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## TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE &amp; 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, DECEMBER 1, 1851.

No. 25

## Buying a Convert.

*(From the Railway Advocate and Register.)*

In one of the villages on the west side of the Hudson, lived, as I for aught I know, lives now, a personage familiarly known to every body in that vicinity by the name of Mose; indeed, I may say it was not until I had often met with him in my rambles, that I seemed to be aware that he had any additional cognomen.

Now, Mose was what some called "a high boy," the aunts around there were unanimous in the sentiment that he was "a queer critter." It was very clear that he had no fixed rules of living, and, although he had a little family which he ought to have taken some interest in, he managed to have his time pretty much at his own command. A glance at the entire man was enough to show that he was no smouch at the bottle. In truth, he was fairly entitled to honorary membership in the Tippler's Society. He had evidently attained the Scarlet degree in that ancient order, and wore his blushing honors at all times with becoming dignity.

The first time ever I saw this worthy was while I was strolling with a friend along a solitary lane just about night fall. He was sitting comfortably elevated on a rail fence. As we came near he sung out, or rather croaked, "Hullo there, you, what are you after down this way—want to steal my cherries?" We assured him we had no design upon his fruit, and after a few respectful words on our part, he remarked with a husky chuckle, "Well, go ahead, boys, only let things alone."

On enquiry we soon found that he had enjoyed the honor of an interview with "old Mose;" but remarked Aunt Hannah, "the critter won't hurt nobody, only when he's crazy drunk he's rather ugly to get along with, otherways I wouldn't want a cleverer critter." We learned that Mose, though invariably "tight," would occasionally go in for an extra blow out, and at such times, being a broad, muscular man, would prove himself, when interfered with, a somewhat troublesome customer.

At this time there was very little heard in that section about temperance. After the day's work, the tavern was a favorite lounging place, and this was so much a matter of course that nobody seemed to care about it. To be sure, when instances of the undaunted enforcement of family discipline occurred, there was a stir amongst the folks, and the Squire would dispense to uncle Reuben or uncle Peter a friendly word of caution and advice, and used to wind up with the expression of his opinion that "they had better let liquor alone altogether, if they didn't know how to use it."

Well, things were in this way when some half dozen of the leading men in the place conceived the idea of starting a temperance movement, and accordingly invited some friends of the cause to address the meeting. Their labors were attended at first, apparently, with little or no good. At the very first tap of the drum, our friend Mose was on his feet. He looked upon the proceedings as an unwarrantable invasion of the prescriptive privileges of the drinking community, and was determined to resist it.

Accordingly, at the first gathering he was on hand, and listened with exemplary attention.—The arguments adduced failed, however, to carry conviction to his mind, and at the close of the meeting he took the liberty of giving his own peculiar views upon the subject. His remarks in detail it is not worth while to give. It is sufficient to say that they were, as may be readily supposed, decidedly in opposition to the new movement; and he wound up by expressing it as his opinion that their sanctified looking black coats had better go home, and mind their business, if they had

any business, and not come there meddling with things that did not concern them.

Mose was the lon among the bruisers that night, and consequently reeled homewards most gloriously fuddled.

From what has been said, it may be thought that Mose was an unmitigated, stupid sot. Not so; with all his roughness he possessed a kind heart, and no one was more ready to do all he could for a neighbor in difficulty than himself. He was a man that could think, too, although his long and constant indulgence in the accursed poison had given him an appearance of stolidity, and it was a common saying that "any one that would take old Mose for a fool, would find himself mightily deceived."

It so happened that the next afternoon, while Mose was "doing chores" around his garden, one of the visitors, accompanied by Squire Smith, passed along, and the trio were at once engaged in a good natured chat.

"I suppose, Squire," said Mose, "you calculated to catch this covey with your cold water and tea leaves, but it wa'n't no go, was it?"

"Oh," replied the Squire laughing, "it wasn't you, friend Mose, in particular; we want to stop people from drinking this miserable rum, for we know it's killing them. It is very true we should like to have your help; and I guess we'll get it yet."

"Not as you knows on, Squire, ain't to be had, you will have to try somewhere else."

"Now, my good neighbor, do not be offended if I ask if it is possible that you are such a slave to the rum bottle that you cannot let it alone?"

Mose with all his faults had a good share of self esteem, and was ever quick to resent any imputation against his manliness. "Look here," Squire, he exclaimed, "I am no more a slave than yourself. I think it more than likely you can take a good horn yourself behind the door. I take it above board—no sneaking about me. I'll do as I please, I'll drink when I want to, and let it alone when I don't."

"Neighbor Blauvelt," rejoined the Squire, solemnly, "for the last five years not a drop of any intoxicating drink has passed these lips. I am a free man, and, by the help of God, I mean to remain such. And allow me to say that nothing could rejoice me more than for you and I to stand side by side on this platform. We want your assistance, and we want your influence."

Mose was evidently touched. Passing his hand thoughtfully over his swarthy brow, he said, "Well Squire, I'll tell you: you are rich—full and plenty—nothing to bother you. Here I am plagued to death sometimes how to get along. When I have paid my rent and grocery bill, I haven't a dollar left. It's just from hand to mouth with me. A fellow must have a little comfort, you know; and when I get a thinking about things, it seems as if a little drop does me good."

"None at all, friend Blauvelt, none at all. On the contrary, the very effect of liquor is to unfit a man for every thing. I have no doubt if you would give it up entirely, you would find after paying necessary expenses, that you had a pocket full of money besides."

"Oh, well," replied Mose, "I'll think of it; but I rather think you'll find it pretty tough work to make a cold water man of me."

In spite of himself, Moses Blauvelt could not help turning the conversation over in his mind. The manner of both gentlemen had been so friendly and respectful that it had been appealed to. He could not bear the insinuation that he was a slave to a de-

structive habit. He did not like to think so himself, and it mortified him for others to think so. "However," said he to him self, "it is no business of yours. I shall, therefore, do as I please."

Moses was occupying his usual quarters on the rail fence next morning when he again perceived the Squire approaching. His first impulse was to avoid him by going across the lot to the woods. His better nature, however, suggested the meanness of such a course, and he resolved to stand his ground.

"Friend Blauvelt," said the Squire, "I come to get you to sign the pledge—here it is; and I want you to make a speech at our meeting next Monday."

"Ha! ha! ha! Well Squire, you're a team, that's a fact. Sign pledges, make speeches, hoh! hoh! hoh! All right—I rather think I'll do it—over the left. Sorry I can't oblige you."

"I thought," said the Squire, "I would make you a proposition, and you can do as you choose in reference to it. You were telling me yesterday that you found it tight work to pay the landlord and storekeeper. Now I will tell you what I will do. I will make a bargain with you that if you will not drink any liquor for three months, I will be responsible for your expenses. At the end of that time, if you have not got twenty-five dollars over and above, come to me and I will make it good."

"Well, Squire," replied Moses, "I must say you are very kind; but really I don't like this idea of tying myself up."

To shorten our story: after a long conference, the proposition of the Squire was accepted to, "just by way of joke," as Moses observed. And now about the pledge.

"Our bargain is only for three months, Squire, and then I can back out honor bright, if I like. You will have to alter the pledge accordingly; so we will step in and get a pen and ink."

Huldah met her husband with a pleasant smile, and wiped a chair for the Squire.

"Wife," said Moses, "I am going to sign the temperance pledge—what do you think?"

Tears gushed into the wife's eyes, and looking first at one and then at the other, she dropped upon her knees, exclaiming, "Thank God, we will be happy yet. May the Lord give you grace to keep your resolution."

"Oh it's only for three months. You see the Squire here rather hunted me, and I thought I would take him up just for the fun of it," and he stated the proposal which Squire Smith had made.

But to pass on. The pledge for three months was signed and faithfully adhered to. The task was a most severe one, and opinions were divided among the neighbors about the probability of the new convert holding on. Bar-room excitement and speculation were rife. The fact of Moses Blauvelt signing the pledge was the all engrossing topic of the country for many miles round.

Every day the Squire called to speak a kind word of encouragement to his protegee; and after the first unpleasant and somewhat painful sensations incident upon the new condition into which he had entered, our friend exhibited an unwonted cheerfulness, and declared that his spirits were more buoyant, his appetite far better, his rest sweeter, and that he had in fact just begun to live.

Munday came round, and the Squire called as usual. He thought and said that a few days of rational living had wrought a wonderful change, not only in the man himself but on all around him.—He had formerly noticed that the fences and barn were a good deal out of repair; now they were presenting a comfortable appearance. The corn, potatoes, and the crops generally seemed to be coming on well. So much thought he for letting strong drink alone.

"Ah, Moses," remarked the Squire playfully, that speech; we shall want it to night. You will have to talk a little."

"Now, Squire, that's putting it on rather thick. I never made a speech of ten minutes in my life. Besides I am only a three months recruit, you know, so it can't amount to much."

"Never mind replied the Squire, "something you must say if it is only in justice to yourself, some of your friends will no doubt be there, and they will feel a curiosity to know what has induced you to take this step."

"Well, I suppose I can tell them about the bargain—and I can say, likewise, that so far, I feel all the better for it."

"That will be sufficient. I have no fear but what your good sense will direct you aright."

That was a great night—ono that has never yet been forgotten. Anticipating a very large attendance, the little meeting house, capable of seating three hundred, was procured in the

place of the Academy, and crowded it was to overflowing. The Squire presided, and after some pertinent remarks, prayer was offered by the pastor. Then came a song by several young ladies from a neighboring town, whose services had been obtained. Never did the sweet air of "Sparkling and Bright," fall more ravishingly upon the ears of a spell bound audience. All was novel, wonderful, delightful. In the altar sat Mr. Blauvelt, for such we now call him, in his right mind, although something dashed, from the consciousness of being the observed of all observers. A short address from a stranger followed; and then Squire Smith stated that neighbor Blauvelt would say a few words to the meeting.

He arose calmly and looking around for a moment remarked, "I am a new man, I served king Alcohol faithfully for twenty odd years, and now I have got only a three months furlough, but I mean to take this chance to desert the army." He then went on to relate the happy effects which had resulted from his adoption of the principles of entire abstinence. Those who listened to that warm, unstudied, out gushing of the full soul in a cause which Heaven and humanity combine to invest with loftiest, holiest interest, still live to remember the breathless attention—the deep and thrilling sensation with which that wondering auditory hung upon his words. Those words were like the gentle whispers of angelic voices coming over the dark and troubled waves of mortal error and destructive vice, and speaking not only pardon for the past, but shedding the light of hope, serene and confiding, over the dim vista of untrodden life. Yes; the man spoke out there—it was not books, not philosophy—but man, in the nobleness of his regeneration; and presenting by the side of theoretical truth a practical illustration of the dignity and happiness to which it is the province of man in the might of firm, unswerving resolution to attain.

That night was an era in the history of a people who, though simple and untaught, could appreciate and cherish the admonitions of plain and practical experience. Very few left the sacred enclosure without recording their vows of allegiance to the temperance pledge. So decided, at this day is the change, not so much in population as in character, that a visitor, after a lapse of a few years, would scarcely recognize in that quiet and orderly hamlet, the very spot where the demon of intemperance formerly held un molested sway.

We might almost as well omit any farther allusion to the bargain between the Squire and Moses Blauvelt; but will simply state that, at the expiration of his furlough, he existed for life, nor had he any occasion to call upon the Squire for the fulfilment of his part of the contract. An altered life brought with it altered circumstances and prospects, and plenty abounded where want seemed to have taken up her dwelling place. P. T. M.

### The Teetotal Pledge not Unscriptural nor in Vain.

(To the Editor of the National Temperance Chronicle.)

Sir,—The author of a volume of sermons lately published,\* after showing most conclusively that the life blood of gospel morality is the love of God shed abroad in the heart, that "a holy life is the spontaneous fruit of union with Christ," "without effort and without pride," writes thus,— "In old times, Orders of one kind or another, in our own days Associations, with vows or pledges, have attempted to bind themselves by a great effort to exhibit some one grace, which is in fact a very ordinary fruit of membership with Christ. All such works when sifted by the eye of God, will be found, I think, to be altogether of the earth, and have their reward on earth. They are not the natural fruits of the true vine. They are imitations only, hung on the branches, in the vain hope that they may grow and flourish there."—p. 143. Such is the view that this good and able man, for such I know him to be, takes of the Teetotal pledge, and yet how rash and unfounded is his condemnation! He does not indeed say, and no man can justly say, that we deny or set aside the great principle of gospel morality, for we know and acutely feel that without the sap of the true vine we can neither have leaves nor fruit that can abide the withering influence of this world's scorn, nor the deceitful lust of self-gratification. No, his

\* Sermons by the Rev. S. A. Pears, B. D. one of the Assistant Masters of Harrow School. 1851.

ground seems to be this, that we are only total abstainers by "a great effort;" that it is inconsistent with that grace, simplicity, and ease, that should characterize christinn practice, that we number ourselves with a vow or pledge; and that after all our travail we only exhibit "a very ordinary fruit of membership with Christ." In a word, he condemns the means we use, if not as sensual and devilish, certainly as "of the earth;" and he despises our end and object, for he compares it to fruit which is the work of the painter or the embroiderer, without sap or life,—"imitations hung upon the branches."

First, as the means we employ,—do they deserve the condemnation of the preacher? In humble dependence upon Him to whom power belongeth, and in firm confidence that our procedure is consistent with His truth, we publicly resolve or agree to abstain from the use of all intoxicating liquors as an ordinary beverage, knowing that the use of such liquors has proved to be a temptation and a snare of no common influence to millions of our fellow-men. Now, have we any scriptural warrant for this? We think we have. We open our Bibles, and there we find that Joshua, as the leader of God's people, called upon them to enter into "a covenant" against idolatry, chap. xxiv.; and further on we find in the 10th. of Nehemiah an example exactly in point, for there we read that that holy man, (who was surely well established in the love and manifold mercies of his God) with the princes, Levites, and priests, and the rest of the people with their wives, and their sons and their daughters, and every one having knowledge and having understanding "entered into a curse and into an oath," not to give their daughters unto the people of the land nor take their daughters for their sons;—and why? doubtless, because they knew that such intermarriages led many into idolatry and sin, just as we surely know that our drinking customs involve thousands and tens of thousands of our brethren in misery and destitution here, and everlasting woe hereafter. This Scripture, be it observed, teaches us not only that a pledge against any particular sin is lawful, but that all should join, "small and great," the strong as well as the weak; the weak that they may be strengthened, the strong to show their sympathy. But where are the strong? *Let him that thinketh he standeth, take heed lest he fall.* He, indeed, can know little of the constitution of man, and of the mind of God as revealed in the Bible, who asserts that all external helps against temptation and sin are unnecessary and unlawful. The pledge of the teetotaler is as it were a fringe in the border of his garment, a "riband of blue," to remind him not to seek after his own heart and his own eyes.—Num. xv. 38, 39; Prov. xxiii. 31. And is this teaching confined to the Old Testament? By no means. Even in the sermon on the Mount we find our blessed Lord, who as our author himself rightly observes, emphatically taught, his disciples "that in their union with Himself would be their power to live according to his law."—p. 135; declares that we ought to make "a great effort" to avoid being drawn into any sin, however small, for he urges upon each and every of his disciples, for it was to them he spake,—if thy right eye offend thee, cause thee to stumble in thy christian course, draw thee into sin, pluck it out and cast it from thee, as a hateful and accursed thing. Surely if this less be contained in the greater, this not inorely authorizes, but solemnly enjoins us to set up every barrier in our power against the body and soul-destroying sin of drunkenness! And if the means we use are scriptural, is our aim so mean a thing? Can any man despise any attempt to free a fellow-creature from a habit which opposes an insuperable obstacle to the entrance of the everlasting gospel into his soul? A drunkard is physically incapable of receiving the word of God; and our object is to give him the use of those faculties with which his Creator has endowed him, and to prevent others from falling into the same fearful snare. We do not say that a mere abstaining from the use of intoxicating drinks is a christian grace, or any proof of membership with Christ, for the motive of a teetotaler may be "altogether of the earth," and then his only reward is "on earth;" but we do say that a disciple of Christ, who knowing his own frailty, or from love and compassion towards his weaker brethren, denies himself by abstaining from that which is perhaps pleasant to his taste, and is the recognized and indispensable symbol of hospitality in the circle in which he moves, does, by his self-denial, exhibit an excellent, and let me say not "a very ordinary fruit" of membership with Him who hath loved us, and given himself for us.

In conclusion, I must express my regret, my deep regret, that any one in the position which the author of the sermons referred

to above so worthily occupies, should attempt to discredit, and that most unjustly, an effort which has been signally successful in diminishing the consumption of alcoholic liquors, through the use of which so many both high and low, rich and poor, in the ministry and throughout our churches, in colleges and among the youth of our schools, as well as among the bands of our working men, have miserably fallen. Through the prevalence of lust, offences must come; but to that man by whom the offences cometh, His whose name is Love hath denounced a woe.

Yours faithfully,  
W. C. C.

Harrow-on-the-Hill,  
July 20th, 1851.

### Professor Shephard's Sermon.

Soon after the Maine law went into operation, Professor Shephard of the Theological Seminary in Bangor, preached a sermon on the duty of submission to it. We have seen several notices of it, and should have given an extract from it in our last, had we had room. It is most encouraging to see our strong men in the pulpit, come out decidedly for the support of law that puts down vice. The following notice of the discourse was given in the Bangor Mercury. We are proud in engraving our columns with it.

On Sunday afternoon, Rev. D. Shephard delivered before his congregation at the City Hall a masterly discourse upon the subject of temperance. It was characterized by that soundness, solidity and power, which mark all his efforts, and carried conviction to the minds of his numerous auditory. In a succinct manner, he gave the statistics of the mighty sea of crime and misery produced by the monster evil intemperance, and passed to some considerations of the relation of the cause of temperance to religion. There could be no true religion in connection with the intoxicating cup. It completely defeats the work of grace. "No drunkard can enter the kingdom of heaven." Temperance is a holy religion, though a christian virtue. Temperance is a house which one usually passes on the way to religion.

The preacher then adverted to law as a proper instrument for the suppression of this vice. If law is ever proper for the suppression of crime; if it has penalties for any particular offences, and can be used specially for the prevention of any offences, most certainly its arm is needed, and can properly be applied here, upon a matter which is of itself the final cause of three-fourths of all the crime and misery in the land. He believed it constitutional, right and expedient. Law is for the protection of society, which has a right to demand it. Moral suasion would do as long as there was a moral soil to work in. That soil has been exhausted, and the law may now be used as a sub-soil plough, to break up still farther the ground in which the evil has buried itself. He would be charitable, but he must believe it, that those who advocate, at this day, no other agency but moral suasion, do not wish to see the evil of intemperance extirpated, and the coming in of universal temperance, and all its unnumbered blessings. We might as well talk of moral suasion for the assassin, who thrusts his dagger into the heart of his victim, or in the still night hour, when slumber has closed the eyes of the unsuspecting sleepers, applies the incendiary torch. If law is not a proper remedy for this evil, which prompts to murder, arson, and all the great and lesser crimes which almost daily blacken the columns of the journals, then may we tear down our prisons, and abolish the Judiciary.

The preacher said he could on this occasion speak with more hope and confidence than ever before, in view of the law, recently gone into operation, and having in it the elements of power and efficiency. He hoped it would stand, and be suffered to have a fair trial. If it can rid us of the whole, or a part of the appalling evils which alcohol is flooding upon us, for heaven's sake let it not be repealed. It has nothing to fear but from the cupidity of the human heart, which can coin money from the heart's blood of society. There is a doctrine abroad, almost sordid and base, that trade is inviolable; that any thing else may be done except interfering with trade; and those who deal out the damning poison, entrench themselves behind this catch phrase—and conscience must go, and character must go, and domestic peace, and the dearest privileges and comforts of home must go—and the miserable victims of appetite must go, body and soul, to unutterable perdition—that trade may not be interfered with. Let not man fortify himself with such sophism as this, in this God-defying

and man-dropping business, and let not the politician, standing on the bleached bones of the fallen, think to raise himself into higher favor with his fellow men, for the curse of God and of man is upon the traffic and its agents.

We can give but a hasty and meagre sketch of this powerful and eloquent discourse. Its positions were as firm and unmovable as its spirit was ardent for the good and welfare of all who suffer from the evils which the atrocious traffic inflicts. We hope it will be repeated in other churches.—*Journal of the American Temperance Union.*

### Temperance in Diet.

A Temperance diet has always been attended with the best effects. A regular attention to this practice is the only infallible nostrum for the prevention of disease. It is sometimes essential for those who are under the necessity of having their minds always on the watch to be extremely temperate;—hence the gallant defender of Gibraltar (Elliot, Lord Heathfield) lived for eight days during the siege, taking only four ounces of rice per day as solid food. Dr. Franklin, when a journeyman printer, lived for a fortnight on bread and water, at the rate of ten pounds of bread per week, and he found himself stout and hoary with this diet. A respectable magistrate has related of himself that, at the age of seventy, he was free from every bodily complaint, and had never paid five shillings a-year for medicine, which he attributed to his having restricted himself to fourteen ounces a-day of solid food. And the number of indigent people who have lived to a great age is a proof of the justness of Lord Bacon's observation—that intemperance of some kind or other destroys the bulk of mankind; and that life may be sustained by a very scanty portion of nourishment. An eminent British army physician (Dr. Jackson) on this subject says—"I have wandered a good deal about the world, and never followed any prescribed rule in anything; my health has been tried in all ways; and, by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives; I eat no animal food, drink no wine, or malt liquor, or spirits of any kind; I wear no flannel, and neither regard wind nor rain, heat nor cold where business is in the way." Such is the protecting power of temperance.—*Journal of Health.*

### Now for it.

The busiest portion of the season is passed by. The evenings are growing longer. The time has come to commence with new vigor the strife against the rum power.

Sons of Temperance should everywhere buckle up for the fall and winter campaign, with all the hope and zeal inspired by a righteous warfare. Revive old enthusiasms and reclaim fresh trophies. Talk with your neighbors and persuade them, circulate temperance publications and temperance truth. Be vigilant, active, and discreet. Set an example that can be followed for good. Tell your careless neighbor that whenever he votes for those whom he knows will sustain the rum traffic, he is directly sustaining that business himself. Tell him never to vote that down the throats of others, which he would shrink from having poured down the throats of him and his. Tell him that a vote is pronounced against him who "putteth the bottle to his neighbor's lips," and that the voter who casts his suffrages for the support and continuance of the traffic, most effectually does that.

A good time to work! Let no man put on a long face and whimper about past defeats. He is a poor soldier. If we work until we die, and generations after us do the same, our influence will be felt. A band of men once went cold, ragged and hungry, and bled and died, in a seven years' struggle. We are asked to make no such sacrifices. At our homes, in our shops, and in public assemblies, we can peacefully battle for the right.

Fit up the Division Room! Our right for the cause and humanity. Man your brakes when you get there. Don't be so parliamentary and skilful in hair-splitting as to kill all the life in the Division, but work away with a soul warmed through and through. Don't hurry out of the room, but bend manfully to the work.

Sons, and temperance men everywhere! Let the old zeal thrill again along the arteries and fire the sluggish blood into a quicker throb. Remember the triumphs of the past and rejoice at the

bright promise of the future—remember the gigantic power of the evil which is so closely woven with every fibre of our social and political fabric—remember the importance and value of the temperance reform. Remember the rum-cursed living and the dishonored dead, and again to the breach, with the stern determination of good citizens and freedom.—*Cuyuga Chief.*

### On the Appropriateness of the Names "Teetotalism" and "Teetotaler."

An excellent clergyman in the north of England, who is the president of a Temperance society, thus writes:—"I much wish another as expressive, but less trivial and vulgar term than *Teetotalism* and *Teetotaler*, were in use. It offends squeamish tastes and points the joke of drunkards and 'moderates.' *Temperance* does not say all we wish to say, and *Total Abstinence* too much; because it *requires exceptions* as to religious and medical use of alcoholic drinks."

What say our teetotal friends to this? Will they not by their noble and consistent conduct, by their superior enlightenment of mind, and health of body, and prosperity of circumstances, render the name by which they are called so honorable, that instead of its being regarded as *trivial and vulgar*, it may be amongst the most distinguished titles of our country? No other word is so expressive. Men may drink water from choice, they may have a drink to strong drink and thereupon abstain, but this is not Teetotalism. It is a word full of meaning. It implies the *totally abstaining from all intoxicating drinks upon principle, and by means of a pledge*. It implies a strong conviction of the understanding that we are better without them; and it implies an honest and manly determination to confess that conviction before men, and a readiness to confess with our mouth and sign with our hand this principle of safety for the sober, and of cure for the drunkard. Let our clerical friend not be ashamed of the term.—*National Temperance Chronicle.*

### A Visit to the Spirits in Prison.

While walking down the streets of Portland a few days since, in company with the very efficient mayor of that beautiful city, I was invited to step with him across the street and take a look at the imprisoned "spirits" shut up in durance vile, beneath the city hall. I accepted the invitation, and in a moment found myself in a large basement room, surrounded on all sides by the imprisoned fiends, which, under the recently enacted and most righteous law of the State, had been arrested in their march from the mouth of the still, to the mouths of the wretched men who had become already so far demonized as to desire the further acquaintance and companionship of the liquid devils. Three or four extensive seizures of the spirits had been made, and here they were all gathered in one group, and a sorry looking group it was. Their sad plight, piled on each others' backs around the apartment, recalled the language of Hamlet to the skull of poor Yorick:

"Where be your gibes now? Your Gambols? Your songs? Your flashes of merriment That were wont to set the table in a roar?" \* \* \* "Quite chop-fallen."

I looked upon the strong oak casks, some of them iron bound, and thought how fortunate it was that the hand of government had arrested them before their fiery and demonizing contents had got spilled into the stomachs of some of its poor deluded subjects. Long and ardently I had desired to see the government, in a true paternal regard for its suffering poor and for the thousands who are being hurled by the liquor traffic to ruin, exert its power promptly and effectually to stay the work of death. And here at length, I am permitted to see the master spirit of mischief, the giant curse of the civilized world, chained. A feeling of exultation was kindled within me which I have no words adequately to express. Aha! thought I, you, who with your kindred spirits have sent thousands to the watch-house, to the jail, and the prison; who have booted the doors upon thousands of my brethren, and shut them out from the society of their families and the world, have gotten into the limboes yourself! The angel of justice has at length come down, "with a great chain in his hand," and bound you. Here you await your trial, and if condemned, as you probably will be, you shall be led forth to execution, amid the

rejoicings of an injured people, and your blood shall flow, not as ye hoped, down the parched throats of men, but down the gutters and through the city sewers. Well, you are in a good way. Mother earth and the waters of the bay can swallow you and not reel, and that is more than men could do.

How long have ye trampled on laws human and divine, taken your own wild, wicked way, and gloried in your might? Ye laughed at "restriction," and "regulation," but stronger words have been whispered in your ears by the legislature of Maine; "suppression," "annihilation," and so! ye pause here to consider the import of the new vocabulary. Well, ye will learn it, no doubt, for ye are apt scholars. But how will your friends and adherents, not only in the city, but among the hills, hear the news of your capture and detention? They have hitherto gored in thy strength and have asked exultingly,—“Who is like unto the beast? who is able to make war upon him? Maine hath answered, in stern and decided tone, and—ye are here! “The merchants of those things, which were made rich by thee, shall stand afar off for the fear of thy torment, weeping, and wailing, and crying Alas! \* \* For in one hour so great riches is come to nought.”

What varied forms have ye taken as I see ye here in your prison, and how varied your destination! Here ye swell out in great bulk like a corpulent turtle-footed alderman, and there ye shrink almost to the dimensions of a water-bucket. Let me look at your names and learn whether ye were bound. “American Gin, Parsonsfield.” And what business had ye at Parsonsfield? Did the parson invite you to visit his field? Nay verily. He would sooner have sent you to the Potter's field. But to Parsonsfield ye were going, and for what? Ah, I remember. There is a poor widow in that neighborhood whose husband ye slew and whose oldest son ye have poisoned until the poor lad totters as he walks. His brain is on fire. He talks incoherently, and strange fancies possess him. Sometimes he curses the mother who bore him, and those hands, which when a child, she pressed in hers while she prayed, have been lifted in violence against her. She is almost distracted with her troubles and knoweth not whether to turn for relief. Despair has sometimes almost taken possession of her soul. She hateth thee, and lifteth her eyes swollen with weeping, and her feeble hands to the heavens against thee. And thou wouldst afflict her still more. Heartless, obdurate Devil! Yes, you were journeying to Parsonsfield for that purpose, but—the angel of Justice met thee, and—thou art here. How will that widow rejoice and sing when she shall hear the glad tidings of thy fall!

But let me look at thy brother friend. N. E. Rum, “W. A. Bethel.” And what was thy errand to Bethel? Jacob went up to Bethel and built there an altar, because there the Lord met him in the time of his troubles. And you too have built an altar at Bethel, whereon thou dost sacrifice to strange gods. But goats and bullocks will not serve thee for sacrifices. “The blood of our sons, the expectation and joy of the fair state,” is smoking upon thine altar at Bethel. But thou art not there. Iron bands confine and Lath and bars detain thee. Thine altar at Bethel will grow cold, and the sweet waters of the rejoicing heavens shall wash away its stains. “Old Madeira, 10 gallons, Wm. Baker, Brunswick.” And you, old gentleman, were bound for Brunswick. There is a college at Brunswick, and did ye covet an education? “No, ye were going to teach, and not to be taught.” So I supposed. A Professor of infernal mathematics and languages, en route for Brunswick, to teach the young men big oaths, subtraction from the pocket, multiplication of miseries, and reduction descending; ay, and to add thereto important instruction in your role of three direct, to the poor-house, the prison, and the drunkard's grave. Verily, a role of three, and as direct as one could desire. And “you give instructions in navigation.” Aye, I have seen your pupils making trial of their skill, and it was indeed an interesting exhibition.

But let us make the acquaintance of your next neighbor, Mr. St. Croix. And you, sir, were bound to *Freeport*, but—did not get there. It was not a “port of entry” for you, it seems, with all its freedom. And what do you purpose to do now? “Wait here the arrival of your friends from Boston.” Very well, we pledge you the word of the mayor and city marshal, that your friends shall visit you here immediately on the arrival. Farewell to your devilships; keep cool, and learn “the uses of affliction.”

C. JEWETT.

—*Jour. Am. Temp. Union.*

AFRICA.—The following intelligence from a distant quarter of the globe will be read with interest:

Cape Town, 7th June, 1851.

Since my last communication I have received several “Heralds,” though not in regular succession, for which I again thank you, and earnestly request their continuance, if possible, as it is almost the only source through which we get any information concerning the Temperance Movement at home. I generally select such parts as I think most likely to cheer and stimulate, and read them at the first meeting after their receipt, by which means I believe your intention in sending them out is answered, their contents being communicated to all those who by their presence show that they are interested in the matter.

On Tuesday evening, the 6th May, 1851, the members of the Cape Town Total Abstinence Society, and others favourably disposed to the promulgation of its principles, met at the Friends' School-room, to celebrate their anniversary, by partaking of tea and coffee, with the usual accompaniments. Their attention was afterwards invited to consider more abstract parts of the question than that in which the sense of gratifying the palate was concerned. A temperance hymn having been sung, and the Divine blessing implored, the President of the Society gave a preliminary address; after which the Secretary read the report of the committee for the past year. A most interesting address was then given by the Rev. Mr. Moister, General Superintendent of the Wesleyan Missions here, abounding with anecdotes, showing the success which had attended the establishment of a Total Abstinence Society among the colored population in the West Indies, which he related with their characteristic quaintness. Other persons then addressed the meeting, and the remarks which were made commanded the attention and elicited the approbation of the happy company (about 200); and though no such language as “We won't go home till morning,” was heard, the meeting having been protracted beyond the usual time, there appeared no inclination to separate so soon.

Without trespassing farther at present upon your time and attention, I wish you great encouragement in the prosecution of your useful exertions.

JAMES MARTIN, Secy.

### Progress of Thought and Action in the United States.

New York.—In the city, the General Alliance and numerous Ward Alliances have shown great activity and zeal. Their design is to wrest the civil power from grog-shop influence; to suppress the desecration of the Sabbath; to secure protective law makers, who will speedily outlaw the traffic. Good tidings are proclaimed by the journal—“tidings of good achieved: good promised: good made sure to persevering effort in the strength of the God of Battles. The State Society are coming into the field under the flag of Maine. The Hon. Neal Dow recommends a series of conventions throughout the state to call out the people, and adds, “any law which comes much short of ours, will not be effectual.” Brooklyn has organized against the traffic, and candidates not pledging themselves against the traffic are to be struck from the ticket, and temperance men put on. The Grand Division of the Sons of Eastern New York met on 8th Oct., and adopted the Maine Law in a petition to the legislature. The Third Presbytery of New York have come out with four declaratory resolutions, the last of which expresses a hope that the N. Y. Legislature will speedily adopt the Maine law. The East General Methodist Conference adopted an able report on Temperance concluding with several resolutions, two of which we copy, and recommend to other Conferences and Ministers. Resolved 5,—“That as Christian Ministers, a part of whose appropriate work is to lead in all moral reforms, it is our solemn duty to preach or lecture in all our congregations on the subject of temperance, and to use all laudable means to promote this reform.” Resolved 6,—

That as our main hope for the success of the temperance cause in this state at present, is in having a law entirely prohibiting the sale of intoxicating liquors as a beverage; therefore, our Ministers, we will not cease to urge upon the people of our respective charges the impotence of petitioning and re-petitioning our State Legislature until our desires are granted." A monthly issue of short tracts has been determined on by the Union for cheap and universal distribution, and to spread light every where. The Genesee Synod, composed of 90 clergymen, representing the Presbyteries, have recommended to the legislature "the adoption of the principles now in process of application in the State of Maine." The Editor of the *Utica Tactotator* proves that the rum tax upon the city of Utica is \$10,000 a year. The Rum tax upon Montreal is considerably over that.

**Pennsylvania.**—We do not find that Philadelphia has yet taken a decided stand against the traffic. W. J. Mullen, Esq., of that city has written an earnest appeal to the tax payers of Pennsylvania; his object being to show that more than half the taxes levied upon the State are from intemperance.

**Connecticut,** had a great gathering at New Haven, on the 22nd, 23rd, and 24th of October. The State Temperance Society, and the Grand Division of the Sons met there and the proceedings were of great interest. There was true unity, and a firm resolution to outlaw the liquor business. The Fairfield County Society met at Westport, Ct.—The New London Co. Society met at Norwich. Their Resolved,—“That we will not consider our whole duty discharged until we see placed in the Statute Book of our State, a law similar to the present law of Maine.

**Rhode Island.**—A gentleman says "during a residence of more than thirty years in this State, and for the last twenty years an active temperance man, I can say that I have never seen the temperance cause look so fair for a complete and final triumph as at the present time." The Sons have distributed 6000 copies of the Maine law, and are circulating memorials in favor of it in every school district. The Rev. Mr. Barney, of Providence, says that "many seamen have taken the pledge during the year."

**New Jersey.**—An immense mass meeting was held on the 26th of Sept., at Morristown. Dr. Jewett and other celebrated speakers were there, great efforts were produced, and it was resolved, "Whereas the Maine Platform is broad enough and strong enough to hold us all; therefore, Resolved 1—That we can pass such a law in the State of New Jersey as Maine has passed 2—That we can carry it out. 3—That we will do so.

MAINE - All accounts from this State, says the journal, are of a cheering character. The rum traffic is closely pressed on every side, and in most parts of the State nearly obliterated. Peace and quietness seem to reign throughout the State. Skowhegan is the only town in Maine disgraced by a rum defending press.

**Massachusetts** - A great convention was held in Worcester, on the 20th. Its proceedings and resolutions were of great importance, and the state will shortly arise in its might for the abolition of the traffic. Boston, the stronghold of Satan's rum power will fight hard against the law of Maine, that is, those who like and those who sell it; but we are much mistaken if that cradle of iniquity in which the devil has sucked so many to sleep, will not be moved by another hand, and her sons awake to work and victory against Boston's greatest foe, the liquor traffic.

**Delaware,** is already at work and means to carry the question to the ballot box.

**Ohio.**—A sharp contest must take place in this state. It is simply temperance and anti-temperance legislature. A conven-

tion is to be held at Cleveland on the first Wednesday of Jan. next.

**Michigan** has passed a stringent anti liquor law, and there seems to be a determination throughout the state to sustain it.

**California** has instituted a G and Division of the Sons, and **Oregon** has applied for a Charter. In Canada let us take courage, and imitate the zeal of other lands.

**Daughters of Temperance.**

We are glad to find from the following notice that there is a good prospect of a Union of the Daughters of Temperance being established in this city;—

The necessary papers and authority for the organization of a Union of this Order having been received from the National Union, it is requested that such Ladies who may be desirous of uniting in this noble effort, will meet, on Wednesday, the 10th Dec inst., at 3 o'clock P. M., in the hall of the Sons of Temperance, over Mr Beckett's printing office, Great St. James street.

**I. O. of R.**

At a meeting of Montreal District Tent, No. 13, held at the Tent Room, Great St. James Street, on Thursday evening, the 27th Nov., 1851, the following were installed as Officers of the Tent for the present Term, viz.:—

- Robert Irwin, ..... D. P. C. R.
- John S. Hall, ..... D. C. R.
- H. R. Tabb, ..... D. D. R.
- Thomas S. Brown, ..... D. R. S.
- Joseph Currgan, ..... D. F. S.
- James Goll, ..... D. T.
- Robert Denn, ..... D. L.

**CORRESPONDENCE.**

Brucefield, Nov. 10th, 1851.

SR On the evening of the 14th October, a meeting was held in the Free Presbyterian Church, London Road, to organize a Total Abstinence Society here in the village of Brucefield. An address was delivered by Mr. Wadsworth, on the evils of Alcoholic Drinks, illustrated by a still and diagram of the Human stomach: after which upwards of seventy signed the Pledge. A constitution was submitted and adopted. Mr. D. McMillan was chosen President; Mr. George Walker, Vice President; Mr. Neil Moss, Treasurer; and Mr. William McMillan, Secretary, Committee—Mrs. Peter Grant, Robert McCartney, John Young, William McQuinn, and John Aikhead.

Long did the inhabitants of this locality groan under the mortal scourge and tyranny of Intemperance. Several times did they try to stem its rapid progress, but alas! all was vain and fruitless, they had to fuel their banners, and submit themselves to brutal Alcohol. But of late they have made a determined and systematic effort to quell the tyrant's pride, and permit themselves to be marred no more by that gum master, which is generally the source of all debauchery, crime, pestilence and death, the widow's lamentation and the orphan's woe; which feeds the gallows, peoples the Penitentiary, and brings down the wrath of the heavenly throne.

How gratifying is it to see the Temperance Banner here displayed, waving its warping furls over four thriving Societies, numbering 390 members, to whom the name of Total Abstinence, eighteen months ago, was but a phantom. A. B.



Williamstown, November 7, 1851.

Sir,—Permit me a small space in your paper for news from this quarter. It is of an encouraging nature. We are beating king alcohol in spite of all his strength. The debasing vice of intemperance is not now so perceptible as it was a few years ago. Truth is overcoming the unmanly custom of using poisonous liquors as a beverage—for the fact is becoming evident, that it is one of Satan's means to destroy man's happiness, and spread ignorance among the people. Formerly, we were subject to ridicule for preaching, by example and precept, to favor teetotalism; now, our antagonists, many of them at least, seeing their own misery, uneducated children, and neglected farms are moderating their opposition, and beginning to admit, that after all, teetotalism is not so contemptible a movement as they fancied. Hundreds have signed the pledge, and are battling energetically against the mean custom of drinking a friend's health, with a cup that is notoriously poisonous and unhealthy.

This is a Scotch settlement, and the many Macdonalds, Maclellens, and Mackenzies cannot conceive of hospitality apart from the bottle. They count it impossible to entertain their friends becomingly without the aid of whisky toddy.

This mistaken notion must ultimately yield to the Divine precept, that "wine is a mocker, strong drink is raging, and who soever is deceived thereby is not wise."

It is certainly more honorable and Christian-like to labor, to strengthen the intellect, than to apply whisky and brandy to it which tend only to debase and enfeeble it.

The man who cultivates an appetite for strong drink, and deliberately dethrones reason—his Maker's precious gift—is a spectacle at which devils may laugh and speak light of; but every right minded man who recollects his accountability to God, and that he is his brother's keeper, will strive incessantly to prevent.

Neither parents, ministers, nor schoolmasters should stand aloof from this good cause, nor give encouragement, by such indifference, to the opponents of teetotalism. In doing so, they are helping forward Satan's kingdom, not Christ's. They are making misery in the family, thinning our churches and schools, and retarding the general prosperity.

The Sons of Temperance in this village, number 60 to 70. They are pursuing the object of their organization with zeal, and exercising an influence which is serviceable to enterprise, education and Christianity; they endanger the progress of the community in no way whatever.

We have here four Hotels, where people can get drunk as easily as they please.

A river passes through the village, into which a drunken man falls occasionally, where he remains, till his dead body is grappled out by his friends, who still continue to use the intoxicating cup, even at his funeral, and amidst the sorrowings of his afflicted family. Surely drink makes a fiend of man.

It may seem incredible, but I have seen some of these tavern-keepers, send their customers to the village Kirk, on the Sabbath day, so beastly drunk, as to disturb the minister in his holy duties. Notwithstanding this,—respectable people eye-witnesses of such scenes, will not be persuaded of the evils committed under the influence of intoxicating drinks; they cannot see the necessity of abstaining altogether. They are not responsible for the wickedness of the drunkard, although they assisted him in his downward course.

They are employed rather, in exposing the shortcomings of the Sons of Temperance, than holding up their testimony against tavern keepers; and benefiting the country by promoting sobriety.

We trust by and bye to make an extensive opening for your very useful and well conducted paper. Banish the desire for intoxicating liquor, and the taste for periodicals will increase materially—nine tenths of the starvation and misery of the country will be obviated, prosperity and contentment secured, and the horrible sight of a reeling drunkard—a head of a family, numberd with the things of the past. J. D. C.

## PROSPECTUS

OF THE

# "CANADA TEMPERANCE ADVOCATE,"

EIGHTEENTH VOLUME.

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

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

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

### THE LITERARY DEPARTMENT

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

### COMMERCIAL DEPARTMENT.

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

### THE EDUCATIONAL AND AGRICULTURAL DEPARTMENT

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

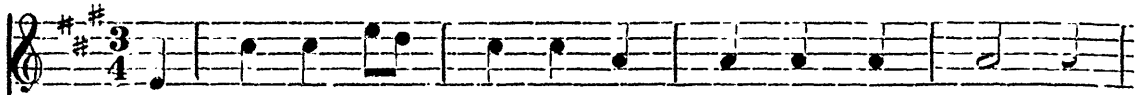
We make this early announcement of our next volume that all may be apprized in good time, that we cannot continue to send the *Eighteenth Volume* of the *Advocate* to any but those who make payment in advance, or send us definite orders for their paper. Hitherto, heavy loss has been incurred by sending to all previous Subscribers the succeeding volume without order, we think the friends of the cause should not expose us to this loss.

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

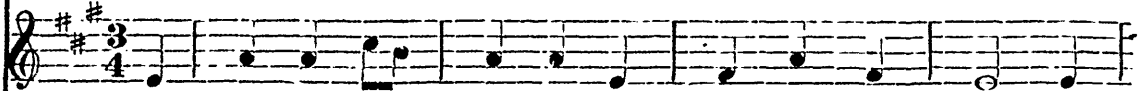
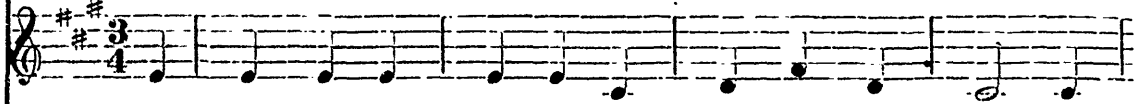


# SPEAK KINDLY.

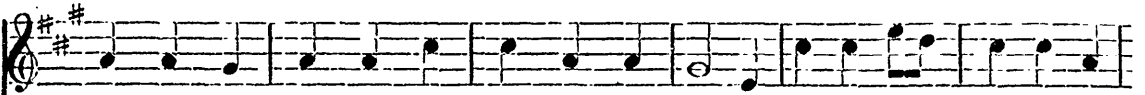
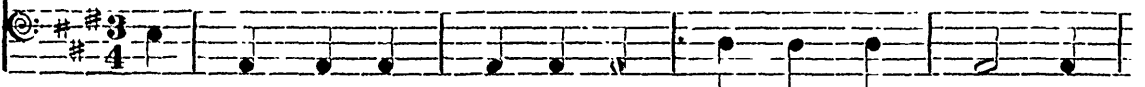
Music—"Sweet Afton."



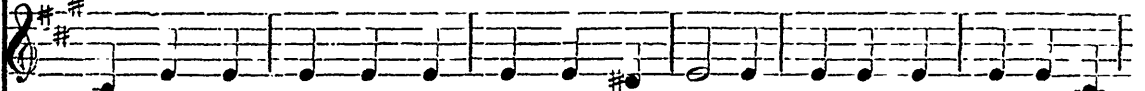
1. Speak kind - ly to him who has fal - len in sin, Speak



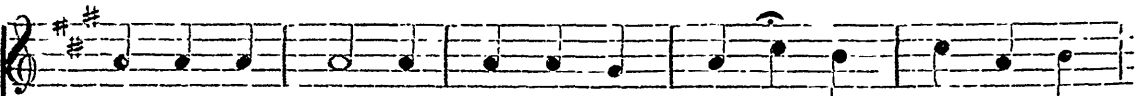
2. Speak kind - ly! for oh, gen - tle words have a pow'r; Give



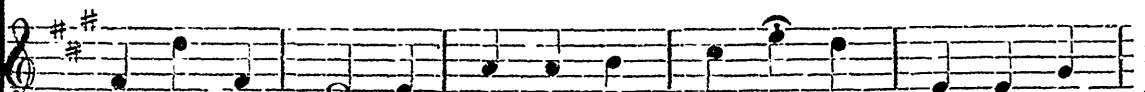
gent - ly— his soul from its wretch - ed - ness win, And urge him to turn, nor to



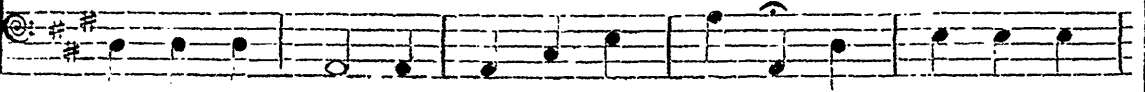
faith to do - spair— soothe do - jec - tion's dark hour, And fall like the sun - shine where



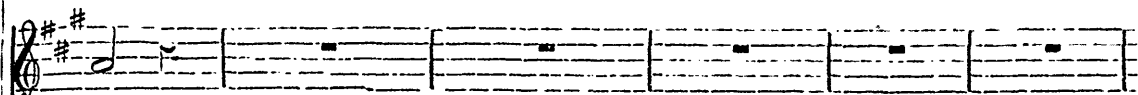
draw in the breath Of the temp - ter who leads to the val - ley of



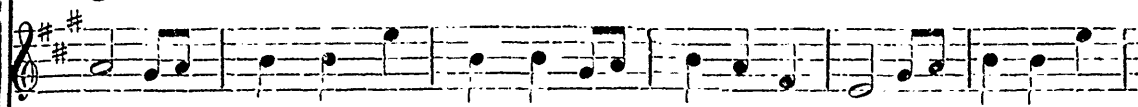
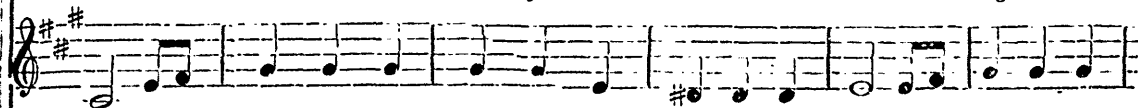
gloom reign'd be - fore— Bring strength to the fail - ing when hope shall be



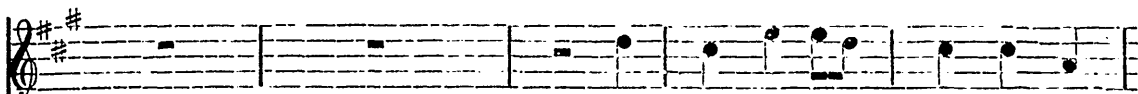
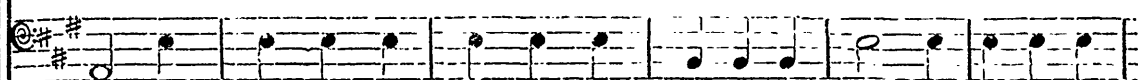
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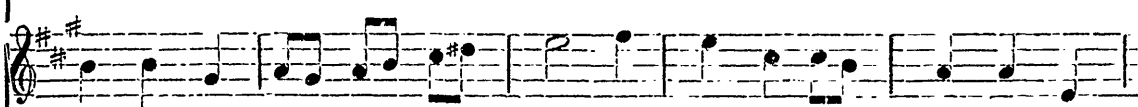
death! Speak gent - ly and kind - ly— these words bear a charm That brings to the



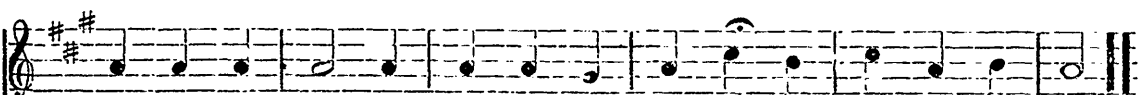
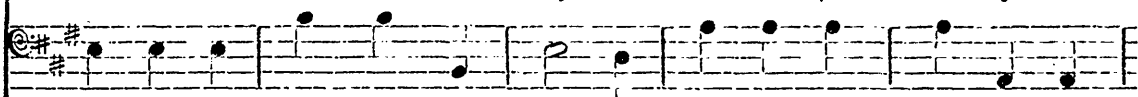
o'er. Who stands in such need of this strength on his way, as he whom temp-



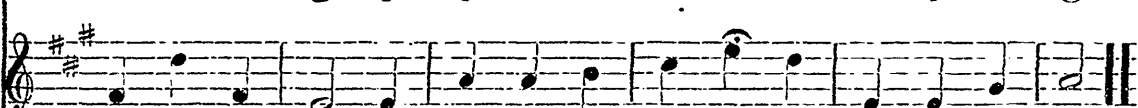
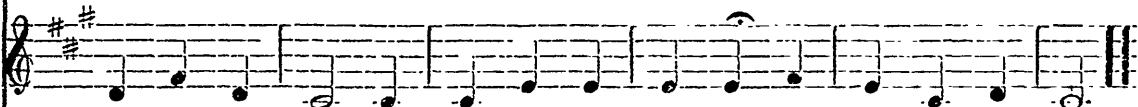
spi - rit when wound - ed a balm; And tho' he has wander - ed from



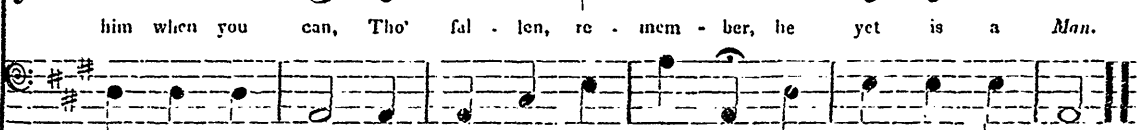
tu - tion has led far a - way! Then ev - er speak kind - ly to



ways that are blest, A heart still is beat - ing like thine in his breast.



him when you can, Tho' fal - len, re - mem - ber, he yet is a Man.



## Canada Temperance Advocate.

MONTREAL, DECEMBER 1, 1851.

## Shall the Advocate be Sustained?

We ask this question without any sentimental regrets concerning the past, for indeed very vigorous and successful efforts have been made by disinterested friends to aid us in the enterprise. But as we are coming to the close of another volume, we deem it a duty to ourselves, and the great cause in which we are engaged, to urge a more enlarged circulation of the only paper published in Canada, which devotes nearly its whole space to the cause of temperance. In making this appeal for an increase of paying subscribers, we shall, without fear of rebuke, refer to the past. The Advocate has always been conducted in an honorable way. It has ever been the desire of those who prepared its reading matter, to present the subject of temperance clearly and fully, and never unnecessarily to enter into personal discussions or party strifes, and we have the uniform testimony of intelligent persons, that our selections have generally been not only choice, but useful; and concerning the future our arrangements will now enable us to excel in all that is valuable and profitable to the Canadian public.

Concerning the cheapness of the Advocate, we think it hardly necessary to say a word. But we shall make one remark on which we would have our friends ponder. There is not a Temperance periodical on the whole Continent of America, which furnishes the public with so much useful reading matter at so low a price—not one. Most of them require advertising patronage to a great extent to sustain them, and then at double our price can hardly get along at all. There is a great deal said now-a-days about cheap literature, cheap magazines, and cheap books; but for the Advocate we claim the first position in regard to price. If this paper had not been originally established on benevolent principles, it would never have been issued twice a month for two and sixpence. In continuing its publication, we are actuated by the same beneficence which induced the Montreal Temperance Society to send it forth. Commercial profits are out of the question, and if we were sure of gain, our success would be shared by the public, for we should expend our profits in the Temperance cause. And who is there engaged in the enterprise and wishing it well that cannot afford so small a sum as half a dollar, for the purpose of gaining information and putting themselves in a position to be useful to others? Will our friends then read the special notice we sent out our last, and let every person who intends taking the paper next year make an effort to send us one additional subscriber, so that our list may be doubled.

To all the members of the old Temperance Societies—those societies which first sowed the good seed, and from which so much good fruit has proceeded—to you we say the Canada Temperance Advocate is your paper.

To the Independent order of Rechabites and all other Rechabites in Canada, whose exertions have been attended with real benefit—we say the Advocate is your paper.

To the Sons of Temperance, whose ranks are rapidly increasing and whose influence for good is every where augmenting, we say the Advocate is your paper.

To the daughters of Temperance, who are slowly but surely working for the general good of Canada, we say the Advocate is your paper, and will devote itself to your prosperity.

To the Knights of Temperance, with whom we have put on our armor, and intend to fight a good fight, we say the Advocate is your paper.

To the Cadets of Temperance, who are rising up youthful and strong for effective service, we say the Advocate is your paper.

To all the people of Canada, who desire to see the moral advancement of the country, and who are willing to co-operate in endeavoring to destroy intemperance, we emphatically say the Canada Temperance Advocate is your paper. We will not repeat the question "Shall the Advocate be sustained," for we anticipate a large accession of reading and paying subscribers for 1852.

## Work for the Winter.

In this country, winter is pre-eminently the season for doing good. People have scarcely any leisure to attend on public meetings in summer; their whole time being almost occupied, necessarily, with other matters that will not admit of delay. The duty of labouring in summer comes with a peculiarly urgent call in Canada, where that precious season passes so rapidly away. But in winter, almost all classes of the population have abundance of leisure on their hands; out-door labours are almost entirely suspended; and the means of travelling, in any direction, with the merry sound of the sleigh bells, are always at hand. All, therefore, who are desirous of doing good, should be especially active in winter, that they may prevent the leisure and rest which our population generally enjoy at that time, from becoming a curse rather than a blessing.

Temperance societies ought to take the lead in improving this season; and we now call upon every Association, Tent, or Division, to which this periodical may come, to lay down some plan for their winter's campaign. The society, or branch, that holds no meetings, is not worthy of the name; it can scarcely be said to have any existence, except upon paper.

It may be taken for granted, that Temperance societies contain, generally, the intelligent and thinking part of the population, (for a person whose mind is so much weaker than his prejudices, that he cannot feel the force of an argument, or who is so indifferent, that he will not take the trouble to examine the matter at all, will never join the Temperance ranks.) And if the really intelligent and thoughtful are already on our side, it is obvious, that if they will arouse themselves, and hold public meetings, throughout the Province, they will make an impression which will be felt. Let, then, every Temperance society in the two Canadas, from Gaspé to Goderich, determine to hold a series of meetings during the approaching winter; and every member resolve, that, as his share of the work, he will, besides contributing his mite, deliver at least one address in the course of the winter, or spend a week in distributing tracts. If this were done, simultaneously, and in good earnest, what an impetus would our cause receive! How many might thereby be reclaimed, who will otherwise, in all human probability, die the drunkard's death, before the winter's snows are gone!

We have received two or three poetic communications from unknown sources. They evince good feeling and a right spirit which we fully appreciate: but the poetry scarcely comes up to our standard of taste. The authors have our sincere thanks, and we shall be glad of their support and the countenance of persons so capable of improvement.

### Small Streams from Temperance Springs.

The New England Diadem recently gave an editorial on the subject of "prejudice" in reference to some of its modern developments. The definition given of prejudice is tolerably complete—"decision without examination." The writer chiefly refers to certain efforts of certain people to make the Maine law unpopular in Rhode Island. He replies to an objection which seems to have originated either in ignorance or prejudice, in the following plain and pointed way:—

"The objection to the Maine Law we are about to notice, is only important as showing the ridiculous subterfuges to which men can descend, and the deliberate insult they will cast upon the common sense of our people when *argument fails*."

"The objection is this,—stated in a few words, 'We can make our own laws; we don't want to go to Maine for laws in Rhode Island; we can take care of ourselves.' Now the object of this is very palpable. It is an appeal to a prejudice supposed to exist in the minds of our people, against 'allowing other States to legislate for them,' as the objection is sometimes stated. Now let us ask, what difference does it make where a law comes from, if it is a good one? This is the question—is the law a good one? Would its adoption in Rhode Island be beneficial to our people, as individuals and as a community? Would it be promotive of their prosperity and happiness? Let these questions be pondered, and the law be adopted or rejected accordingly as they shall be decided."

"What a contemptible figure would a captain of one of our schooners have cut, who had argued against steamboats twenty years ago, because they were started in New York! Or a teamster in opposing Railroads, because Massachusetts took the lead in building them! The people would very justly suspect that they reasoned in their pockets and not in their heads! And we may not be far from correct in supposing this to be the case with some of those who reason (?) against the Maine Law, because it comes from Maine. A new and promising means of making money would not be objected to by any of these gentlemen, because it came from Maine."

The above stream runs from Rhode Island, we must turn another small one from the royal State of Maine. Our friend the Editor of the Fountain and Journal rechews "long editorials" They "are often intolerable bores." He resolves hereafter to do up his paragraphs as doctors do nauseous medicines—that is in "small doses," and thinks he shall have a vote of thanks for his magnanimity. We have analyzed a few of the last prepared doses, and have come to the sage conclusion, that the effect of the dose very much depends on the idiosyncrasy of the patient. There are some people in Maine, it seems, who are described as "drones, and worse than drones." To them is administered the following potion. The patient is to be shaken when the medicine is taken:—

"Some folks 'consider Temperance a good thing,' but never lift a finger to aid in its advancement. They appear to about as good advantage as the man who, on seeing a fire break out in his neighbor's house exclaims, 'it would be a pious good plan to throw a pailful of water on there'—and at the same time sets his arms a-kimbo and lets it burn. But the good souls think that if they are personally teetotal, that is enough—every body else has a right to be so, or to do otherwise—they'll set a good example, and if people will drink, why its their own fault. There is a large number of this class, who need a vigorous shaking to waken up their ideas. If their skulls are so thick, that they really can't see the need of vigorous measures for the removal of the manufactory of intemperance, without some hard (verbal) knocks on the head, it is time these were administered.—They deserve the plainest 'talking to.' Their excuse for doing nothing is of the flimsiest character—just no screen at all. If this meets the eye of any who feel guilty, we hope they'll 'wear the coat,' until they turn from the error of their ways."

The following verses were addressed to the Rev. P. Jacques of Winthrop, U. C. We insert them here for the encouragement of all who are engaged in advocating the good cause.

### Temperance.

Onward: a righteous cause is yours,  
And victory shall be won:—  
Such zeal complete success insures,  
Go on! Go on! Go on!

Onward: a thousand hearts shall smile,  
A thousand hearts shall bless  
Your labors, and your ceaseless toil,  
To save from wretchedness.

Onward: a voice from Heav'n cries:  
How melting is the tone.  
Methinks each sturdy heart replies,  
We will! we will, go on.

Onward: and every vale, and hill,  
With shouts of joy shall ring;  
Loud peals shall the wide world fill  
And deserts bloom like spring.

Onward: till every soul is freed,  
From East to Western sun;  
'Twill be a jubilee indeed—  
Go on! Go on! Go on!

### The Elections.

By the time that this number will be in the hands of our readers, the general election will be proceeding in different parts of the country. We have not perceived in any of the addresses of the candidates, (except one,) the slightest allusion to the Temperance question. We trust that the thousands of temperance electors will have given the subject a careful consideration, and have taken steps to ascertain the sentiments of the candidates for whom they design to vote. Our hope for Canada is in the temperance element which may pervade the public mind, and which must shortly express itself in requiring the enactment of the principles embodied in the law of Maine. We are aware that this is not the only thing requisite to make Canada a great and prosperous country, but it is so essential to its growth, that, without it, all other schemes must be defective, and be sadly impeded in their effective working. It will be necessary, as soon as practicable, to take steps for the formation and direction of public opinion, with a view to the adoption of sound legislative measures. At the present election, something may be done, but we fear not much. At least temperance electors may express their opinions, and require of their candidates suitable pledges. Yet, if the right men are not in the field and cannot now be obtained, we can only choose the best, and trust in Providence for the future. We have one word of advice to give in relation to the approaching elections. An election is always more or less a period of danger and temptation. Strong drink is freely used and offered. Pledged abstainers cannot be too strictly on their guard. Resist the temptation, and stand firmly to your pledge, is our electioneering advice.

As there is one exception to the above remark respecting the absence of allusion to the temperance question, we shall name the candidate, and quote the paragraph. Mr Seneca Paige of Dunham Flats, has been requested by about 200 electors of Missisquoi County, to become a candidate for Parliamentary honors. He consents to do so, and, among other things, says:—

"Conceiving it the duty of the Legislature to guard no less the moral than the physical well-being of the community, every measure calculated to repress immorality, crime, intemperance, and its thousand concomitant evils, should invariably receive my cordial support."

We should infer from the above that Mr Paige would cordially support the principles of the Maine law. It is confessedly one of

the most effectual measures ever devised for the repression of "immorality, crime, intemperance, and its thousand concomitant evils." The other candidates for the representation of Missisquoi may entertain similar views and intentions, but they have not said so, and we judge only from what we have read.

We are aware that there are other sound temperance men in the field of political contest. Yet we cannot help regretting that so little has been said by candidates and constituencies on the subject which so greatly engrosses our own mind, and which so deeply affects the welfare of the country. Yet we do not despair, and after the elections, it may be seen that the hand of God is manifestly guiding the destiny of our country. In the Legislature, a greater number of sound moral and christian men may be found than is now anticipated. Our duty is plain; and with a new year and a new Legislature, we shall, if spared, proceed to the work of a more thorough and systematic exposure of the evils of drinking, making, and selling alcoholic liquors.

### Medical Advice Gratis.

We have received a copy of the valedictory address delivered by Professor F. A. Fickardt, M. D., to the Graduating Class of the Philadelphia College of Medicine, on Saturday, March 1, 1851. The address is published by the class; the Professor, at their request, furnishing the copy. We have in a small compass a great amount of sound advice. A collegiate class guided by the wise counsels of the professor could not fail to attain a high degree of excellence. Medical skill must, of course, depend greatly on capacity and opportunity, but with ability and experience there may be great deficiencies, incapacitating a man for great usefulness.

Professor Fickardt recommends his students to consider their work as just begun, and urges on them the duty of diligent reading and hearing, but insists on it that they must think each for himself. He says "A high morality is essential to give full effect to your attainments." "Entertain," says he, "a lively sense of the presence, the goodness, and providence of God."—Other most important moral and prudential principles are inculcated, and we are gratified to find so much sterling morality set forth in a medical valedictory.

We have thus introduced to our readers Prof. Fickardt's address, for the purpose of giving one quotation adapted to our readers. It relates to the use of alcoholic drinks by the profession. The remarks need no further introduction from us. We should be glad to know or be assured that every medical man in Canada acted according to the advice of the Philadelphia Professor. We republish it, that all who read the *Advocate* may for once have medical advice gratis:—

Let me point out to you, however, one snare which may entangle your feet unawares; a pit into which many of the Profession fall—yet not more than others. I allude to the treacherous habit of the use of stimulant drinks. The severities, the irregularity, the trials and exhaustions, the cold, the wet, the hunger, the travel by night, and the sleepless vigils of Medical life, present but too many and strong temptations to receive the temporary support of Alcohols. The hospitality of the people, too, increases the evil—misjudging friends, who thus drug the bowl of life with sorrow, shame, and death! It has been my sad experience to behold many of my early medical acquaintances thus cut off in the flower of their lives, in the midst of their usefulness, and more than once, in the full view of the most cheering prospects. I cannot easily comprehend how Medical men shall permit usage of this sort to blind them to its dangerous tendencies, and the poisonous character of their draughts. The systematic unfitness of Alcoholic liquors; their everywhere rejected presence in the economy; their irritant and excitant action; the injurious states of

the brain and abdominal viscera they induce; the serious organic lesions, and additional risks of recovery from sickness or accidents attached to their frequent imbibition, are so many daily evidences of the impropriety of their use.

They are moreover perilous in another, and, to the Profession, exceedingly grave point of view. The essential sign of Alcoholic excitation of the nervous mass is disturbance of that mental equipoise which is *sanity*. Excitation carried to intoxication is *crasiness*; whilst at any marked perceptible point short of this, it is limited *delirium*.

Figure to yourselves, gentlemen, a Physician in one of these conditions, leaning over the sick couch of a fellow creature, holding with unsteady hands, and considering with unsteady mind, the delicate and important scale of life and death; while Death, himself, perhaps, peers through the curtain with him, and prepares to strike the fatal blow through his wandering judgment. Were angels allowed to interpose would they not cry *hold*? And will not you prevent such scenes, such outrage, and such woe?

As conservators of the general health, constantly discountenance Alcohols as a drink. The word and example of the Profession is mighty in Hygiene. Banish them from your Practice except as articles of *Materia Medica*. Many times it is worse than death to prescribe them.

### Rum and Revenge.

The Rev. J. V. Watson of Michigan, who edits the *Michigan Christian Advocate*, is a great enemy of rum. He is a most eloquent advocate of the Temperance cause. We have had the pleasure of listening to his powerful appeals, and are not surprised that a quiver from his bow, should have struck the rum-sellers to madness. Mr. Watson is just the man to deal out truth most searchingly, and in this, he will be sustained by the piety and good sense of the inhabitants of the peninsular state; and finally the law of Michigan, we hope will soon put the brand of infamy on the law-defying traffic. In the mean time, and because Satan knows his sway must be brief, wicked men are stirred up to revenge. We take the following from the "Adrian Watch Tower." It reveals a little of the mystery of iniquity—the lawless desperation of the rum power.

**BOLD AND DARING OUTRAGE.**—On Sunday night the counting room and business office of Watson's *Christian Advocate* was broken open, and the contents either destroyed or mutilated to such an extent as to render them comparatively worthless. Library, exchanges, correspondences and copy files were battered with ink, and hurled into confusion about the office. His mail and account books were totally destroyed, leaving him not a scrap or vestige by which to ascertain the names and residences of his subscribers, or the amount of their indebtedness to the office. In one corner of the room were piled up a bushel or two of loose papers, surrounded by boxes and other combustible materials. In this pile were thrown a quantity of matches, and one of the papers was found to have been ignited, warranting the suspicion, at least, that incendiarism was a part of the contemplated outrage. By some most fortunate occurrence the fire expended itself before communicating with the pile, and thus the whole block in which the office is situated was probably saved from destruction.

As a special favor to Mr. Watson, we request our exchanges to give publicity to the loss of his subscription and account books, and to request subscribers and postmasters to remedy the loss as far as possible, by sending him the names of those who receive the *Advocate* and such subscription money as they may know to be due to the office.

### Address to Rumsellers.

The North Eastern Division of the Sons of Temperance, N. Y., No. 472, have published a neat tract, being an appeal to Rumsellers, written by Mr. O. Hungerford. It is creditable to the Sons thus to employ the press for the exposure of a gross immorality. The misfortune is, that but few rumsellers will consent to read any thing addressed to them in particular. Yet it may be

well to issue these appeals, if it only serve to show the people generally the disreputable character of the rum business. From Mr. Hungerford's pamphlet, we make the following extract:—

The rule to which I have called your attention, that the guilty knowledge and criminal intent, should be determined by the known consequences, is as old as any doctrine of the Bible. Under the Jewish law "If a man owned an ox, and he was wont to push with his horn and he gore a man," if the owner was unacquainted with his vicious propensities, the owner was innocent: But if the owner had been apprized of his vicious propensities, and he gore a man that he die, he is responsible. Through all the changes that the world has undergone since the great leader of the Israelitish army proclaimed this law to his people, its principle has manifested its purity, and human legislation, to the remotest bounds of civilization, has said *Amen* to this equitable mandate.

You stand then as the subjects of that woe pronounced by Jehovah upon "him who putteth the cup to his neighbor's mouth; who giveth him drink, whereby he is made drunken," and that woe is visited upon all who make rumselling the business of their lives,—they either become drunkards themselves or raise drunken sons; and you with your dishonorable gains, stand accursed and condemned before an enlightened community awaiting the realization of that woe which is as sure and immutable as the Eternal Throne.

Your position then, whether regarded in the relation in which you stand to society, or your own individual responsibility, is unenviable in the extreme. Hitherto you have boldly confronted the friends of "Total Abstinence" by pointing them to the hedge which the law had thrown around you. The Legislature, forgetful of its duty, and regardless of solemn oaths and engagements, had rendered it lawful for "licenses" to be granted, in order that your work of death might be prosecuted according to law. This system of reeling legislation, would have rendered the work of destruction complete; would have exhibited itself as the capstone of the edifice erected to this modern Moloch, had it not been for the power granted to Town Corporations.

Wherever the worshippers of Bacchus are in the minority, the friends of order have availed themselves of the power vested in them, and have shorn you of your last remaining hope: You can no longer, with impunity, administer the accursed poison; and if you are loath to every feeling of humanity—if you are deaf to the cries of suffering—blind to the scenes of wretchedness which are daily exhibited before you, and of which you are the authors, and your hearts hardened against every moral influence, be assured, that an indignant people will no longer permit your unhallowed practices to go unpunished.

### Ominous Signal.

Going along the Street the other day, I was reminded of what I had heard of the cholera season of 1832, when a yellow flag, designated the vehicle destined to carry the unfortunate victims of that fearful malady to their last resting place; and what does the reader suppose reminded me of that dreadful time? It was a yellow placard pasted on the corner of the street, with the words "Great Attraction," surmounted by the British Coat of Arms, under which was the announcement, that a certain Bowling Saloon would shortly be opened, where wines and liquors of all descriptions, and of the choicest brands were kept constantly on hand.—It seemed like the yellow flag of death, pointing the way to an early and dishonorable grave to many a young man, who is now a mother's pride and a father's joy.

And the thought occurred to me, if the devil is so active in sending out his agents in the shape of Bowling Saloon keepers, and Tavern and Hotel keepers, to entice young men to ruin here, and eternal torment hereafter, does it not become Sons of Temperance, to adopt such suitable means, as are in their power to counteract the evil?

Winter, with its long and often dreary evenings, is fast approaching, and business men, both employers and employed, will have considerable time to spend in relaxation and amusement. Bowl-

ing and drinking Saloon keepers, aware of this, are presenting many inducements to young men, to spend their evenings at their establishments: Let the Sons of Temperance profit by their example. Let no opportunity be lost to render their meetings as interesting as possible. Let Debating Clubs be formed in connection with the order, where interesting and instructive subjects calculated to improve the mind, may be introduced for discussion. Let Libraries and Reading Rooms be started in connection with the various Divisions. Let monthly, or in the more populous places, more frequent Temperance meetings be held, where the benefits to be conferred upon society by our order may be more fully explained; and let no opportunity be lost of endeavoring to persuade those who have hitherto spent their evenings in Bowling Saloons or other such places, to come out and choose a more intellectual class of amusement.—Quebec, T. M.

### Transatlantic Retrospect.

Our exchanges from England and Scotland contain a great amount of intelligence which we shall endeavor to abbreviate, and yet present a pretty complete view of the progress of the cause in distant lands.

LONDON.—The Teetotal demonstrations, connected with the Great Exhibition, were of a highly interesting and profitable character. Enthusiastic and mass gatherings took place, and were addressed by able speakers. The order and harmony of the meetings were beyond all praise. At the Royal Surrey Zoological Gardens the great propriety with which the Teetotals conducted themselves called forth a spontaneous eulogistic testimony from the proprietor, who says: "I think I am right in stating that so large an assemblage was never before congregated in a place of amusement; but this I am certainly right in, that a more orderly and decorous one I never beheld."

THE LONDON TEMPERANCE LEAGUE held an extra meeting in Exeter Hall, in October last, at which F. W. Kellogg, from America, furnished a rapid sketch of the progress of Temperance in the United States, Nova Scotia, New Brunswick, and Canada.

THE BRISTOL JUVENILE TEETOTAL IMPROVEMENT SOCIETY held its third anniversary, at Tailor's Hall, on the evening of the 14th October. It was reported that the number of members was on the increase. They had enrolled 309 during the three years of the society's existence.

CIRENCESTER mourns the decease of a very distinguished philanthropist, Christopher Bowly, Esq. In 1826 Mr. Bowly built entirely at his own cost eight very elegant and convenient almshouses, and a few years after endowed them for the residence of elderly females. He early enrolled his name as a member of the Temperance Society. There was no place in the town for the holding of public meetings, and Mr. Bowly, at a cost of £2000, erected a Temperance Hall, which was opened in December, 1846. It is vested in trustees, for the use of the public, free of charge. This benevolent gentleman died suddenly, and his loss has cast a gloom over the hearts of hundreds.

GILLINGHAM has a flourishing Band of Hope. The youthful Teetotals had a tea meeting on the 2nd October. About 90 sat down to tea, and 40 adults. 10 new members were admitted, making now 140.

CARDIFF has a Band of Hope, numbering nearly 100 members, formed by the assistance of Mrs. Brevan of London.

TREFOREST, GLAMORGANSHIRE, has a Temperance cause which is producing great good in the extensive iron works in Taffvale.

NORWICH.—Here a Temperance Festival was recently held. This ancient city seems to be in a deplorable condition, and needs

the agency of a Temperance Society, and something more. It has 627 licensed public houses and beer shops. There are not less than 230 of these known to the police as common brothels, and nothing is done by the authorities to put a stop to the frightful vice.

**LEKDS.**—The annual report for 1851 states, that during the year 49,450 tracts had been given away, and 4,500 serial publications. The condition of the town is much better than this time last year. Public houses are not so crowded, and fewer instances of reeling intoxication. Leeds stands as high in morality as any other large town in the British Empire. In the Temperance Society there are 2046 male members, 773 females; total 2810. The Band of Hope is flourishing.

**TEMPERANCE PROVIDENT INSTITUTION.**—From the Tenth Annual Report we make the following brief extracts:—

The number of new assurances effected is 789, producing an annual income of £4,639 18s 7d.

The deaths, which in 1849 numbered 27, and on which the claims amounted to £4970, in the past year have been only 12, and claims only £685.

The receipts of premiums and interest in the year ending 20th November last, amount to £20,115 19s 10d, being £5690 5s 6d more than in the previous year. The balance in favor of the Institution at the same date was £44,232 15s 3d, showing an increase from the year's business of £13,069 11s 1d.

The number of Policies issued to 23rd October, 1851, is 5752.

**GLASGOW.**—The annual tea party of the members and friends of the Scottish Temperance League took place in the Trades Hall, on Monday evening, the 20th of October.—John McGavin, Esq., in the chair. The audience was numerous and respectable, and the whole proceedings most interesting. The address of the chairman was a clear and succinct statement of the affairs of the League, and withal exceedingly interesting. Mr Easton addressed the meeting in a very effective speech. He gave a graphic description of his temperance labors in Shetland, Orkney, Caithness, and southwards. Mr Kettle, Colonel Shaw, and Mr M. Macfarlane, also addressed the meeting, which concluded about half-past ten o'clock.

Two discourses have recently been delivered in Glasgow, at the request of the Executive Committee of the League, by the Rev. A. Russell, Newburgh, Fifeshire, and by the Rev. John Ker of Glasgow. Both are described as forcible and appropriate.

**EDINBURGH.**—The Ten Years' Abstinence Association held its third annual soiree on the 21st September. One object of the society is to obtain an accurate list of individuals who had faithfully adhered to the abstinence pledge for ten years and upwards. Other objects are contemplated, among which we mention the assistance of aged and infirm persons not able to procure a living for themselves.

**BANNOCKBURN** held its Temperance Anniversary on the 7th of October last. A resolution was passed pledging the society to support the committee in the fresh campaign on which they were about to enter.

**DUNFERMLINE.**—Several very eloquent and successful lectures have been delivered recently in this place. The zeal of the society seems to be of the sort that never flags. Thirty-one names have been enrolled since the 30th of September last.

**AT KILSA, JEDBURGH, AND HAWICK** the Rev. Dr. John Ritchie of Edinburgh, has done much good, by several lectures and sermons.

**DUMFRIES.**—Here the Temperance cause has been languishing for some time past, but the lectures of Mr. Easton has stirred up the people, and already 200 have taken the pledge, chiefly young men.

### Presentation.

The ladies of the township of Nelson presented to the Nelson Division, *Sons of Temperance*, a handsome volume of the Holy Scriptures, on the evening of the 16th of October. The following address was read by Miss Jane Bastedo, who presented the same:—

#### Worthy Patriarch and Sons of Temperance—

We, the ladies of Nelson, respectfully present you a copy of the Holy Scriptures, feeling assured that you will kindly receive so appropriate a token of our esteem. Words fail to express the gratitude and approbation we feel to you for your endeavors in promoting such a philanthropic cause, and in trying to dispel such a prevailing evil.

We are delighted to observe the rapid progress the cause is making, not only in our neighborhood, but throughout the world.—We have reason to rejoice at that which has been accomplished through your influence. Yet there is work to be done; that demon, intemperance, still lurks in our land; cease not in the noble work until that deadly foe is extirpated.

As it is one of the rules of the division to read a portion of God's word each time you meet, we wish you to accept this volume for that purpose. May its divine precepts be deeply impressed on every mind, and may its principles guide and direct you not only in the Division Room, but also in your public and private walks of life. Being persuaded that if you adhere to the doctrines inculcated in this book, you must maintain the high position in society which you have hitherto so honorably sustained.

Wishing you to remember the words of Scripture, to "be kindly affectioned one to another with brotherly love, in honor preferring one another;" and when time is no more, may we all meet around the throne on high, and join in that seraphic song, "Glory to God in the highest, on earth peace and good will to man."

John Stewart, the Worthy Patriarch, made the following reply:

**Ladies.**—In accepting this copy of the Holy Scriptures as a token of your esteem, you may rest assured that we do so as the best token of your esteem; a token superior to all tokens; a token to be desired by all; a token which contains the way, the truth, and the life of man.

If words fail with you to express the gratitude and approbation you feel to us for our endeavors in promoting such a philanthropic cause, and in trying to dispel the prevailing evil which infests our land, words fail to express our gratitude and approbation towards you in the deep interest you have taken in our cause—a moral reform; and in admiring our endeavors to promote the cause of Temperance, and to expel the all-pervading destroyer from our land. You rejoice at the wonderful influence and advancement our order is making throughout the land. We can but remark that the retrospect of events since the commencement of our Order is well calculated to call forth an expression of heartfelt gratitude to that Power in whose hands are all our destinies, for the unexampled success that has attended this philanthropic, this noble cause. Never perhaps in the history of events, with but one exception, was there an association combined together for loftier or more praiseworthy objects, and never was there a cause, save that above excepted, in which the hand of Divine Providence was so clearly perceptible. Our progress in town and country is alike. For a short time our numbers were counted by tens and hundreds, but that time has long since passed, and our numbers have increased by thousands, until the Sons of Temperance of Canada West can bring into the field an army of upwards of 20,000 men. Where intemperance exists, how can we "be holy in all



manner of conversation?" how can we "honor all men?" how can we "love the Brotherhood?" how can we "fear God?" how can we "honor the king?" how can "Grace and peace be multiplied unto us through the knowledge of God and of Jesus our Lord?" and besides these, how can we "add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." You may rest assured that this volume will be heartily accepted and employed for the purpose designed, and according to our By-laws; a volume full of truths concerning God, an Omnipotent God: "who commanded the Globe from nothing into existence, who measures the ocean in the hollow of his hand, who weigheth the mountains in scales, and hangeth the earth upon nothing." A God of Justice! "who will in no wise pardon the guilty." A God of mercy; "who hath no pleasure in the death of the wicked, but rather that they would turn unto him and live." A God of love! for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and a volume full of "good news and glad tidings of great joy, which will be unto all people." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates of the city." As it is our aim to "let reason not passion be our guide in all things," so may the Divine principles, as laid down in this volume, be the foundation of our principles,—its precepts our example, its laws our guide. In conclusion, may one and all of us be guided and directed in all well doing by that spirit who teacheth in all good things, and when time is no more, so that we be able to enter that city which "hath no need of the sun, neither of the moon, to shine in it, for the glory of God lighteth it, and the Lamb is the light thereof," "and the gate of it shall not be shut at all by day, for there shall be no night there," "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life."

After the presentation, there were several speeches delivered during the evening, and the whole affair seemed to have a salutary effect.—*Cont.*

The following cases have been tried before the Petty Sessions of the Peace, held at Montreal, for offences committed under the "New Act" passed last Session, for the more effectual suppression of intemperance. Messrs Stuart & Durnford, Revenue Inspectors, Prosecutors.

- 1st. Joseph Bonacina, Lachine. Judgment for Prosecutors.
- 2nd. Pierre Leclerc, St. Paul Street. Do do.
- 3rd. James Rins, St. Joseph Street. Do do.
- 4th. J. B. Coutley, St. Paul Street. Do do. Tho above were all fined £12 10s for selling liquors and having no license.
- 5th. Edward Mercier, "Quebec Hotel," St. Paul Street.
- 6th. Pierre Leclerc, St. Paul Street,—were also fined; the former, £5 and costs, for having the word "Hotel," on the sign-board, without a license.
- 7th. Mr Balfour, DeBleury Street. Judgment for Prosecutors, viz.: £12 10s currency.
- 8th. Mrs Lagavine, Commissioners Street. Judgment for Prosecutors, the same amount of fine. About twelve months ago the same person was fined for the like offence.

Note.—The 1st and 3rd cases have been appealed.

### BIRTHS.

Montreal—30th ult, Mrs Laird Paton, of a daughter.

### MARRIAGES

Montreal—20th ult, by the Rev William Taylor, DD, Mr James M'Adam, to Miss Elizabeth Robertson.

Caledon, C W—30th Oct, by Rev T Dickson, Mr T Little, of Toronto Township, to Jane, eldest daughter of Mr Wm Sharpe, senior, of Chinguacousy. 13th ult, by the same, Mr Thos Bell, to Catherine, third daughter of Mr A Stewart.

Three Rivers—25th ult, by Rev Dr Cooke, Mr James Halpin, Printer, of Montreal, to Sophie Henrietta, eldest daughter of Mr L L Durocher.

### LIST OF AGENTS FOR ADVOCATE.

- Abbotsford—O Stimpson  
Acton—Rev H Denny  
Albion—G Bolton  
Allanburgh—W Pennock  
Amherstburgh—A Bartlett  
Amherst Island—W Trulevan  
Amiens—Rev A Kennedy  
Ancestor—T Bishop  
Angusta—H M'Lean  
Aylmer—J S Clendinning and W E Murray  
Ayr—Robert Wylie  
Barnston—Rev J Greene  
Bartie—James Edwards  
Bath—Ed Wright  
Bayham—O Wheaton  
Bayfield—Geo Dewar  
Beamsville—Alfred Bingham  
Bedford—S W Stone  
Belleville—M Sawyer  
Bellamy's Mills—Rev D M'Alcese  
Bentick—Geo Jackson  
Berlin—J B Bowman  
Beverly—Henry Soper  
Bloomfield—D Leavens and C J Williams  
Bondhead—C Wilson  
Bosanquet—N Eastman  
Bowmanville—Rev J Climie  
Bradford—Thomas Driffield  
Brantford—H Wade  
Brighton—R C Struthers and John Sherwood  
Brock—Jas Brebner  
Brockville—John Andrew and N Hopkins  
Brome—H N Jackson  
Brooklin—S M Thomas  
Bronte—Chas Sovereign  
Brougham—G Bell  
Brucefield—W McMillan  
Buckingham—O Larwell, sen  
Burford and Springfield—W Miles  
Burrill's Rapids—R Breckanridge  
Bytown—Rev W Hewitt  
Carillon—W Lamb  
Caledon—Saml Johnston  
Caledonia—A C Buck  
Camden East—W H Clarke  
Campbell's Cross—T Falconer  
Canboro'—John Formsbee  
Carlton Place—G Dunnett  
Centreville—J N Lapum  
Centreville, C W—J Crooker  
Charlottenburgh Front—J Craig  
Chatham, C W—H Verrall  
Cheltenham—Alex M'Laren  
Cherry Valley—Rev G Miller  
Chinguacousy—J Wilkinson, sen  
Chippawa—J W Fell  
Churchville—R Pointer  
Clarence—Rev J Edwards  
Clarke—W T Boate  
Clarenceville—T G Brainerd  
Clyneborough—Thos Farr  
Coleman's Corners—B Coleman  
Cobourg—W Hargraft and B G Stewart  
Colborne and Haldimand—Jos Day and W Easton  
Columbus—Robert Ashton  
Coldwater—R Miller  
Colchester—S Her  
Cooksville—H F Magee  
Cook's Rapids—J Driscoll  
Coteau Landing—J Wood & R Aird  
Cornwall—W Mattice  
Cowansville—P Cowan  
Crowland—Jesse Yokom and G W Cook  
Credit—J Andrews  
Cumberland—E Petrie  
Cummingsville—R Mathews  
Danville—J P Stockwell and Rev A J Parker  
Darlington—W Williams, A Fletcher & Rev J Climie  
Delaware—D Tiffany  
Demarestville—J Howell  
Dickenson's Landg—G Purkis  
Doon Mills—D Kribs  
Dorchester—T Putnam and R Craik  
Drummondville—Rev W Wilkinson and John Shugg  
Dunham Flats—C S Vincent  
Dundas—John Ware  
Dunville—J R Brown  
Earnestown—C W Miller  
East Farnham—R Hutchins  
Eaton—Rev A Gillis  
Easton's Corners—W Hutton  
Edwardsburgh—J A Bailey  
Ekfrid—Rev T Brown  
Elora—J Middleton & D Kribs  
Elgin—H B Marvin  
Embro—G C Grout  
Eramosa—Rev R J Williams and John Parkinson  
Erin—W Tyler  
Erol—James Moffatt  
Escott—N Prickey  
Euphrasia—W Rorke  
Farmersville—W Landon  
Fergus—J Watt  
Fingal—E Willson  
Flamboro' East, English Settlement—Job Morsom  
Flos—J Yates  
Four Corner's, Hungerford—S B Shipman  
Frankfort—M R Roblin, H Brundige  
Fredericksburgh—J E Turner  
Frelighsbuth—J H Smith  
Galt—James Russell  
Gananoque—R Brough  
Georgetown, C W—P W Dayfoot  
Glanford—G Smith  
Glen Morris—D Weir  
Goderich—George Bissett  
Gosfield—A Brunar  
Granby—W B Vipond

- Grafton, C W—H Page  
 Grimsby—D Palmer  
 Guelph—G W Allen and Rev R J Williams  
 Hallowell Mills—John Carley  
 Hamilton and Bartonville—P T Ware  
 Haldimand—John Wilson  
 Harwick—D Fraser  
 Hawkesbury—John Lamb  
 Haysville—A Allison  
 Hemmingford—John Ray  
 Hick's Corners—B Beachy  
 Hillier—W K Forsyth  
 Holland Land'g—A Jakeway  
 Hornby—Rev J Clarke & W R Boomer  
 Howard—Geo O Rushton  
 Humber—W Hewgill  
 Hungerford—M Caton & Rev J Dix  
 Huntingdon—J Knox and Rev P D Muir  
 Huntly—G Graham  
 Ingersoll—R Wright  
 Innisfil—W Clunie & A Ross  
 Jordan—S Secord  
 Kemptonville—R Leslie  
 Kenyon—D Cattenach  
 Kilmarnock—J Telford  
 Kingston—Portsmouth & Barriefield—S Chown; E Stacy; Waterloo—J F Ward; Glenburnie—E Waggoner; Portland—H M'Kim  
 Kingston—6th Concession—J Graham  
 Kitley—H Holmes  
 Lachine—  
 Lanark—Jas Dick  
 Lancaster—W M'Lean  
 Lachute—S Orr  
 Leeds—W Hargrave, Rev W Hulbert  
 Lennoxville—C Brooks  
 Lindsay—R McL Purdy  
 Lloydtown—S Robertson  
 Lobo—Rev Mr Wilkinson  
 Lochaber—G W Cameron  
 London—J Fraser, W Begg, and D T Ware  
 L'Orignal—J W Marston  
 Louisville—W A Everitt  
 Lower Ireland—R Cobban  
 Lowville—Peter Cline  
 McKillop—Thos Sproat  
 Madoc—G A Olmsted, and D Campbell  
 Manningville—W Cantwell  
 Markham—M M Braithwaite and Thos Wilson  
 Marshville—M Graybiel  
 Martintown—J J Kellie  
 Mariposa—John Dix  
 Matilda—J A Carman  
 Melancthon—Henry Bates  
 Melbourne—Rev Wm Scott  
 Merricksville—James Wright  
 Merrickville—W B Putnam  
 Mersea—J Sheldon  
 Middleton—D C Swazy  
 Millbrook—M Knowlson  
 Millcreek—P S Timmerman  
 Milton, CW—R Willmot  
 Mitchell—F Coleman  
 Mohawk—A Townsend  
 Moira—G Embury  
 Mono—R M'Kim  
 Morven—F Kellar  
 Mosca—J J Archer  
 Moulinette—P Tait  
 Mount Pleasant—W Best  
 Nanticoke—S G Haskett  
 Napanee—T Beeman  
 Nassaggiweya—Jno Macklem  
 Nelson—A G M'Coy  
 Newboro'—H Rowsell  
 Newburgh—John Creighton  
 Newcastle—Jas Motley and W Hewson  
 Newmarket—R H Smith  
 Newport—T Smith  
 New Aberdeen—J Watson  
 Niagara—A R Christie  
 Normanby—W Wright  
 Normandale—Jacob Cope  
 North Augusta—J B Bellamy  
 North Huntly—D Moorehead  
 Norval—Jas Foster  
 Nurwood—Saml Young  
 Norwich—Mr Bingham  
 Nottawasaga—J D Stephens  
 Oakland—Rev W Hay  
 Oakville—J W Williams  
 Oakwood—A M'Laughlin  
 Orillia—J Cuppage  
 Ormstown—W Lighthall  
 Orona—J L Tucker  
 Orangeville—Rev G Crosfield  
 Oro—W Parkin  
 Oshawa—Rev R H Thornton  
 A Farewell and G Burns  
 Osnabruck—J A Bochus  
 Otanabee—D McLeod  
 Otterville—D C Swayze  
 Owen Sound—G Newcombe  
 —Derby—A Finch  
 Pakenham—W Sutherland & J Brown  
 Palermo—Andrew Smith  
 Paris—J R Hill  
 Peel—John Haight  
 Pefferlaw—J Brebner  
 Pelham—J B Crw  
 Pembroke—Rev Mr Melville  
 Penetanguishene—R Buchanan  
 Percy—E S Sanborn  
 Perth—Jas Allan  
 Petite Nation—W Dickson  
 Peterboro'—Thos Robinson  
 —Smithtown—I Milburn  
 Philipsburgh—Rev E S Ingalls  
 Pickering—W Dunbar  
 Picton—C Pier, W T Yarwood  
 Pigeon Hill—Jos Rhicard  
 Point Abino—A Schooly  
 Point Fortune—D Sinclair  
 Port Colborne—L Boardman  
 Port Hope—Morrice Hay  
 Portland, Johnston District—S S Scovill  
 Port Sarnia—A Young  
 Port Stanley—D Cameron  
 Port Robinson—S P Johnston  
 Port Dalhousie—Robt Abbey  
 Port Dover—M C Nickerson  
 Preston—J W Bergey  
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 St Marys, Blanchard—W Moscrip  
 St Sylvester—S Orr  
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 Sandhill—J Lowes  
 Scarborough—J Law  
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 Seymour East—T Arthur  
 Sharon—C Haines  
 Shannonville—Philip J Roblin  
 Silverhill—E Foster  
 Simcoe—J F Brown, C B Davis  
 Smith's Falls—R Bartlett  
 Smithville—Abishai Morse  
 South Monaghan—Jas Kerr  
 Spencerville—A Snider  
 Stanbridge East—S H Cornell  
 Stanley's Mills—J Sanderson  
 Stevensville—A J Hershey  
 Stewarttown—Rev J Clark  
 Stouffville—G Mortimer  
 Stratford—A F Mickle  
 Stoney Creek—Rev G Cheyney and Rev D Wright  
 Streetsville—J Glendinning jr  
 Sullivan—  
 Sutton—G C Dyer  
 Temperanceville—W Teeple  
 Thorald—Chas Cockburne  
 Three Rivers—W Ginn's  
 Thornhill—Jas Davis  
 Toronto—A Christie  
 Trafalgar—Jno Andrew  
 Tuckersmith—R Thwaites  
 Vankeek Hill—T H Higginson  
 Vaughan—W Rainey  
 Vienna—R N Cook  
 Vittoria—Rev A Duncan  
 Warsaw—T Choat  
 Waterloo—C Merrill  
 Warwick—S Shepherd  
 Waterloo, CE—Dr R Parmalee  
 Wainfleet—W Farres  
 Walpole—J T Waggoner  
 Walsingham—Jas Grover  
 Waterdown—  
 Waterloo, CW—S Burkholder  
 Wellington—F O Payne  
 —Square—Rev A M'Lean  
 Weston—J Pirrite  
 Westport—L G Bagg  
 West Huntingdon—Rev J Dix  
 Westminister—Jno Campbell  
 Westmeath—C F Bellows  
 West Flamboro'—Rev J Clatton  
 West Farnham—J Bowker, jr  
 West Oxford—W Tripp  
 Whitby—J H Perry  
 Whitechurch—T C Appleton  
 Williamsburgh East—JR Auk  
 Williamstown—Jas Cumming  
 Wilton—E Shibley  
 Williamsburg West—J W Rose  
 Winsor—John M'Cræ  
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