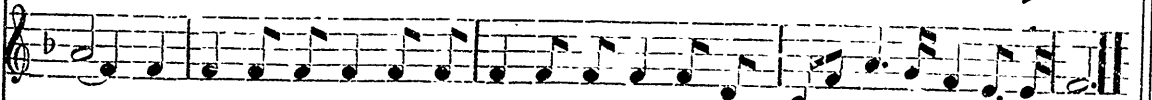
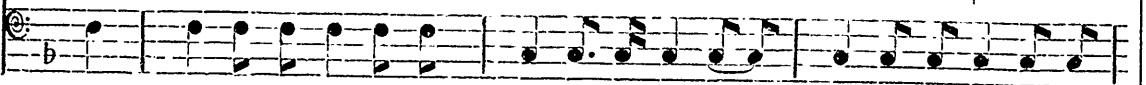


sea; And the land that in-temp'rance has rul-ed so long, Re-joice that a gain they are free;
 round, With shouts of re-joicing all wel-come the day, And the hea-vens re-ech-o the sound.
 tide, And no more shall we fol-low in sor-row-ful train Her sons who as drunk-ards have died,
 way; And from north to the south they are hail-ing the star That is shed-ing its beau-te-ous ray.
 round; Let it e-cho from val-ley, from moun-tain and plain, Till from pole to pole it shall sound.

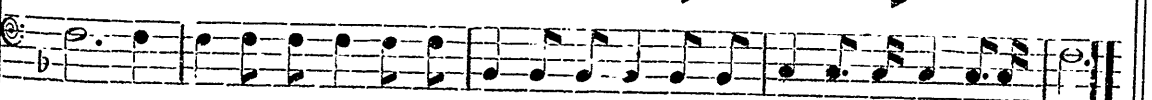
Chorus to Each Verse.



Roll on temp'-rance cha-riot, tri-um-phant-ly roll, Vic-to-rious o'er earth and o'er



sea; Till the curse of in-temp'rance for e-ver is gone, And the last poor in-e-briate is free.



Canada Temperance Advocate.

MONTREAL, OCTOBER 1, 1851.

Two Warnings.

1. To TAVERN-KEEPERS.—A young man, or rather boy, 17 or 18 years of age, was found sitting, *drunk*, on the gallery stair of one of our churches, last Sabbath evening. While the congregation was dismissing, he still kept his seat, apparently lost in idiot wonder, why the people were crowding past him so. His father has kept a tavern for some years in this city!

2. To MODERATE DRINKERS.—We have three or four men in our eye just now who always thought it unnecessary to join the Temperance Society. They knew when to stop! They could keep moderate without a vow! They were not going to make brasts of themselves! &c., &c. So they have been going on for some time, but they are gradually sinking. Their attire is becoming meaner, and their countenance more haggard than before; they are not the men they were, neither in personal appearance nor in their position in society. We pity them as we see them lounging about the streets—their hats and coats greatly the worse of wear—their linen soiled—their beards undressed—and their sunk-in eye showing plainly the entire absence of the energy and diligence which they once displayed, we say we pity them, for we know what it is coming to. They are preparing to fall as victims to the demon of alcohol! Let all moderate drinkers refrain in time.

Boston Celebration.

In common with all those who had the pleasure of being present at the late Boston Railway Celebration, we feel called upon publicly to acknowledge our obligation for the privilege we enjoyed, as well as for the uniform kindness and urbanity of all with whom we came in contact. We should make public mention of the Sons of Temperance, who were not found wanting in their attention, as will be seen from the following extract from an advertisement which appeared in the papers of Boston:

Cochituate Hall, Phillips' Place.—The undersigned, a Committee appointed by Shakspeare Division, No. 46, to make arrangements in regard to the Celebration of the 17th, 18th, and 19th Sept. hereby give notice, that the Rooms of the Division at Cochituate Hall, Phillips' Place, Tremont Street will be open on each of the above-named days, from 9 in the morning until 1 o'clock in the afternoon, for the convenience of visiting Brothers, and the Order generally. Brothers from abroad will find in attendance a Committee, whose duty and pleasure it will be to make their acquaintance, and who will give them any information, and afford them every facility for making their stay agreeable while in the city.

It is the wish of the Division to carry out, as far as lies in their power, the hospitable intentions of the City Authorities, and they most cordially invite all Brothers of the Order, throughout the United States and the British Provinces, who may be in the city during the days of the Celebration, to make the Division Room their head-quarters.

We do not feel at liberty to take up our paper with an account of the celebration, but we cannot omit to notice the great triumph to our principles in the manner in which the great banquet was observed. Over 300 sat down, the tables were supplied with all that the appetite could desire, but not a drop of intoxicating liquor; and even under the old system we never saw such an enthusiastic meeting, better toasts, better speeches, nor those more vehemently responded to, and yet we had no confusion—not a jar. Of course

temperance men could understand and account for all this, but those who have all along been accustomed to a different beverage than cold water and coffee on such occasions could not understand it, still they were forced, however reluctantly, to admit that it "went off to admiration;" nay more, that such an occasion could not have been managed at all had intoxicating drinks been used. In view of our temperance principles, we had only one regret in connection with the whole affair. We refer to the judicious use of intoxicating liquor on board the boats on the day of the excursion in the Harbour. On this subject we submit a very sensible communication which appeared in one of the Boston papers:—

THE USE OF LIQUOR AT THE LATE CELEBRATION.

The following communication has been handed to us for publication by a respectable gentleman from Canada, who was a guest of the city during the recent celebration. We have reason to believe that it represents the sentiments of a good portion of the large and respectable delegation of Canadians who participated in the festivities of the past week:—

Boston, Sept. 19, 1851.

To the Editors of the Evening Traveller.—We are unwilling to leave this city without giving expression to the great gratification we have experienced in visiting your many admirable public institutions, and especially your justly celebrated Common Schools. We had heard much of them; but after a personal inspection, we can truly say, "The half had not been told us."

Whilst returning our best thanks for the very kind card of invitation, signed by your Mayor, to your great celebration, we must also acknowledge the uniform courtesy of all connected with the railroads and public institutions, upon whom the mere sight of the envelope containing it, operated like a talisman wherever we went.

It is, therefore, with extreme reluctance, and only under the pressure of a sense of duty, that we add a word with respect to the profuse supply and free use of intoxicating drinks on board the steamers containing the guests of the city, in their pleasure trip on Boston Bay.

Canadians have been in the habit of looking up to New England as a pattern, with regard to Temperance, and all the efforts of Temperance men in Canada have been aided by reference to the excellence of your laws and practice in this respect. You may, therefore, conceive the extent of the injurious influence which this display of intoxicating drinks before so many Canadians is likely to exert.

We appreciate the kindness which prompted a provision of what your authorities doubtless believed would prove acceptable to their guests, and believe that this departure from your own usages, to conform to those which are presumed to prevail in Canada, was owing purely to an excess of hospitality; but motives of kindness and hospitality originated nearly all the drinking usages of society which have so long desolated the world, and against which New England has so ably and successfully contended.

We have no doubt that Canadians generally came with the intention of conforming willingly to your usages, and that they would have gone away with more real admiration for your city and commonwealth, had you entertained them on Temperance principles, as probably most of them anticipated.—Besides, many of them were total abstainers at home, some of whom may have been tempted, out of respect for you, to partake against their own better judgment, of that which you, in opposition to your better judgment, provided out of courtesy for them.

This allay to our general satisfaction we respectfully take the liberty of mentioning in the hope that any future civic intercourse (and may it be frequent, happy and beneficial on both sides) may leave out that which must prove a hindrance to the Temperance cause, on the success of which the prosperity of both countries greatly depends.

Should the social and complimentary intercourse of the two countries be marked by such scenes as those of the pleasure trip on Boston Bay, it will be looked upon as a calamity by the good and wise; whereas if the plan adopted by the authorities at the banquet on the Common be adhered to on both sides, the happiness and benefit of the interchange of civilities will be without

alloy. That banquet was admirably conducted, and wholly free from the objectionable element of intoxicating drinks.

Again expressing our deep sense of the kindness and courtesy every where extended to us, we are your most obedient servants,

CANADA.

Knights of Temperance.

A new temperance society was formed in London, C.W., last February. The persons constituting that society have taken the name of "Knights of Temperance," and a copy of the constitution, general laws, and by-laws, by which they are governed, has been forwarded to us. These brethren say in the introduction, "Our title is rather belligerent in the idea it conveys;" and certainly to us, the suggestions were numerous and various which arose in the mind, when we read aloud, "Knights of Temperance." We thought of Chivalry and the Crusades—of Tasso's Godfrey of Bulloigne—of Spencer's Knight of the Red Cross—of danger and of valor—of sad reverses and of bright successes—of swords and spurs and coats of mail—and of smiling ladies too, who by their piercing telling glance inspired the heart of wishful heroes, with firm resolves of chivalry and conquest. Did our London friends mean all this? We cannot tell; but they seem to have known enough of philosophy, to have relied considerably on what Brown calls the phenomena of relative suggestion, or simple suggestion, or what others call the association of ideas, and therefore have assumed the existence of a good deal of general knowledge of specific history, to which the memory would revert, and on which the imagination could expatiate with wild delight.

We had almost forgotten what we knew of knights and knighthood, but our temperance friends in London, have revived the recollections of our early readings. Knighthood is now only an honorary distinction; it was not always so. Distinction had to be earned by valiant deeds. The youthful page must study courtesy and politeness, practise the rudiments of chivalry and martial exercises, before he is admitted to familiar intercourse with knights and ladies of the court, or be advanced to the more honorable rank of Esquire. Then, after seven or eight years in this capacity, the aspirant to fame might receive the honor of knighthood. Knighthood of old, was a "voluntary association of private men for defence, but more especially for the defence of unprotected females from the many grievous disorders that infested all Europe on the decline of the dynasty of Charlemagne." For the installation of knights there was a good deal of ceremony, which generally ended with the exhortation, "*Be thou brave, hardy, and loyal.*"

If we recollect rightly, both Tasso and Spencer are allegorists, and have employed facts to elucidate the moral conquests of truth over error, and holiness over sin. Our modern Knights of Temperance are allegorists also, and design to intimate their intention to conquer the demon of intemperance, and drive the enemy of man from this fair land of freedom, each Knight first conquering his own sinful heart by solemn taking of the temperance pledge. How the London Knights appear when prepared for battle we cannot tell. Some of them we know to be veterans in the cause of temperance. Equipped in the habiliments of knighthood it appears to us that we should be reminded of Spencer's hero, which he thus describes:—

"A gentle knight was pricking on the plain,
Yclad in mighty arms and silver shield,
Wherein old dints of deep wounds did remain,
The cruel marks of many a bloody field;
Yet arms till that time did he never wield:

His angry steed did chide his foaming bit,
As much disdaining to the curb to yield:
Full jolly knight he seem'd, and fair did sit,
As one for knightly jousts and fierce encounters fit."

The formation of this society of temperance knights, is designed to aid the great moral enterprize in which we are engaged. The authors say in their introductory remarks, "The effort is native in its conception, and has been made with the view of inducing all our countrymen, as well denizens as natives, both rich and poor of all ages, to avail themselves of the opportunity of participating in its aims, as well as its benefits." It is scarcely necessary for us to say that we wish them success, and shall be happy to chronicle their proceedings and victories. The constitution, general laws, and by-laws, are substantially similar to those of the Independent Order of Rechabites and the Sons of Temperance. The first article of the constitution comprehends the essential features of the Order, and is thus expressed: "This Order shall be called 'The Knights of Temperance,' whose object shall be, 1st, To further the cause of total abstinence from the use, as a beverage, of all intoxicating liquors—to suppress tipping and drunkenness, irreligion and immorality, and to enjoy temperance, in its most extended signification, upon all mankind. 2nd, To assist all worthy Companions in sickness or distress, if they be faithful to the Order." The fourth article provides, that "No person shall be admitted into the Order under 16 years of age, nor for a less fee than 5s currency,—nor any person who does not possess a good moral character, or whose mode of living or occupation shall be inconsistent with the pledge required of him, nor unless there be an unanimous ballot favorable to his admission." Provision is also made for the extension of the Order by the twelfth article,—“Any twelve persons who shall apply, in writing, to the Grand Encampment for a Charter, may procure the same by paying a fee of £3 currency, and all reasonable expenses incurred by an officer in installing their Encampment—provided such persons are either Knights of Temperance, or are competent persons for initiation, according to the constitution and principles of the Order.” This article differs somewhat from the principles of ancient knighthood, and perhaps very properly; but, if we mistake not, every knight had a power inherent in himself, of making other knights, not only in his own country, but where ever he went. But then a temperance knight is no mere honorary distinction, all must be working men, and we trust will be the most valiant warriors in the great battle yet to be fought. The general laws and by-laws are good—and will render the meetings of the Companions orderly and profitable. If our benediction will be encouraging, we give it cheerfully, and to each we say, "Be thou brave, hardy, and loyal."

Small Streams from Temperance Springs.

We cut from the *Iowa Star* a short paragraph on the effects of Intemperance on the mind. It does not contain all that might be said on that great subject, but the few thoughts given are worth preserving. Thus it reads:—

"One of the most fearful of the evils of intemperance, is its general and almost inevitable waste of the powers of the mind. The fatality of this disease is far greater to the mind and morals, than to the physical system. It dissipates the force of the intellect, destroys the power of comprehensive thought, insidiously and surely, until its victim, though he may glory in his former self, becomes trivial, and finally infirm, and puling alike in intellect and in body. He who in the day of his mental vigor could grasp generalities and rise to ennobling fancies, becomes insensibly a bar-room driveller unable to know himself, a stranger to the love of nature, and intellectually given over to infirmities, dreaminess and abstractions.

Such remnants of the "Divine image"—such "wrecks" of intellect, such disconsolate, because debased humanities—men who might have been great, or at least good and happy, may be seen like human drift-wood, at the eddies of every stream of life which rolls westward or eastward—in every bar-room of our towns and villages.

There is no doubt that the intemperate man of talents might have been stronger in his "great gifts," had he lived by the safe rule of nature. The talents which are roused by wine will some day effervesce and be exhausted, for Intemperance destroys both soul and body, while those which are inspired by nature will be, like the carrying stream, pure, strong and exhaustless."

No person can have lived long in any civilized country, without witnessing many lamentable cases of wrecked humanity. It cannot be right to authorize the sale of any commodity which must destroy both body and soul. The question has come up and will come up: *Is it right?* It is the question, and yet hardly a question, with either moralist, divine or philosopher. The Athenæum of Halifax N. S. sometime ago asked, "*Is it right,*" and gave the following sensible editorial answer:—

The License Law must necessarily attract a great deal of attention from Temperance men, as well as from others who have seemingly at heart the welfare of their fellow men generally, and their own families and neighbors in particular. It is now time that the grand testing principle should be applied to the Licensing system, and the whole traffic in alcoholic drinks—*Is it right?* In coming to a calm and deliberate decision on this important point, all secondary considerations should be kept in abeyance, and the subject dispassionately reviewed in itself, and considered on its own merits. Were the proposition now for the first time about to be submitted to Society, whether our Legislature should legalize the sale of intoxicating liquors, with the knowledge of the dread doings of alcohol fresh on the mind, we are persuaded, that an enlightened public would pronounce in the negative. It is only because so much pecuniary interest is considered at stake, that the traffic, full of tremendous injuries to all social and religious good, is tolerated at all by Christian communities. Divest it of this plea, and it would stand out to the public eye in all its hideousness, deformity and destructiveness. Men would rise up indignantly *en masse* against it. Legislators would not hesitate to prohibit both the importation and the sale under the severest penalties. This desirable change will yet be effected by the force of public opinion. Let us do all we can to strengthen the hands of those who in our Legislative Halls and elsewhere are endeavoring to overthrow the legalized dominion of Intemperance.

There are many ways of enforcing truth and giving a lodgment for correct principles in the human mind. To succeed in the dissemination of sound temperance seed every way must be tried. The annexed chapter of absurdities from the *O. S. Journal* contains only thirteen verses, but each might form a good text for a long sermon in these days of anti-*rum*-traffic-agitation. We give them without further comment.

1. To desire to have men sober, and vote license to make them drunk.
2. To mourn over drunkards and vote license to make more.
3. To pity the drunkard's family, and vote for the chief means of their misery.
4. To expect to restrain men from evil, by telling some of them that they may do it.
5. To think that authorizing a business will discourage it.
6. To suppose that making the sale of intoxicating drinks legal will not make it respectable, in the estimation of most people.
7. To suppose that making the sale of them respectable, will not encourage the use of them.
8. To regret the growth of the upas, and keep watering the main root.
9. To believe that we should not "do evil that good may come," and license men to sell poison for the sake of having orderly (1) houses to drink it in.
10. To think that drinking intoxicating liquors in orderly houses will not promote intemperance.
11. To profess benevolence to our fellow-men, and vote for a

chief cause of idleness, quarrelling, poverty and misery among them.

12. To pray for a blessing on our neighbors with our lips, and seek a curse with our voices.

13. A government instituted and sustained for the good of the people, licensing a trade that brings evil upon them.

We might add another verse, and say it is absurd to expect that our children will walk right, if they are led wrong. "Train up a child in the way he should go" &c., is a very ancient social maxim. Temperance people are now paying much attention to the young; of this we are right glad. We urge all the old societies to look after the youth of our land; the idea of a "Temperance fold" for the lambs is a good one. We have it from an exchange, the name of which we omitted to mark when we scizzorized the following slip; but we beg leave to give it, and the credit, when we find to whom it is due. The Editor says:—

Two weeks since we accepted an invitation to attend a juvenile Temperance celebration at Saccarappa, which proved to be one of the most interesting pic-nic parties which it has been our good fortune to witness. They have a juvenile Temperance society on the secret plan, which admits the youth of both sexes, and which is called a "Temperance Fold." It originated there a few months since under the hand of Rev. P. Jacques, now of Winthrop. The "Fold" is now under the care of Rev. Mr. Bradbury, and numbers over one hundred members. They made a beautiful appearance in their neat regalia, and their conduct, as well as their singing, afforded much pleasure to their friends who participated in the festivities.

The following is a copy of the Pledge, which the children repeat at every meeting in concert:

"Shepherd, a solemn pledge we take,
God help us, lest that pledge we break!
Rum, gin and brandy, cider, wine,
Ale, beer and whisky, and in fine,
All liquors that intoxicate,
With all our hearts we'll always hate.
We'll neither drink, buy, sell or give,
A single drop long as we live,
With these we class tobacco too,—
We'll neither snuff, or smoke, or chew;—
Profanity we will not use,
Associates we'll not abuse.—
Our Shepherd's orders will obey,
To this we pledge ourselves to-day."

Effects of Strong Drink.

Murders, suicides, and robberies, appear to be the order of the day; every exchange paper we receive abounds with the particulars of some atrocious murders, or painful suicides, or daring robberies. An inquest was held at Beaverton, on the 16th and 17th inst., before J. R. Thompson, Esq., Coroner, on the body of William Edgar, son of a farmer in Thorah. It appeared in evidence that deceased came into a field on the 7th August, where one Alex. McTaggart and others were reaping, and that McTaggart challenged the deceased several times to fight; that in consequence the two had a wrestling struggle, in which Edgar had the advantage. They then separated, and McTaggart took up his sickle and recommenced reaping. After cutting a few handfuls he cried out to deceased, "If you don't clear out of the field I will cut your head off," and immediately ran at, and furiously struck deceased on the side of the head. The unfortunate young man instantly fell to the ground, when another person who was near, ran up, and discovered that the point of the hook (which was a smooth one,) had penetrated the head. Edgar died about 3 o'clock on the morning of the 16th instant.

Another unfortunate man has come to his death by being poisoned in the French Village, Kingston. The man's name was Robert Robinson. Two women are in custody on suspicion of being concerned in the murder.

Lately a very respectable woman made three different attempts to commit suicide by wading in the River Thames, near London, C. W. She was finally lodged in jail, where she still remains confined.—*Watchman*.

INQUEST.—An Inquest was held on Thursday, the 14th inst., at the Court House, Cayuga, before Robert Young, Esq., and a highly respectable jury, on the body of William Griffin, prisoner in the gaol, who was lately committed, on a charge of feloniously assaulting a female, near Dunnville.

It appeared from the evidence of Mr. Lennon, the gaoler, that the deceased was brought to the gaol on Friday the 8th inst., that from that time until his death he seemed to be suffering under delirium tremens; that he was often outrageous, and appeared to be laboring under imaginary illusions, such as fancying himself to be driving horses and oxen. That he continued in this state until Wednesday night, when he fell asleep and never woke more.

Dr. Robert Wilson deposed that he was called in to see deceased on Wednesday night, found him in a dangerous condition and recommended that some one should sit up with him during the night.

Dr. McCargo deposed that he attended deceased, considered him to be laboring under delirium tremens, that he prescribed spirituous liquors, but deceased refused to take them; that he considered him to be much worse on Wednesday the day previous to his death. The jury returned a verdict, that deceased died from the effects of delirium tremens, brought on by the excessive use of ardent spirits.

Another victim is thus added to the millions who sacrifice their lives and their characters by indulging in the use of the intoxicating and fatal poison; for had the unhappy man been a person of sober habits he would probably never have committed the crime for which he stood charged and which appears to have been perpetrated whilst he was under the influence of the disease which caused his death, nor would he have met with the untimely end to which the intemperate use of ardent spirits has brought him.—*Independent.*

Boston, Tuesday, July 22.

A man named Stephen Linscott, of Cornish, Maine, attempted to murder his wife on Monday of last week, by cutting her throat with a razor. A deep wound was inflicted, exposing the windpipe, but it did not cause immediate death. After this murderous attempt he cut his own throat with a broad axe, completely dividing the windpipe.

It is supposed he intended to murder his whole family, consisting of wife, wife's mother, and five children, as he gathered them together in the house and closed the doors and windows before assaulting his wife. The latter, however, wrested the razor from him, threw it out of the window, and then screamed for help. She is not expected to live.

Linscott was laboring under the effects of delirium tremens. He had in his possession six quarts of rum at the time the deed was committed.

Another murder was committed a few weeks ago, as most of our readers are aware, in a house of questionable character in this city. Four men got involved in a quarrel, some of whom, at least, were under the influence of liquor. In the course of the quarrel, one man stabbed another through the heart, with a chisel! Two young men have been apprehended on suspicion; the name of the murdered man was John Williams.

Accounts of murderous and bloody outrages reach us from all parts of the country; it looks as if the bonds of society were broken loose, and every man's hand were raised against his brother. No doubt, much of this mischief is to be ascribed to the lax administration of the law, but the greater part of it arises from the general use of intoxicating liquors. It is comparatively rare that human passions burn and rage so fiercely, that nothing but blood can quench them, if they are not set on by "the fire of hell"—alcohol. Low grogeries, and places for the illicit sale of liquors, are multiplying on every hand, and instead of being suppressed, they are indirectly encouraged by the authorities; for when any friend to the peace of society attempts to bring the vengeance of the law upon them, the Court readily finds some pretext for screening the guilty. Another proof of this, in

addition to those we have already presented in the pages of the *Advocate*, will be found in the communication of a correspondent in the Townships, to which we refer. Nothing, in our opinion, can prove more clearly that we do not need new laws on the Temperance question so much as new Courts to administer them,—Courts, so constituted, that the power of public sentiment will be better felt in them. We never feel more disposed to regard the Maine Liquor Law with envy, nor more irresistibly drawn to the conclusion, that it is the only kind of legislation on this subject that will prove effectual, than when we have accounts of such murders and outrages before us, and, at the same time, evidence of the systematic attempts of the magistracy to screen the 'Rumholes' from public vengeance, which are the real sources of these tremendous evils. We ask in sadness of heart, how long is this murder-producing, God defying, man-destroying system to continue! We appeal to the Church, and to the various Temperance Organizations throughout the land, and to our countrymen in general, and call upon them to rise up as one man to denounce it. Let magistrates be assured that every groggery which they protect, is a focus, out of which murders and incendiaryisms may soon issue; and let the public be assured that while they allow the liquor system to continue, they are permitting a match to burn on, which, after proceeding but a little further, may cause a fatal explosion. Men of Canada, set your foot on it in time.

Notices respecting Contemporaries.

The Scottish Temperance Review for September is on hand. It is, as usual, full of interesting matter. The general articles are written with distinguished ability, and the temperance news neatly condensed. There are two or three good articles in the present number to which we shall call attention in a future issue.

The American Temperance Magazine for August is before us. It contains a fine portrait of Dr. Nathaniel Hewitt, a worthy warrior in the temperance field. A sketch of his life accompanies the portrait, which, although well written, is perhaps too long, unless the Magazine is to be chiefly biographical. The other matter is good, but scarcely equal to the previous number in point of ability. The two choice pieces are Mrs. Ellet's "Reformed Inebriate" and Dr. Murray's "Fearful Funeral." This Magazine is tastefully got up, and must be sustained.

The New York Organ,—A family companion—is a very valuable and useful temperance periodical. It is well edited and well printed. "The Sons" may well be proud of it, and ought to support it.

The Journal of the American Temperance Union is an old friend, a worthy standard bearer. It is the organ of that great society whose honored name it bears. We hope it is extensively circulated and read, for certainly it is one of the most consistent and straightforward periodicals in existence. Published Monthly at New York.

Journal of Education published at Toronto, once a month, under the Editorial supervision of the Rev. Dr. Ryerson. It always contains a great amount of very useful information relating to schools, and their management—the duties of Trustees and others. We believe it is pretty widely circulated in Upper Canada, and we should be happy to know of its being more generally taken in Lower Canada. It is only one dollar a year, and will be sent to any address on the remittance being forwarded to the Education Office. We profess to keep the subject of Education before our readers. Of late and now, the temperance cause

is demanding more attention and all our energies, but we recommend this excellent journal to all who desire to interest themselves more in scholastic matters.

The Middlesex Prototype and Canadian Son of Temperance, have been engaged for some time past in verbal strife. We should be glad to see an end put to this. Both may be very useful in the Temperance cause, but what good can come of quarrelling? "If ye bite and devour one another, take heed that ye be not consumed one of another." Very sound caution.

Police Court.

In our last number, with reference to the proceedings of the above court, we remarked there was something that needed explanation. In our present number we have to refer to something more that requires explanation. It is now more than twelve months since a judgment was recorded in the case *Stuart versus Cochrane*, for retailing spirituous liquors without a license. The defendant admitted the offence, but appealed from the judgment of the magistrates to the Court of Quarter Sessions. This case remains *in statu quo*, although several subsequent appeals of a like nature have been disposed of, in which the judgment of the court below has been, we believe, uniformly reversed.

CORRESPONDENCE.

Erin Temperance Festival.

Erin, Sept. 13, 1851.

Sir,—A Temperance Festival was held here at Erinville, on Thursday, the 4th instant, attended by a very respectable assembly, embracing several members from the Guelph, Georgetown, Williamsburgh, and Orangeville Divisions, nearly all the Caledon Division and Outward Division of Caledon, with a number of total abstinence friends from several societies adjacent.

The Erin Division, and boys of the Juvenile Total Abstinence Society of this place, numbering about forty,—(God bless the lads, and may they be faithful to the motto inscribed on their banner: "Firm to our Pledge,")—met at the Division Room, about ten o'clock, a.m., formed, and marched in procession, with the Highland piper of the Division in costume in front, to meet the Guelph band, and members of other divisions, and friends, coming from that direction, and conducted them to the Division Room. At about one o'clock, p.m., the several Divisions and Juvenile Total Abstinence Societies met again at the Division Room, and marched in procession from thence to the Pavilion, in order as follows: Juvenile Total Abstinence Societies in front, next in order the Guelph Band, followed by ministers and D. G. W. P.'s present, next the several Divisions in order as numbered, Erin Division last, the most perfect order having been observed during the procession. The platform in the Pavilion was graced by the presence of not less than eight ministers of the gospel, representing nearly as many different denominations, besides other friends. Brother D. W. Dayfoot, D. G. W. P. of the Georgetown Division, having been called to preside by a vote of the assembly.

The proceedings in the Pavilion opened by the Rev. Mr. Clark addressing the throne of the heavenly grace in prayer, and entreating the blessing of Him on the proceedings of the day, without whose aid all human effort is in vain.

Refreshments ready, a blessing was asked by the Temperance Choir singing that verse commencing with: "Be present at our table, Lord," after which the assembly, numbering about 500, partook of an abundance of good things, tea, cake, &c., to which all present have testified. The taste and appetite having

been well satisfied, next came a demand from the mass of mind present for some mental food, which was amply met by the several speakers who addressed the assembly. The opening speech was delivered by the Rev. J. J. Braine, Congregational minister of Guelph, followed by the Rev. Mr. Goodson, Wesleyan minister, of the same place, after whom the following gentlemen severally addressed the meeting, viz.: The Rev. Hiram Denny, Congregational minister, of Esqueving; Rev. Duncan M'Millan, Presbyterian minister, of the Free Church, Erin; and Rev. Mr. Clark, Baptist minister, of Georgetown; and Mr. Ferguson, formerly of Guelph. To report, Mr. Editor, in detail the several speeches as delivered, is more than we are capable of doing, but suffice it to say, that they were sound, powerful and efficient. Sound, because pure and no rottenness about them; powerful, because they fell with weight on the assembly; and efficient, because they have been and still are at work on the minds of the same assembly, in proof of which, Mr. Editor, we have had no less than ten proposed in our Division last meeting for membership; and allow us to say it is not going to stop here, for the fire which dropped from the lips of the speakers on the platform at the Erin Festival has found its way into the bosoms of some, who have carried it to a distance, and we gladly hear it begin to kindle to a flame.

As the speakers severally closed their remarks, the assembly was delightfully entertained by the performance of instrumental and vocal music, the exercises having been richly blended with both. The tunes by the band were good; those by the Temperance Choir excellent; the pieces choice. Music good and voices fine, and conducted in a style becoming the leader, Brother Joseph Carpenter, W. P. of the Outward Division, S. of T. May he and the Temperance Choir of that Division be ever ready to lend their aid in advancing the interest of the neighbouring Divisions. Notice was given of an evening meeting at the Town-hall, at which time the Rev. Messrs. Braine and Goodson would address the audience. After which the national air, "God save the Queen," was played by the band, and that good tune, "Old Hundred," to "Praise God from whom all blessings flow," sung by the choir. The meeting in the Pavilion then broke up, and each returned to their respective homes in peace, harmony and love, fully satisfied that the object of the Sons of Temperance is pure benevolence, and the suppression of that great vice Intemperance.

The evening appointment was met by the two rev. gentlemen above, and their remarks listened to with attention and patience. Thus began and ended the fourth of September in Erinville, pleasing and gratifying to every son and friend of temperance, while no doubt our revilers looked upon the scene with abhorrence. But greater is He that is for us than all that can be against us.

WM. TAYLOR, R.S.
JAS. L. TRUMAN, A.R.S.

License Law in the Townships.

Cowansville, Sept. 16, 1851.

Sir,—I have noticed with interest your unceasing efforts to procure the enactment of salutary laws restraining and regulating the traffic in ardent spirits. The subject has engrossed no trifling share of attention during the late session of the Provincial Parliament, and yet I am constrained to inform you that all your efforts, and the apparent good intention of our legislators in this behalf, are likely to be of little benefit to this portion of her Majesty's realm. Perhaps we in the back woods do not receive full credit for the depth of legal acumen which we really possess. On Thursday, the 11th of September, at the Township of Broome, in

the county of Shefford, in the case of Jacob Cook, complainant, versus Robert Darrah, respondent, for selling intoxicating liquors on a Sunday, it was decided by six magistrates, after solemn deliberation, that no action could be maintained under the late Law for the Suppression of Intemperance, by a common informer! The prosecution must be instituted by the Revenue Inspector, and by nobody else! Were there any ground to presume that these functionaries had mistaken not merely the law in question, but the general law of actions *qui tam*, we might hope hereafter for a different decision. Being myself but little skilled in legal lore, I am bound to suppose that six of her Majesty's Justices of the Peace could not possibly have erred in so important a point in the interpretation of her Majesty's laws; although I must confess I am not quite clear how the informer is to obtain his moiety of the penalty, which the law clearly declares he shall have. However, doubtless their honors could explain it; at all events the *jurisprudence* in Broome on this point is settled, for after this decision from a bench of six magistrates, it is clear no further prosecutions can be maintained by a private individual for a violation of the license law. Indeed, I hear it very generally regretted by tavern keepers in this vicinity that they should have been so silly as to pay ten pounds for a license, when they could have sold liquor as well without one, since no private person could prosecute, and a visit from the Revenue Inspector in these parts is an event whereof the oldest inhabitant has not the remotest recollection. I fear it may be impolitic to publish this, for if it once becomes known that such is the law, it will become a law of license with a vengeance. At all events, Mr. Editor, do not circulate it in the country, for there are some magistrates in adjoining towns who have not yet made the discovery, that the license law is not open to common informers.

Yours,

JONADAB.

London, 21st Sept., 1851.

SIR.—Reforms are slow among a solid people. The very sturdiness with which they cling to venerable errors is a warrant that they will defend truths adopted by a long struggle. In northern climes the sun, unlike that orb in the tropics, neither bursts unheeded on a slumbering world, nor drops thick darkness like a curtain by a sudden withdrawal. We have the first faint struggle of light with darkness, the gradual glow in the east, and at last the full blaze of day, as the sun lifts majestically above the horizon. It is in accordance with the harmony of our natural world that the advance of the light of great moral and intellectual truths is marked by similar stages, from darkness to light. There is not a single great advance made in the Reforms of our institutions towards the full enjoyment of the universal rights of humanity recognised by our forefathers, though they could not perfect the idea to practice, which has not been effected by the earnest labors of generations, and been won by inches.

In this simple labor of Temperance Reform, how much patriotism and earnest talent has been enlisted? how many of the earnest wishes for the full recognition of the truth that temperance should be practised by every member of the community? The stability of good government depends not only upon the knowledge, but also the sobriety of its people. Therefore, in order to have a sober and virtuous community, we must have the sources of this river of Intemperance dried up. A little more than a year ago, the Sons of Temperance circulated petitions through various parts of the Western Province, and forwarded them to Parliament, praying for the amendment of the license

law. It is true, we did not get all we wanted, but are thankful for what we did obtain, and we will ask for more next time. We think the time has arrived that the traffic should be put down by the strong arm of the law. But an objector to this says, if you visit the vender with the vengeance of the law, you at once thoroughly arouse the indignation of his customers: they regard him as a persecuted man; moral suasion becomes useless; every avenue to the heart is closed. It is quite true that the legal prohibition of the liquor traffic in some communities might have such a tendency. It appeared in this way some years ago in the States of Massachusetts and Vermont. The first laws there forbidding the liquor traffic were over-ruled for a time, but now the traffic in these States, and we are happy to add the States of Ohio and Michigan, is completely outlawed. We maintain, therefore, that though the legal repression is generally followed by a momentary re-action, yet, that the sober second thought almost has uniformly affirmed the wisdom and justice of such repression. Such objectors as these seem to doubt that there is now a sufficiently enlightened public sentiment and feeling in this Province to sustain a legal interdiction. But let us have a stringent interdict to carry or sustain, and we can resume efficiently the education and the elevation of the popular conceptions on this subject. We may be repeatedly vanquished, but truth will gain by agitation and discussion. This class of objectors to temperance legislation appears to hold that views should be left to moral suasion for discipline and repression, and nothing punished but outrages on the persons and property of others. But if they hold that dens of gambling and sensual infamy should be repressed by law, but not grog shops, we would thank them to tell us why. We do not think any law can be wholesome that is not essentially just and equal. We do not consider the legal inhibition of liquor selling the best form of temperance legislation for the present? What would be preferable as the first step is a careful and comprehensive provision by law for assessing the expense and loss caused by the liquor traffic on those who follow it. If it can be proved that three fourths of the public expenditure, in any county, town, or city, is caused by the liquor traffic, then those who make and sell such drink ought to bear the burden thus cast upon the public. If crimes of the darkest shade are mainly committed under the inspiration of liquor, then let its vendors for gain restore to the community the cost of arresting and convicting their share of the malefactors.

If a law to this effect was properly enacted, it would be efficient in repressing intemperance and liquor selling, and, in a few years, would give way to a law for the total interdiction of the traffic. And we cannot believe the inhabitants of any county, town, or city, could be induced to vote the support of Alcohol's victims off the shoulders of the Rumseller back upon their own. At all events, we should like to try them.

CALEB GRIFFITH.

BIRTHS.

Montreal—21st ult, Mrs Jas Ross, of a son. 24th ult. Mrs Robt Forester, of a son. 19th ult, Mrs Archibald M Goun, of a daughter.
Brampton—12th ult, Mrs Alexander M Dougall, of a daughter
Sorel—20th ult, Mrs A Henderson, of a son.

MARRIAGES.

Montreal—16th ult, by the Rev William Taylor, D D, William Brewster, Esq, to Anne, second daughter of James Haldane, Esq. 25th ult, by the Rev Robert M Gill, Mr Robert Abraham, advocate to Sarah only daughter of Mr Thomas Seed.
Pelham—16th ult, by the Rev S King, Lewis G Carter, Esq, Port Colborne, to Mary Fielden, eldest daughter of John Scholfield, Esq

DEATHS.

Bytown—16th ult, the Hon Mary Frederica, wife of Col Dyneley, CB, and sister to Lord Ellenborough.
Drummondville, C E—18th ult, Susan, youngest child of R Nugent Watts, Esq, MPP, aged fourteen months
Perth—18th ult, Mary Amanda daughter of the late Wm Bell, Esq, and grand-daughter of the Rev William Bell, aged 29 years.

Appointments for Lectures and Sermons,

BY R. D. WADSWORTH,

On the Origin, Nature, and Use of Alcoholic Drinks—Illustrated by a Still, and Diagrams of the Human Stomach.

Oct. 1-Wednesday, Warwick,	Evening Lecture.
2-Thursday, Busanquet,	do
3-Friday, Adelaide,	do
4-Saturday, Katesville,	do
5-Sabbath,	Sermons.
6-Monday, Muncey Town,	Evening Lecture.
7-Tuesday, Westminster,	do
8-Wednesday, McGillivray,	do
9-Thursday, St Mary's, Blanshard,	do
10-Friday, Mitchel,	do
11-Saturday, Harpurhey,	do
12-Sabbath,	Sermons.
13-Monday, Devonshire,	Evening Lecture.
14-Tuesday, Brucefield,	do
15-Wednesday, Bayfield,	do
16-Thursday, Bridgewater,	do
17-Friday, Guderich,	do

N.B.—Collections will be made at each meeting. The local society will provide either wine, beer, or cider for the Still. Other appointments can be attended to at noon of each week day, if desired—each place will arrange the hour of meeting: where the "Sons" are organized, they are respectfully requested to be present in Regalia. The Still and Diagrams will be used at the lectures only. Subscribers to the *Advocate* will be received,—and all parties afforded an opportunity of signing the pledge.

SONS OF TEMPERANCE.

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

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

P. T. WARE & Co.

Hamilton, Sep. 26, 1851.

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

FRANCIS DUCLOS.

Montreal, April 14, 1851.

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CHAS. P. WATSON,

Montreal, July 30, 1851.

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M. WEIGH,

Laundress to Her Majesty.

Royal Laundry,

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June 23.