

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, AUGUST 2, 1847.

CLEANLINESS.

The importance of personal and household cleanliness is at all times very great, but the subject is seldom noticed except in times of contagion. This is wrong; it should be constantly before the public mind, and at all events the lessons learned in the midst of pestilence should not be forgotten when the epidemic passes away.

Our ancestors suffered much from want of attention to cleanliness, and many grievous diseases which afflicted them, caused by a neglected state of the skin, hair, &c., are now scarcely known, at all events in Britain and America. Among these diseases may be instanced Leprosy and the Polish Plait; the latter a dreadful disease of the head, by which the hair became a solid mass that would bleed when any attempt was made to cut it. Such results of extreme carelessness have passed away, but we have still enough to mourn over.

The skin is the organ through which a large portion of the refuse matter of the body is thrown off in the form of perspiration, whether perceptible or not, amounting in an adult to about 4lbs. per day. This is all exuded through the minute pores of the skin, and it is essential to health that this perspiration should not be obstructed. If it be, the system suffers grievously, and many diseases are sooner or later caused or aggravated by the obstruction. Now, a dirty state of the skin most effectually obstructs this perspiration by filling up the minute pores, and throws all the matter that is struggling to get out, back into the system. This irritates the skin, makes the person feel uneasy all over, and is one of the most ordinary inducements to seek relief from spirituous liquors. It is this cause which produces such a quenchless thirst in those who are constantly begrimed with soot or dust, and therefore we conceive that in recommending cleanliness, we are not at all travelling out of our record as Temperance advocates.

It will easily be seen that the burning thirst and irritated condition of the skin above alluded to, are nearly allied to a feverish state of the body, and when combined with exhalations from all kinds of refuse and filth around the house, and total absence of cleanliness and ventilation within, it can scarcely fail to generate fevers of the most malignant kind. Indeed, when we look to the actual state of the great mass of society, the wonder is that Typhus fever is not much more frequent and prevalent than it is.

The remedy it will be at once seen for these complicated and fearful evils are;—frequent washing of the person and clothing, and keeping houses and yards clean, and the former well ventilated. Typhus fever, while raging among the old country population of the lower orders in this city, scarcely touches the upper classes or the French Canadian population, doubtless on account of their greater attention to cleanliness.

A NEW ARGUMENT FOR ALCOHOLIC DRINKS.

A good man, a member of a temperance society, and a reverend gentleman, met at the house of a moderate drinker. The temperance man refused to partake with them when they took their social glass. This led the clergyman to attempt a vindication of moderate drinking. What people do, they are, and must be, disposed to justify whether right or wrong. He brought forward the common argument, that "every creature of God is good,"—which would be a very conclusive argument, if it were really true that God created alcohol, or made it, just as he made water, &c.; and if every thing which God created were to be either eaten or drunk. But as many of the good creatures of God were intended for other purposes, this argument is so very absurd that it is high time that rational creatures should be ashamed of making such use of it. Have not opium eaters as good a right to use it, in justification of their practice, as this clergyman, to justify his? for indeed opium may more properly be called a creature of God than alcohol. But he used what was, to me at least, a new argument in favour of using such drinks; and perhaps it may be right that the public should enjoy the benefit, and the author the honour of it. He said, "Were it not for such drinks, we should not have so much knowledge of the wickedness of men's hearts;" and compared it to a stick put into a well, which stirs up the mud which is in it, but does not put any in. This, it must be owned, has some "show of wisdom" and religion, for it is very necessary that people should know the plagues of their own hearts. But the temperance man was not prepared to approve of this help to knowledge, and very truly said, "that it is not those who drink most that have most knowledge of their wicked hearts." This drink, by banishing serious thoughts and impressions of God, and rendering men deaf to the voice of reason and conscience, leads them often to give to others most painful knowledge of their wickedness, while they themselves become increasingly blind to it. I have not time fully to examine this new argument, but it seems to prove too much. It requires that men should drink as much as will make them *act more wickedly than they would otherwise do*, else, so far as this argument is concerned, what is the use of drinking at all? I wonder the clergyman did not think of this. But when people are taking a glass, they are more disposed to use or invent arguments, than they are to examine them. Again, this argument equally proves the necessity of the agency or temptations of a "celebrated character," who is very fond of using the drinks in question as his instrument in leading men to give sad evidence of the wickedness of their heart. But, after all, I think we might well spare this help to knowledge; for I believe that when this beverage is viewed, and laid entirely aside as a pernicious abomination, and when the agent, who is so fond of employing it, though he does not use it himself, is chained and shut up in his dismal prison, men will have more knowledge of their heart than at present, notwithstanding all the help they have from alcohol and its great patron.

OMICRON.

OSWEGO, July 3, 1847.—I have been circulating the *Temperance Advocate* thus far on my journey, and intend, if possible, to obtain some subscribers for that excellent paper. I am determined to recommend the cause of temperance to all Ministers of the Gospel, and teachers of schools; and, I, I have resolved to embrace every opportunity to recommend total abstinence. I have been posting up in Oswego, this morning, a number of temperance hand-bills, and intend to do so through the remainder of this and every future journey. And I wish, through