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TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, JULY 16, 1840.

No. 14

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DOUGHT PARENTS TO ENCOURAGE THEIR CHILDREN TO BECOME MEMBERS OF JUVENILE ABSTINENCE SOCIETIES?

This is at present an important practical question. Juvenile abstinence societies are springing up throughout our country; and they are likely to go on increasing, till we have them in every town and village. What, then, are parents to do when their children wish to join these societies? Shall they give, or withhold their consent? Shall they encourage, or dissuade them? Those parents who are anxious to know what is present Christian duty, in reference to this important matter, we invite carefully to consider the following statements, and to remember that not only their own comfort, but their children's present and future welfare, may depend on their deciding rightly.

Juvenile abstinence societies imply, that *am. 1st* the present customs of our country, there is danger even to the young. And this is fearfully true. It is dangerous to allow children to taste even a little of anything that is intoxicating. There may at first be an aversion to it. But this aversion soon gives way, and a liking, not so much, perhaps, for the mere article itself, as for the pleasurable excitement which it produces, is created. And this liking soon becomes a longing. And this longing, even by slight and distant indulgences, continues and strengthens. And thus thousands are ruined. A young lady, who died the drunkard's death, said—'I learned to love it while yet a child. I drank the drops left in the glasses, and, when unseen, would take a mouthful from the decanter.' 'When a child,' said a young man, 'my father was in the custom of taking me on his knees at dinner-time, and giving me one tea-spoonful out of his glass. By this means the taste of drink was acquired, under the influence of which I committed the crime for which I am about to suffer death.'

Juvenile abstinence societies proceed also on the principle, *that prevention is better than cure.* And, considering that drunkenness prevails so greatly in our country—that the paths which lead to it are so numerous, and so full of danger—that the habit, when once formed, is so potent in its influ-

ence, and so difficult to be overcome—and that so many, even of our youth, are ensnared and ruined; is it not Christian duty to employ every reasonable precaution in our power? 'In a Sabbath School, consisting at a particular period of 100 scholars, the character of '65 was, in after years, fully known. 38 had become confirmed drunkards; 5 had been transported; and 1 had been the cause of his mother's death in a public-house.' These are startling facts; and to parents especially, speak trumpet-tongued their own application.

But you may think that there is no danger to your children, so long as they are at home, and under your own inspection. Supposing this were true, which it is not, we ask, may you not soon be taken away from them? or, if spared, are you not looking forward to the breaking up of your family, when some of them must leave the paternal roof, and encounter, far away from your eye and your aid, the temptations of the world? And have you no anxieties about that period? Have you no fears when you remember how many others have fallen, that some of your children may fall too? And if they should—if those so dear to you, and at present so promising, should do, as some that you know have done; oh, how heart-rending! You could never bear it. It would soon bring you to your graves. The very thought of it is full of anguish. Well, the point which you have now to consider, and which, both for your own and your children's sakes, we are anxious that you should decide rightly, is this—*Whether, in the circumstances supposed, would your children be safer, as trained and practised abstainers, or without this training and practice?*

They would be safer, we say, as trained and practised abstainers. And here are our reasons; and we invite all reasonable men to ponder them; and call on all upright men to carry them out practically, so far as they see reason in them:—

As trained and practised abstainers, they go forth armed within and without. As applied to the young especially, total abstinence is not a system of mere negation. It seeks not only to prevent evil, but to implant good; not merely to prohibit pleasures that are pernicious, but to put pleasures that are pure, and refining, and ennobling, in their room. In our societies, accordingly, in addition to instruction in abstinence principles, and counsels and cautions in reference to the dangers arising from the drinks and drinking usages of our country, there is a regular system of intellectual and moral training; and the whole is carried on in the spirit, and followed by the services of religion. Thus do we endeavor to discipline and fortify your children. And may we not hope that, by the Divine blessing, these endeavors will not be altogether in vain; and that they will go forth to the world internally stronger, and therefore safer, than those who have not been so disciplined?

But the practised abstainer goes forth, not only armed within, but armed without. At home, he had his little trials as an abstainer, and overcame them. And these little trials at home were preparing him for successfully encountering the greater trials that await him in the world; and he goes forth not only with the prestige of one that has already been

a conqueror, but with his armour on—armour that has already done service, and brought him off triumphant. He goes forth to the world under a formal engagement not to taste anything that can intoxicate. *And this is his shield.* When asked to take any kind of intoxicating liquor, he has only to say that he is an abstainer; and if farther urged by those who may fancy his abstinence only a whim of the moment, he has only to mention his engagement; and this, with all honorable men, will be enough, and they will urge no more.

But let us suppose that he has fallen in with unprincipled companions, and that he is pressed, and taunted, and frowned upon, and almost ready to give way. He has a source of safety still. The shield with which he had warded off the assaults of his youthful associates at home, serves him still in this season of greatest peril: 'I cannot yield at once. Honor and honesty forbid it. My name is in the roll-book at home; and till that name is by my authority withdrawn, I must abstain, and he who says one word more insults me.' And thus time is gained for reflection; and reflection brings up the instructions, and counsels, and warnings, of the happy juvenile meetings of his own happy native place; and along with these, probably, comes a rush of sweet and strengthening home feelings; and the struggle is ended; the battle is fought and won; and the perilled abstainer, thanking God, takes courage, and clings to his stronghold more firmly than ever.

You see, then, that such a youth has the advantage, not only over a non-abstainer, but also over one whose abstinence depends entirely on his own private resolution. Such an individual has no extraneous helps; and hence, if strong temptations are presented to him, and his resolution fail for the moment, he falls; and, alas, how many of our most promising youth have so fallen! How many proofs are we constantly receiving of the melancholy fact, that even the firmest private resolution to abstain is but a feeble defence against the onset of trained and practised seducers. Let your children, then, before they leave their happy homes, have all the training, and all the practice, and all the extraneous helps that can be afforded to them. They may need them all.

But we go farther, and say, that, as trained and practised abstainers, your children will not only be safer, but that they are likely also to be more successful in the world. Do you wish them to be healthy and happy, strong and steady; to have a sound mind in a sound body, and thus to be in the likeliest way for getting on in the world? Then do all in your power to encourage them to be abstainers; for abstinence tends to secure these, and these tend to secure success. Abstainers are generally healthier and happier—physically and mentally better than others. This has been the general experience—this the united, honest testimony of all that have fairly made the trial. Abstainers are not only healthier, but stronger—able to do more work, with less fatigue at the time, and less when it is over. We could mention many interesting cases in which this has been put to the test, and satisfactorily proved. Abstainers are not only stronger, but steadier—not only able to do more work, but to do it better; and doing more work, they have more wages; doing it better, they are likely to be preferred as workmen, as is really the case in some of our largest establishments. It was said not long ago to a large employer, 'Why, you ought to pay your teetotal workmen more than you pay the others.' 'I do so,' was the reply; 'most of them work piece-work, and the teetotalers do half as much again as the others, and they generally do it better.' But this is not all. Being steadier, they can be more safely depended on, and therefore, are more likely to be advanced to places of trust. Of two young men, equally prepared in other respects for a situation, requiring not only skill, but steadiness, the abstainer has the better chance of being preferred. Such cases have indeed actually occurred, and they

are likely to become more and more frequent. You see, then, that ours is not only the safe, but the winning side; and are you not anxious that on this side your children should be found?

But we advance one step farther, and say, that, as abstainers, your children will also be more useful. Saving what others waste, they will have more amply the means of doing good, and more time for doing it. And not only by their deeds, but by their example also will they be more useful—to their kindred, to their country, to their race more useful; for we must not conceal from you that, while our present and primary object is the safety and welfare of your children, we aim at something beyond this—something even still nobler and more momentous.

Among the many evils that afflict and disgrace our country, there is one that has obtained a sad pre-eminence—drunkenness! This is the giant iniquity—this the colossal crime—this the monster evil! or, as Mr. Guthrie calls it—'The curse of our people, the shame of our country, and the blot of our churches.' This great evil has been of long continuance in our country, and fearfully destructive; ruining, in the most awful sense of the word, thousands upon thousands! The men of the present age, far more than any that preceded them, have been warned of their own and their country's danger, and summoned to unite, and go forth with heart and hand to destroy the great destroyer. But as yet they have disregarded the warning. They have slighted the summons; and therefore we have been constrained to call out, and discipline and equip our youthful hosts, in the hope that they will be what their fathers refuse to be, the saviours of their country. We seek (if with your help we can get all your children to join us) what we shall surely accomplish—we seek, through the total abstinence of the entire rising generation, to put away the drinking customs, and root up the drunkenness of our land; and is not this an end worthy of our united utmost efforts? We are anxious to make the youth of the present age, not only the saviours of their country, but a blessing to generations yet unborn; and what better, or nobler, or more honorable for them could you desire? Will you not, then, be our helpers in this great and good work, and do all you can to encourage your children to become abstainers? As such, they have much to gain, and nothing to lose. Many parents have blessed God, and bless him daily, that their children have become abstainers. We never heard of any that have regretted this.

It would be easy, had we space, to give many more reasons why you should encourage your children to join our juvenile abstinence societies. But we must be content for the present with the three which have been stated. *As abstainers, your children will be safer; likely to be more successful in the world; and more useful.* And how closely, in all these respects, are your interests bound up with theirs! Will not their safety be your happiness? Will not their success be your advantage? And their usefulness your honor?

These, then, are our reasons for the affirmative side of the question which we have been discussing. Let those who take the negative side, try, if for that side, they can bring stronger and better reasons. If they cannot, then, what does reason say? Take our reasons; and with our reasons adopt our principles and practice, and, as parents, do all in your power to encourage your children to become members of our juvenile abstinence societies.

But some of you have heard objections stated against our juvenile abstinence societies; and these, perhaps, may have been deterring you from encouraging your children, as you would have otherwise done. Let us, then, look at these objections, and see if there is any force in them.

It has been said, 'that what is called the pledge is a religious vow, or bond; and that, as children cannot be supposed to understand the solemn nature of such an act, to allow

them to take the pledge is to ensnare them.' This is the great objection to our juvenile societies; and a great deal has been made of it. But it is great only in appearance. The danger is imaginary, not real. We do not regard what is called the pledge as a religious vow, or bond. We regard it simply as a resolution or promise; and all that we understand of solemnity or obligation in it is, that it be honestly made, and honestly kept. This is the plain meaning of the words as they stand in the laws of our society; and this is the explanation of them which we uniformly give.

But it is said, farther, 'You ask the children to put down their names; and does not that look very solemn-like? What do you mean by it?' We mean this, and nothing more; that as members of the society, they subscribe its laws; that this subscription is to us a proof of their membership; and a token, on their part, that so long as their names remain, they will honestly not up to these laws, and abstain from all that is forbidden in them.

Again, it has been objected 'that eight years is too early a period for admission into the society—children of that age not being capable of understanding the subject.' This is a matter of opinion; and ours is, that it is not too early; and all our experience goes to strengthen the opinion. They do not, it is true, understand the subject fully; but they know, as many striking facts prove, as well as those who are double their age, what it is not to take what they are forbidden to take. And this, so far as practice is concerned, is the main thing. And it is our constant endeavor to make them better and better acquainted with the whole subject, so that enlightened principle and practice may combine to fortify them against temptation. And it should never be forgotten, as many interesting facts show, that the sooner they begin, the stronger and the safer they become.

But it has been said 'that we put abstinence in the room of religion.' This is a pure calumny, utter it who may. Let those who reckon it a truth, come to our meetings, and they will see how grievously they have been mistaken. They will find that in all our instructions, religion holds its own proper place, 'as the one thing needful,' and that we endeavor to do all in the name and for the glory of its great Author.

'But the gospel,' say other objectors, 'is the only effectual remedy for fallen man, and, therefore, that we ought to keep to the gospel, and preach the gospel.' So say we. But, then, the gospel is not only a system of doctrines, but a system of means; and abstinence, when times and circumstances require it, we regard as part of these means. Our times and circumstances, we think, require it, and, therefore we inculcate abstinence as a part, and to us a very important part, of gospel means. And thus, instead of disparaging the gospel, we most fully honor it; instead of putting it aside, we most firmly adhere to it, instead of narrowing or mutilating the gospel, we apply it in its proper dimensions, in its noble amplitude, in its entire length and breadth.

But we must close. We have not said a tithe of what might be said; nor have we entered, at all, on anything like a formal argument in favor of total abstinence, though we regard all its main positions as capable of being fully maintained, and have never heard any objection to it that does not admit of a satisfactory refutation. But we ask you to review carefully what has been written, and to weigh it candidly as a whole; and, then, remembering the interests that are at stake—your own, and your children's present, and, it may be, everlasting interests, pray God that he would enable you to decide rightly.

And, now, having reasoned with you as men, will you permit us, in concluding, to advise and beseech you as friends? We have marked, with deep anxiety, the fearful extent of juvenile temptation, and juvenile crime in our country. And how many fair prospects are thus constantly

darkened! How many happy homes are turned into places of weeping! How many parents' hearts are broken! But here, for one at least of these great sources of danger, is an ark of safety. We bless God that in this time of peril it has been discovered. We bless God that it has proved a place of refuge so secure. We rejoice that so many of the youth of our country have already betaken themselves to it, and that so many Christian parents have seen it to be their duty to give them all encouragement in their power; and now, as your honest, earnest friends, we advise and beseech you to go and do likewise. Taking this advice, you may be the instruments of immense good to your children; and you may live to see and enjoy the good, and it may be enjoyed long after you are in your graves. Refusing to take this advice, you may let go the best and only opportunity you may ever have of effectually fortifying your children against the prevailing temptation of their country. And how saddening will it be to you to see this, when it is too late to remedy it! How heart-rending will it be, to have the conviction then forced upon you, that you have failed in an important part of Christian duty, and when looking on the wreck of some loved one, you have daily to read your sin in your punishment! But we are persuaded better things of you, though we thus speak. Consider, then, what we say; and the Lord give you understanding in all things.

THE INHUMANITY OF DISTILLING.

(From the *New England Washingtonian*.)

Sympathy for the distresses of others, is so natural, and so strong in the bosoms of all men, that we might safely trust to this alone to forward our cause, were it not that men become hardened by time to monitions of this inward spirit. It then becomes necessary to bring forward the most distressing and heart-rending cases, to excite into activity the slumbering feelings of our natures. In a truly educated man the recital of the evils consequent on a single case of drunkenness, would arouse such a spirit of opposition to the vice, that it would know neither rest nor peace, until the evil was remedied, but we all have been educated falsely on this, as well as other matters that could be named.

We are so accustomed to see drunkards in our streets, to hear of our jails, almshouses, and hospitals being filled with the victims of this curse; to know men high in office who are given to this vice; to find all the wit and poetry of our literature throwing its halo around the maddening glass, until at last, we consider it as a settled matter, that these things are irremediable, and satisfy ourselves for our inaction.

One secret of the success of the *Washingtonian* movement was, the depth of that misery of drunkenness, as revealed by the confessions of the sufferers, which so much surpassed all our previous ideas of the extent of the evil, that hundreds were aroused, and did good battle for the cause.

There are men also, who, by a perversion of their feelings, can look on the distress of their fellow men unmoved, and yet will be moved with the deepest indignation at the sight of cruelty to a brute beast. We know rumsellers who are dealing out the poison to men whose families are suffering for bread or from the brutality of those who should be their protectors, and yet these same rumsellers can hardly find language strong enough to express their indignation against some brute in human shape who has overdriven a noble horse or maltreated a fine dog. To such men whose sympathies are too refined to be wasted on poor humanity, we would present an account: by an eye witness, of the inhumanity of the business to that most valuable domestic animal, the patient cow. It is an account copied from the *N. Y. Tribune*, of a visit to one of the distillery cow stables, where milk is manufactured for the inhabitants of that great city:—

"The place is between 15th and 16th streets. The stench

which filled the air of the neighborhood was intolerable. There were long low sheds, occupied by cows stalled close together, eight to ten in a row, and standing back to back, so that a man could hardly pass between them. The cows are tied by a short rope to the great trough, in which they are fed exclusively with the swill of the distillery, and are never taken from their places until they cease to give milk, or are sufficiently diseased to be sold to the butcher. Two thousand cows were kept at the place, and the unnatural and unwholesome fluid which they are made to produce is distributed, as is said, to something like 80,000 consumers. There are several such establishments in and about New York, which supply perhaps 200,000 of the people with what is called milk."

The writer relates the following conversation which he had with a person about this distillery, and states that he verified the truth of the answers by personal observation :

Q. Are not these cows liable to disease from being confined so closely and fed on swill ?

A. That, indeed, they are, Sir. If you will take the trouble to look into the lots opposite to the stables, you may see from two to six of them staggering about, and ready to drop dead. Sometimes six of them will die in a single day.

Q. Do they continue to milk them after they are turned out to die ?

A. Yes, Sir. I have seen them do it frequently. I have seen them when they were so exhausted as to be unable to stand long enough to be milked, and one man would hold them up while another would milk them.

Q. Do they really sell that milk through the city ?

A. Yes, Sir. They carry it round to their customers every day under the name of Westchester County or Orange County milk. It is a very common thing for country milkmen to bring their cans into the city half full, and fill up at this establishment.

Q. What becomes of those sick cows which you speak of ? Do they recover ?

A. I believe not a single case of recovery has been known. They appear to die of consumption. Many have been examined after death, and the lungs are always found to be badly diseased. When they stop milking the butchers get them.

Q. Is it possible that those diseased animals are sold for beef through the city ?

A. Why, Sir, that is no secret. They are carried off to some slaughter-house during the night ; or they are taken out of town and cut up, and then brought back to the butcher shops.

This, then, is another side of the many sided iniquity. This monster, who many fondly believe deals only with those who have at least passed the period of early youth, is sending its streams of pollution into the very centre of the domestic circle, and snatching from the mother's breast the new born infant, offers its poison under the fair guise of food. Need we wonder that the progress in crime, of our youth, when in their very infancy the appetite is implanted by such food ?

To the tender-hearted traffickers in rum, we would commit the outrageous inhumanity practised towards these poor cows ; but to the public we would say, beware of patronizing in any way a business, whose course from its very commencement at the stile till its close at the gallows, or some other appropriate place, knows no remorse, spares neither sex nor age, man nor beast, that the sacrifice of all these may contribute to swell the contributions to its coffers. W.

MARRIAGE AT A TEMPERANCE MEETING.

A TRUE STORY.

In the evening of the day on which Alice arrived at —, a great temperance meeting was to be held in one of the churches. Her friend, who had become enthusiastic in the

cause, urged her to go to the meeting, which Alice did, though with reluctance. The house was crowded above and below. The preliminaries usually appertaining to such meetings having been arranged, a brief opening address was made by one of the ministers. A reformed man then related his experience with great effect. After he had finished, there was a pause of nearly a minute. At length a man who had been seated far back, with his face partly turned from the audience, arose slowly, and moved to the front of the stage.

A half-suppressed exclamation escaped Alice, as her eyes caught the well-known features of him who had once been her husband, while a quick thrill ran through her. Then her frame trembled in accordance with her fluttering heart. The face of Mr. Delaney had greatly changed since she had looked upon it. Its calm dignified elevation had been restored—but what a difference !

"Mr. President," he began in a broken voice, "although I had consented at your urgent solicitation to address this large assemblage to-night, yet I have felt so strong a reluctance to do so that it has been with the utmost difficulty that I could drag myself forward. But I had passed my word and could not violate it. As to relating my experience, that I do not think upon. The past I dare not recall. Would to heaven that just ten years of my life were blotted out!"

The speaker here paused a moment already much affected. Then with a firmer voice he said—

"But something must be said of my own case, or I shall fail to make that impression on your minds that I wished to produce.

"Pictures of real life touch the heart with power, while abstract presentations of truth glitter coldly in the intellectual regions of the mind, and then fade from the perceptions like figures in a diorama.

"Your speaker once stood among the first members of the bar in a neighboring State. Nay, more than that, he represented his country for three years in the assembly of the commonwealth, and more than that still, occupied a seat in Congress for two Congressional periods."

At this period the stillness of death pervaded the crowded assembly.

"And yet more than all this," he continued, his voice sinking into a low thrilling tone, "he had a tender wife, and two sweet children. But all those honors, all those blessings have departed from him," he continued, his voice growing deeper and louder, in his efforts to control himself. "He was unworthy to retain them.

"His constituents threw him off because he had debased himself and disgraced them. And worse than all—she who had loved him devotedly—she who had borne him two babes—was forced to abandon him, and seek an asylum in her father's house.

"And why could I be so changed in a few short years ? What power was there to so abate me that my fellow-beings spurned, and even the wife of my bosom turned away heart-stricken from me ? Alas, my friends, it was mad indulgence in mockery ! A very demon, a curse changing us into the bestial. But for this, I were an honorable and useful representative in Congress, pursuing after my country's good, and blessed in the home circle with my wife and children. But I have not told you all. After my wife separated from me I sank rapidly.

"A state of perfect sobriety brought too many sober thoughts ; I therefore drank more freely, and was rarely, if ever, free from the bewildering effects of intoxication. I remained in the same village for several years but never once saw her. For two years of the period I abandoned myself to the fearless impulse of the appetite I had acquired. At last I became so abandoned in my life, that my wife, urged on by her friends, filed an application for a divorce. And as a cause could easily be shown why it should be granted, separation was legally declared. To complete

my disgrace, at the next Congressional canvass I was left off the ticket as unfit to represent the district. I left the country and state where I had lived from my boyhood up.

"Then I heard of this movement: the great temperance cause. At first I sneered, then wondered, hesitated, and finally threw myself upon the great wave that was swelled onward in the hope of being carried by it far out of the reach of danger, and I did not hope with a vain hope. It did me all, and more than I could have dreamed. It set me once more upon my feet—once more made a man of me.

"Three years have passed since then. Earnest devotion to my profession, and fervent prayer to Him who alone gives aid to every good resolution, has restored me much that has been lost; but not all—not the richest treasure—that I proved myself unworthy to retain; not my wife and children. Ah! between myself and these the law has laid its stern impossible interdiction. I have no longer a wife, no longer any children though my heart goes out toward those dearly beloved ones with the tenderest yearnings. Pictures of our early days of wedded love are ever in my imagination. I dream of the sweet fire-circle; I see ever before me the once placid face of my Alice, as her eye looked into my own with intelligent confidence. I feel her arms twine around my neck—the music of her voice is ever sounding in my ear."

Here the speaker's emotion overcame him. His utterance choked him and he stood silent with bowed head and trembling limbs. The dense stillness was broken here and there by the half stifled sobs. At this moment there was a movement in the crowd. A single female figure, before whom every one appeared instinctively to give way, was passing the aisle. This was not observed by Delaney until she had come nearly in front of the platform on which he stood. The movement caught his ear, and lifting his eyes they fell on Alice; for it was she that was pressing forward—he bent toward her with sudden uplifted hands, and eager eyes, and stood like a statue until she had gained the stand and advanced quietly by his side. For a moment they stood thus—the whole audience, thrilled with the scene, were upon their feet, and bending forward. Then Delaney opened his arms, and Alice threw herself upon his bosom, with a quick and wild gesture. Thus for the space of a minute they stood—every one by a singular intuition, understanding the scene. One of the ministers then came forward and gently separated them.

"No, no," said Delaney, "you must not—you cannot—take her away from me."

"Heaven forbid that I should do that," replied the minister. "But by your confession she is not your wife."

"No, she is not," replied Delaney mournfully. "But she is now ready to renew her vows, again," Alice said, smiling through the tears that now rained over her face.

Before that large assembly all standing, and with few dry eyes, was said in broken voice, the marriage ceremony that gave Delaney and Alice to each other. As the minister, an aged man, with thin white locks, finished the rite, he laid his hands upon the two he had joined in holy bonds, and lifting up his aged eyes that streamed with drops of gladness, he said in a solemn voice:—

"What God has joined together, let not man put asunder!"

"Amen!" was cried by the whole assembly as with a single voice.—*St. Louis Republican.*

LECTURE.

The following Lecture was delivered by R. COLEMAN, jr., before Division No. 5, Sons of Temperance, Coleman's Corners, May 28, 1849.

W. A. AND BROTHERS,—By a rule of this Division, I am called upon to collect, arrange, and define such thoughts as may occur to my mind, having for an object the advance-

ment of the cause we are united to perpetuate; and in so doing, I shall direct your attention to some of the beauties, privileges and duties of our glorious union. By the operation of its system, we are met here this night. By the almost magic influence of a mysterious but certain power, we find ourselves drawn together upon the return of each regular meeting; and through the means of some invisible agent, we also find ourselves, while here, busily engaged in fostering, encouraging, and exciting to action, the principles of Love, Purity, and Fidelity. And in the application of the sentiments and feelings those principles inspire, the world offers an abundance of objects that may justly claim our attention, as a field in which there is plenty of room for their exercise, while seeking to reclaim one brother from the error of his ways, and restore him to society. And in doing our share of the labor in this field of benevolent action, it is not only our duty to persuade men to tear themselves away from the accursed cup, but we should also make it our constant aim in all our intercourse with our fellow-men, to give positive demonstrations that we are in earnest in this great work. By the propagation of those principles we also increase our own happiness and felicity from the reflection, that we are engaged in raising, instead of lowering, saving instead of ruining, and elevating our brother to the enjoyment of all that is good, great, and glorious, instead of debasing him below the level of the brute, by putting to his lips the accursed cup that will ruin both body and soul, here and hereafter. Our Order is also the best calculated, of all others, to arouse the dormant faculties of our natures, by drawing out, and bringing into use the talents which the God of nature gave us, and which, but for the Sons of Temperance, would have perhaps remained forever hidden in obscurity. And as the value of all articles increase in proportion to the amount of labor bestowed upon them, so with the immortal mind. The more attention we give to the cultivation of our faculties, the more certain our success in the final attainment of the objects sought after; and if we fail to attend to that cultivation, we neglect our duty to ourselves. And while the mechanic plies his art in the production of articles of both ornament and use, the mechanical organization of our Order brings about the same result with regard to mind that the former does to matter. By the constant exercise of mind which we experience while here, either by the interest we take in the subject under discussion, or by the harmonious remarks of some of our number, be the cause what it may, we always find ourselves, while here, supplied with plenty of materials for debate, investigation, or mirth. In the study of the language used in our passwords, initiation ceremonies, &c., we have before us a beauty of language, appropriate lessons for thought, and serious matter for investigation, as applied to ourselves, unrivalled by any other book save the Sacred Scriptures. Our quarterly password, if adopted and acted upon by all mankind, would make almost a Paradise of this portion of God's footstool: and instead of the world being filled, as it now is, with self-conceited men and women, we would see in their stead nations abounding in every good work, from the fact of their possessing a knowledge of themselves, and for want of which, vice, ignorance, and the worst of human passions, now reign triumphant. The friendly caution we give a brother, warning him to beware of the all-pervading destroyer, who comes in the mask of kindness and proffers the cup of enchantment, if received and adopted by all in a spirit of brotherly love, would in a short time leave useless and profitless the selling of that liquid fire, which is now like the Sirocco of the great deserts of Africa, sweeping its thousands into a premature grave, and cursing and ruining some of the fairest, brightest, and without this evil would be the purest, of the posterity of Adam. Let us warn the multitude, then, to fly from the vicinity of this fiery stream of perdition, by persuading them to banish it from their

habitations, so that it may be speedily banished from the world. Let us commence a war of extermination against the dominions and power of his Satanic Majesty, who is the Worthy Patriarch of all the *Rummeries*, by the invasion of his fort of Alcohol. Let us launch our cold water bark upon the ocean of Truth, and nothing can stop us, if determined to conquer. In the prosecution of this expedition, it must not be forgotten, that all who embark on board our good ship Cold Water, must work for their vages. They must also know that this undertaking will be attended with war. We shall often be met on the high seas of Reason by embattled principalities and powers of darkness. The old piratical steamship Alcohol will warmly dispute our right to navigate the ocean of Truth. But who will not fight for Life, Reason, and their Homes. For we have nothing to fear so long as we can look up and not stagger, and see our colors spiked to the top-mast of our gallant Temperance bark, and hear the soul-stirring shout rending the air and bounding over the waves, *We won't give up the ship.* She is as strong as old Ocean herself, and with Moral Truth for a compass, the principles of Love, Purity, and Fidelity, for an anchor, and Right and Reason for a helm, the victory is certain. Let every Temperance man, then, stand firm to his post, and the Sons of Temperance lead the van, armed with a shield of cold water, ready to put out the liquid fire of the enemy. Let us dash on, asking no quarters and giving none. Let parents come up to the work of reform, and their children fill the flowing train. Let men of power and influence give the signal. Sages come forth in their wisdom to point out the course and lead the way. And the sons of eloquence declaim against old King Alcohol, and show to the world their transgressions, and the Sons of Canada their sins. Let every Christian try to restore a drunkard to sobriety, as an indispensable preparation for admission into the presence of the Great Ruler above; so that by the union of truth and effort combined, we may drive this representative and prime minister of his Satanic Majesty from the land. And when that glorious day shall arrive, we shall receive the reward of our labor of love and mercy, and be permitted to sit unmolested under our own vine and figtree, surrounded by the glory and dominion of universal Temperance; rejoicing in the reflection that we, too, have contributed something towards the accomplishment of this great work, by the propagation of the principles of *Love, Purity, and Fidelity.*

RICHARD COLEMAN, Jr., W. P.

Progress of the Cause.

CANADA.

ALNWICK, June 15, 1849.—We lately held a Total Abstinence meeting at the School House near Mr. Solomon's in Alnwick, when the following persons were chosen Office-Bearers.—Thos. Wier, President; Solomon Merrill, V. P.; Thos. Spilmon, Treasurer; Geo. Burk, II, Secretary, together with a Committee of twelve—and the following Resolutions passed:—*Resolved 1.* That the proceedings of this meeting be sent to the publisher of the Canada Temperance Advocate. *2.* All necessary letters to be paid from the Treasury of the Society. *3.* There shall be regular Monthly meetings held. *4.* The next Annual Meeting to be held the first Tuesday in January. Our last meeting was one of considerable interest; the speakers on the occasion were Rev. Wm. Ames and R. F. White, Rev. John Sunday and Allen Salt; the two latter, Indians of the village of Alnwick. Our Society now numbers forty-seven; at our last meeting there was an addition of ten new subscribers, and I think if the meetings are regularly attended to, many more will be induced to subscribe to Total Abstinence principles.—Geo. BURKELL, Secretary.

GREAT TEMPERANCE MEETING AT BERLIN.—On Saturday last, a Temperance Celebration on a large scale was held in the village of Berlin, in the Township of Waterloo. At 10 o'clock, a.m., the Abstinence Society of the locality having been joined by numerous parties from the adjoining townships, and by the Woolwich and other Societies, amounting in all to nearly 1,500 persons, proceeded towards "The Grove," a beautiful spot in the vicinity of the village, where they were briefly addressed by Mr. Wadsworth, of Montreal, and the large assemblage having been marshalled, formed a splendid procession, bearing a variety of banners with appropriate devices, and headed by the Guelph Mechanics' Band, under the direction of Mr. Day, they proceeded to the village, perambulated the streets, and returning to "The Grove," sat down to a social repast, suitable to the occasion; the tables requiring to be twice covered ere the large number present could be accommodated. After tea, the meeting was again addressed by Mr. Wadsworth, who spoke for three hours in support of the principle he so ably advocates—by Mr. Thompson and other gentlemen present. Towards evening, the procession having again formed, proceeded to the Temperance Hotel in the village, when the large assemblage dismissed. The weather was delightful, "The Grove" in full leaf, and the day was spent pleasantly and rationally without the aid of acoholic stimulants; upwards of 50 new members joined the society. Mr. Wadsworth delivered two Temperance Lectures here on the 20th ult, the latter to a very large audience, when upwards of 50 names were added to the roll of the Temperance Society of this place. Mr. Wadsworth lectured at Fergus and Elora on the two days preceding his arrival here, when 30 new members were added to the Nichol Total Abstinence Society.

VAN DIEMEN'S LAND.

HOBART TOWN.—We continue our extracts from our contemporary the *V. D. Land Temperance Herald*. It must be very encouraging to the friends of the good cause to find, that it has taken such firm hold on the minds of men of all countries, and in almost every variety of circumstances, thus demonstrating the suitability as well as applicability of our principles to the whole family of man. The following extract gives an account of the second anniversary of the Van Diemen's Land Teetotal Society:

After partaking of tea, the public meeting was held; Mr. G. W. Walker, the president, occupying the chair. Mr Bonwick, corresponding secretary, having read the report, Mr. Peet was called upon to address the friends present. The young people were faithfully and affectionately exhorted to study "prevention rather than cure." Allusion was made to the pecuniary circumstances of the colony, and the great benefits that would flow from total abstinence. Those who were not yet allied with the societies were entreated to try the system for themselves, and this not for a mere week or month.

Mr. Hewlett, Baptist Minister, in a very amusing speech, pleaded the cause of the society. His appeal to his own comfortable physical development as confirmatory of the advantages of teetotalism, called forth considerable merriment. The time was coming (he said) when everybody would be so ashamed as to be obliged to sign the pledge. With a view of 180 public-houses in the district of Hobart Town, it might be asked by some, what had teetotalism done?—but he might, on this principle, say also, what had the Gospel done, that drunkenness still prevailed so much? It was certain that teetotalism had fed many a poor child, and clothed many a poor wife.

Mr. Shoobridge desired the professing Christians to look around and see if the time had not fully come for something to be done. Light is abroad, and much lies at the door of professing Christians. Both precept and example were required. If Christians had done their duty, this society would have prospered much more. Should any of their friends or acquaintances become intemperate, how would they be regarded whose moral influence had not been exerted on the right side. The worthy speaker then declared that he had been compelled to sign the pledge, after reading the account of the daughter of a minister, becoming a drunkard and an outcast, and whose dying testimony was that her taste for liquor had been formed at her father's table. Mr. Shoobridge strongly condemned the practice of those who wasted

their money while in health, and afterwards depended upon the charity of the sober man.

Mr. Biggs contended that we ought not to be content with the doctrine of mere expediency in the advocacy of the cause. If there were anything in the Bible which discountenanced our system, he for one would immediately renounce it.

Mr. Evans, the teetotal sailor, highly interested the audience. He alluded to his picture, hanging on his mother's mantel-piece, representing him with a glass in his hand. He wittily spoke of the way people have of being happy: the Chinese with opium—the South Sea Islander with nose rubbing—and the Englishman with something to drink. Some said, "O good ile, thou art my darling;" but he thought it a dirty darling, and was quite determined never to be in love with it again.

Mr. Bonwick could not but express his belief that half measures and crude notions were likely to do little good in teetotalism or religion. A man must feel the importance of a subject, and be thoroughly acquainted with it by reading and thought, in order to be imbued with its spirit and to be useful. How is it possible for Christian men to show any sympathy for drinking customs, and to defend the habitual use of alcohol, when observation presents such dreadful proofs of the inroads of intemperance.

After a few words from our esteemed friend, Mr. Miller, and the concluding observations of the chairman, the meeting separated. We were gratified in seeing many approach the table to sign the pledge of the society.

LANCASTER.—On Thursday, the 7th Nov., the Rev. H. Dowling delivered a lecture in the Infant School-room on "The advantages of teetotalism—particularly to working men," the room was well filled, and the attention of the audience was kept up throughout. On the 21st ult., the Rev. Alfred Stackhouse delivered a lecture in the same room to a crowded audience, on "The Dangers and Difficulties connected with Teetotalism."

MELBOURNE.—On the 31st of October a meeting of the friends of the cause in this town was convened once more to welcome our old friend Mrs. Dalgarno to Port Phillip. The chair was taken by Mr. McGregor. A very large number of persons, we are informed about 500, were present on the occasion.

The chairman having briefly opened the business of the evening Mr. Hooper, jun., addressed the meeting, introducing Mrs. Dalgarno. During his address he took occasion to refer to the exertions of this lady at home and in the Colonies, where her advocacy had been followed by a vast amount of good. Mr. Watson followed in a brief but humorous speech, taking occasion to urge this opportunity as one particularly adapted for the ladies to come forward to the help of the cause, when the example of female advocacy was before them. He hoped, that before Mrs. Dalgarno left them, every lady in Melbourne would sign the pledge.

Mrs. Dalgarno then addressed the meeting. She was received, as will be anticipated by our readers, with warm greetings; to which she responded by hearty assurances of the pleasure she derived in again meeting so many old friends, and so large and respectable an auditory. She stated that she remembered when there were only 26 members of the temperance society in Melbourne, but that the members had now reached 3365. She briefly referred to the objections made to female advocacy; to which she replied by asking, "If a house were on fire would there be any question as to the propriety of a woman giving the alarm, or rescuing its inmates?" She took a glance at the great wonders teetotalism had effected all over the world; and took occasion therefrom to press upon her female hearers the importance of their being found supporters of the movement; exerting their influence on the side of total abstinence. She compared the total abstinence pledge to the life buoy of a vessel at sea, cast overboard to rescue the drowning man—let him but hold firmly on and he will be saved from ruin. As usual Mrs. Dalgarno's address was illustrated throughout by amusing as well as instructive facts, which sustained unabated throughout the evening, the interest of her hearers.

The meeting was afterwards addressed by a Mr. Watson, a passenger on board the *Lochnagar* from England, and by a Mr. Paine, a teetotaler of ten years' standing. Several persons signed the pledge at the close of the meeting.

On Monday, the 6th of November, a tea party was held at Colingwood chapel, at which Capt. and Mrs. Dalgarno were present. Mrs. Dalgarno briefly addressed the meeting after tea, apologising for so short an address by a reference to a previous engagement

at the tectotal hall, Melbourne, for half past 8 o'clock. She felt to fulfil the engagement at the conclusion of her address, and no arrival at the latter place, where a very large concourse of persons were waiting to receive her, she again followed out the subject of total abstinence with her usual success, several names being added to the books at the conclusion of the meeting.

SANDWICH ISLANDS.

We have been kindly favored with a few numbers of the *Honolulu Friend*, for last year, in one of which is a smart editorial article, on 'Legislation and Persuasion.' It is there stated that 'the new governor at Tahiti, M. Lavaud, is making the vendors cry out, "our craft is in danger," while those who drink, ask, "what shall we do?" He is enforcing the most stringent regulations in regard to the importation and sale of intoxicating drinks.' In another number is given an interesting account of a juvenile temperance anniversary, at the island of Molokai;—

'The exercises in the meeting house were opened by singing and prayer. After this, six boys in succession attended to declamation, in which they did great honour to themselves, as it was the first attempt ever made in Molokai. Singing followed, after which the audience was interested by a well-written and well-delivered address on the evils of intemperance, by one of the senior class of Lahamaluna. This address was followed by the renewal of the temperance pledge. This was done by each school rising successively and promising to refrain from all use of any thing that can intoxicate. After the renewal of the pledge, inquiry was made if any during the year had broken it. Only two of this character were found out of the nearly 1000 who were present. These two were called out on the spot, and rebuked before the assembly; but upon promise to drink no more, their standing in the society was continued. This being over, the thousand young voices, aided by the choir, struck up to the tune of the Good Shepherd, the temperance hymn, and performed it in a style, which, if it was not so refined as some music we have heard, it was none the less thrilling to the soul.'

BARBADOES.

Tuesday last was an important day for the teetotalers of Barbadoes. Agreeably to previous intimation, a large number of the members from Bridgetown, St. Thomas, and St. John, met at the Moravian Chapel, in the Roebuck, and proceeded to the Wesleyan Chapel, James Street, where a sermon was preached by the Rev. George Ranyell, Wesleyan minister, from the 5th chapter of Isaiah, 11th verse. After service, the members returned to the Moravian Chapel, and partook of the refreshments that had been provided for them. In the evening the anniversary meeting was held in the Moravian Chapel. James T. Rogers, Esq., presided. The attendance was large. Mr. Rogers, in the course of his address, said that the proceedings of the day formed an era in the annals of Barbadoes. He had remarked to a friend, during the procession in the morning, that the teetotalers formed the best body of peace officers that could be enrolled.

One of the most interesting features in the day's proceedings, was the gathering of the juvenile societies. The number amounted to nearly two hundred, and their decent appearance and good conduct was the theme of universal approbation.—*West Indian*, 8th March, 1840.

UNITED STATES.

The clergymen of various denominations of this city and the county of Philadelphia, have recently held a convention on the subject of temperance, in which the necessity and importance of Christian churches and ministers co-operating in the cause was dwelt upon, and corresponding resolutions were adopted with entire unanimity. We are happy to notice the names of a large proportion of the city ministers attached to the proceedings, among whom the best spirit seemed to prevail. A resolution, recommending ministers to present the subject frequently to their people, was passed; and it was most earnestly recommended to the ministers and officers of the several Christian churches in the city, to endeavor to obtain the subscriptions, as far as practicable, to the principles of total abstinence, of male and female, of old and young, in their respective congregations, and that a register of such names be immediately opened in each congregation.—*New York Organ*.

TEMPERANCE LIGHT.

DUET.

S. P.

The temp'rance light is break - ing; The dark - ness flies a - way; The slaves of rum are
 wak - ing To see a brighter day. From ev' - ry hill and val - ley, Through -
 out our wide do - main, The friends of temperance val - - ly, To break the drunk - ard's chain.

The Temperance trump is sounding,
 Its echoes roll along;
 By hundreds and by thousands,
 The people join the song.
 Now joyous acclamations
 Come rising on the gale,
 Where once with lamentations
 Was heard the orphan's wail.

Good news from little Ireland
 Comes o'er the briny wave;
 The people of that island
 Their country rise to save.

And on the Scottish Highlands,
 Where stood her ancient brave,
 As well among her Lowlands,
 Her Temperance banners wave.

The distant isles are waking
 From their long, sullen sleep,
 And on the sound is sweeping
 Upon the mighty deep.
 From eastern lands to western,
 From north to south's extreme,
 The Temperance star is rising,
 Upon the sons of men.

INTOXICATING DRINKS.

J. PALMER.

What makes the poor man poor - er still? What of - ten makes the rich man ill? What will both soul and
 bo - dy kill? In - tox - i - eat - ing drink, In - tox - i - eat - ing drink.

What is the source of want and woe?
 What makes poor children ragged go?
 Alas! the cause full well we know—
 Intoxicating drink.

The money that should keep them, goss,
 Not to buy food, and books, and clothes,

But to procure that worst of foes,
 Intoxicating drink.

Then surely 'tis the wisest way,
 To join the League without delay,
 And taste not, from this very day,
 Intoxicating drink.

Canada Temperance Advocate.

MONTREAL, JULY 16, 1849.

TOTAL ABSTINENCE IN RELATION TO CHOLERA.

It has given us no little surprise to find the *Montreal Transcript* actually recommending London Porter as a preventive of cholera. The article appeared in the issue of July 5, copied from the *North British Daily Mail*, which again had copied it from another paper, named the *Guardian*; but *Guardian* of what, or where, does not appear. The same article has been copied into the *Quebec Morning Chronicle*, with precisely the same introductory flourish. The writer of the article recommends "good sound porter" as a preventive of cholera; and attempts to found his advice on what he would have us to receive as "a rigid fact," but of which he gives no evidence whatever, beyond his simple assertion. Who is this writer, we naturally ask, who takes it upon him to run directly in the face of the highest medical authorities in the land? and what are his opportunities of observation? Will it be believed, the article which the *Transcript* brings forward with so much parade, praising it for its "sound sense, &c.," is an *anonymous* one; and the writer does not even venture to inform us of the locality of the *one statistical fact*, which he presents as his voucher! He says he "found in one of the most extensive breweries in Scotland," that the men who drank porter were not attacked by cholera, while those who drank both whisky and porter were attacked in some cases. But there are many extensive breweries in Scotland, in which of them did this take place? Who collected the supposed facts; over what space of time did his observations extend; what is the population of the place, and how many died of cholera? All these questions ought to be answered to enable us to verify his supposed "rigid fact;" but upon all these points, as well as his own name and profession, the writer prudently leaves us in the dark; we refuse therefore to receive it as a fact at all; it can only be regarded as an unproved assertion. Perhaps the *Transcript* had this in his eye, when, in his eulogy of the article, he speaks of the "*facts asserted*" in it, and praises it for "the much sound sense" which it contains; but if so, we must crave the liberty to say that he departed from his usual "sound sense," in praising a writer whose facts are "asserted," but not proved.

The article possesses nothing more than anonymous authority; the presumed fact is destitute both of date and place; it is a superstructure without a foundation. The writer admits that the weight of medical authority is against him; he states that the use of malt liquors, or, according to his favorite phrase, "good sound beer," was actually recommended at the first visitation of cholera, when the disease was new, and physicians were of course uncertain about the proper mode of treatment, and confesses that their opinion is now so completely changed, after farther experience and acquaintances with it, as to recommend a total disuse of it; but seems not to be conscious of the ridiculous figure he makes in pretending to set aside a change of opinion on the part of the Medical Boards, induced by an experience of seventeen years, by his single anonymous assertion, and his baseless statistics!

Yet this is the writer the *Transcript* is so much in love with, and under whose authority he recommends porter, as far as his influence can go, and as wide as his circulation! We are sorry for it, and so we think will the *Transcript* be, when he considers that there are many in this country who are glad to catch at any pretext for using intoxicating drink; and that the dark, lurid,

lethargic beverage, containing infusions of *nux vomica*, *cocculus indicus*, &c., which is sold amongst us under the name of porter, is so noxious, that it can scarcely fail to render those who use it the victims of cholera, if indeed it leaves anything for the cholera to do.

We would remind the readers of the *Transcript*, and all others, that Cholera has found as many victims in London, amongst the drinkers of London Porter as amongst other classes; and that there, as elsewhere, the strictly temperate have been found to be the least exposed to danger. Several years ago, Sir Ashley Cooper declared that he was always afraid to touch a drinker of London porter with his surgical knife, for such was the influence of this beverage on the constitution of such a person, that even a slight scratch could not be healed without the greatest difficulty.

In fine, we would call attention to the following extract from the directions of the Central Board of Health, and we are confident that, with every intelligent person, it will carry infinitely greater weight than the anonymous extract of the *Transcript*:—

"13. Excesses in eating, drinking, or in the use of spirituous or fermented liquors, are to be carefully avoided. *Gourmands*, *tipplers*, and *drunkards*, seem to be the especial subjects of Cholera, and constitute its most numerous victims."

"14. Long fasting should be avoided; those whose avocations oblige them to dine late, should take a wholesome nutritious luncheon. Late suppers and indulgence in several viands at the same meal should be avoided.

"15. In the warm months of Summer, the thirst is generally very great, and cold and refreshing drinks are sought after with much avidity—than which nothing can be more dangerous—cold and acid beverages, as *beer*, *cider*, *light acid wines*, and *brandy sipping*, should be sedulously abstained from. Soda water, with an excess of alkali or Carrara water, flavored with a little syrup of ginger and tincture of ginger, may be taken, but in small quantities at a time."

SCRIPTURE EXAMPLES.—No. 2.

The next example of total abstinence, on a large scale, from intoxicating drinks, which we meet with in the Word of God, is that of the Nazarites. "These were persons devoted to the peculiar service of God, for a week, a month, a year, or for life. Some devoted themselves; and some, as Sampson and John the Baptist, were expressly claimed by God. During their vow, they were never to cut their hair, or drink any wine, or strong drink; and it was extremely wicked to offer them any."—Num. vi. 2, &c. As the vow of the Nazarite was voluntary, it cannot be pleaded as an example which men in general are bound to follow; but, as abstinence from intoxicating liquors was the chief part of the vow, it is of some importance to inquire what effect it had on their piety, and bodily health. According to our opponents, it is wrong, in morals, to abstain from such drinks; it is wicked ingratitude to God for these "good creatures" not to use them; it has even been argued that it *tends to infidelity*! And they maintain, also, they are so "highly nutritious," and so admirably calculated to strengthen the human constitution, that it must be injurious to health to abstain from them. Now, how stands the fact? Did this "tendency to infidelity" develop itself amongst the Nazarites, or were they, in general, more sceptical and ungodly than the rest of their countrymen? Abhorred be the thought! The Nazarites were the most pious class of men amongst the Jews, next to those that were inspired. Learned bishops may amuse themselves and their readers with airy theories; and, with clever metaphysical subtlety, may prove to a demonstration, that abstinence from wine and strong drink tends to infidelity, but a single fact from the Word of God dashes the fine-spun conceit to pieces. We have no evidence that a single Na-

zarite became an infidel, or an ungodly person, by means of his vow. On the contrary, they stood foremost in every holy virtue; they were next to the prophets in point of sacredness; persons were frequently chosen from them to fill the prophetic office, and God himself considered their "consecration" not only a privilege to themselves, but an honor to the nation of Israel. "I raised up of your sons for prophets, and of your young men for Nazarites"—Am. ii. 11. Some of the holiest men that ever lived were Nazarites, as, for example, Samuel the prophet, John the Baptist, and perhaps also the Apostle Paul, for a time.

We have yet clearer evidence that the abstinence of the Nazarites was attended with the happiest effects upon their bodily health. They were not a set of weak, emaciated recluses, as we might expect them to be, from the reasonings of our opponents, but, on the contrary, the fairest and healthiest in the land. "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubes, their polishing was of sapphire."—Lam. iv. 7. Contrast with this the bloated, dull, rubicund visage of the wine bibber; and then judge whether total abstinence is likely to injure health or not. But the following fact is sufficient to scatter to the winds the idle, endless twaddle, which has been poured out about the invigorating qualities of wine, and its tendency to make men healthy and strong; *Sampson was a Nazirite*. The drink of the strongest man that ever lived, was water. At one period of his history, when he was ready to faint, after great exertion and fatigue, and when, according to our opponents, wine was the cordial to give to him, God revived him, by furnishing him miraculously with a draught of water, but no wine.

Oh madness, to think use of strongest wines,
And strongest drinks, our chief support of health.
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose only drink was from the liquid brook.—Milton.

ARRIVAL OF FATHER MATHEW IN NEW YORK.

The Rev. T. Mathew has at last arrived in New York, and has been received with the honors due to his character and illustrious actions. He was received by the Mayor, and the members of the Corporation; he was conducted by them to the Irving House, where a suite of splendid apartments had previously been taken for him, and where he now lives, the guest of the City of New York. On the following day he held a lecture, which was thronged by multitudes of the most eminent citizens. He was subsequently taken by the Mayor and Corporation to all the public spectacles in the city, and by them conducted in a kind of public triumph through the streets, accompanied by crowds of the inhabitants. Never, perhaps, did the city of New York render such honor to any one, who was neither a warrior nor a politician. It may be doubted whether such honors were ever bestowed, in any age or country, on any one, who had neither conquest, nor political influence, nor princely titles, nor scientific discovery, nor oratory, nor distinguished genius to recommend him, but simple *his benevolence—benevolence of extraordinary compass, and extraordinary success*. But Father Mathew deserves it all. We hope he will visit Canada before he crosses the Atlantic again, and that the inhabitants of Montreal will have an opportunity of testifying their respect for him also.

NOTICE TO CORRESPONDENTS

James Hunter's Advocate has been sent regularly to the Halifax Post Office.

PHILIP S. WHITE.

We are glad to find that this successful advocate of our cause is now on a visit to this Province; we hope he will receive a kind and hearty welcome, as from all we can learn, he is in every respect worthy of it. Let the friends of the cause everywhere bestir themselves, and make the occasion of his visit, which he has made for the good of the cause, one of much profit in strengthening the wavering, fortifying those that are exposed to temptation, and bringing in many that are still in the fatal path. We subjoin a short notice of Mr. White, from the pictorial number of the *New-York Organ*, which talented paper gives his likeness, together with that of four other honored advocates of the cause, namely, Rev. L. Beecher, Father Mathew, D. H. Sands and S. F. Cary:—

"This distinguished friend of temperance was born in Frankfort, Kentucky, in 1807; entered the University of Virginia in 1824; whence he removed to Harvard in 1826, by the advice of John Quincy Adams to Colonel White, the brother of Philip S. Two Years thereafter he removed to Florida, and in 1830 went to Cuba, to assist his brother in collecting documentary evidence in an important law case.

"On his return to the United States, he went to Kentucky and finished his legal studies with Judge Munroe. After participating in the Seminole war, by which his health suffered severely, he went to Europe with his family, spending nearly four years there, and visiting the principal places of interest. In 1839 he was appointed by Gov. Dodge, District Attorney of Wisconsin. In 1841, he located in Philadelphia, where he signed the pledge and enlisted for life in the cause. He was among the first to enter the Order of the Sons of Temperance, and was the first G. W. P. of Pennsylvania, and the second M. W. P. of the National Division. His great speech before 40,000 people in the Park, on the occasion of the first National Jubilee of the Sons, will not soon be forgotten by those who had the pleasure of hearing him. His recent labors in New Brunswick, Nova Scotia, Prince Edward's Island and Canada, have been crowned with triumphant success in extending and strengthening the Order of the Sons of Temperance."

We extract the following from the *Telegraph*, published at St. John, New Brunswick, where his labors have been greatly blessed:—

"Mr. White lectured on Tuesday evening to a full house, in the Hall of the Institute. As usual his language was clear, arguments lucid, illustrations powerful and striking. Very beautiful indeed, as well as very happy was the figure by which he exemplified the nature and extent of individual influence and the criminality of withholding it from a good work. He supposed the earth to be parched and suffering under the effects of a long drought, the husbandman to be standing in his field anxiously observing the heavens. While he gazes, a cloud passes overhead charged with moisture, and while he prays for rain, the drops commence a conversation on the subject. 'The first says to its neighbor that it is only a little drop, can do no good, and it would be useless for it to go down. The second observes that it could be of no service, it could not moisten the land and would dry up forthwith; and so it went round till one drop more philanthropic than the rest, says—'Well, I mean to go and do what good I can, be it more or less,' and away it starts and striking the farmer on the tip of his nose, bounds to the earth in a jiffy, and it did do good.—If nothing more, it made the old farmer rejoice at the thought that at last there might be some rain. Another drop followed, and then came another, and at length the contents of the cloud were poured out, and all, because one had courage enough to fulfil his own destiny, the earth was restored to its fruitfulness, and the farmer rejoiced over his crops, in the time of harvest."

The following additional sums have been received, to aid the Committee of the Montreal Temperance Society in the liquidation of its debt, viz:—

A. Farewell, Ottawa,	£2 10 0
Mr. Vernier, Montreal,	0 5 0
Rev. W. Clarke, Smeed,	1 10 0

TEMPERANCE LIBRARIES.

In answer to several enquiries respecting the cost of a temperance library, we have to say, that we are not aware that there are temperance libraries made up and kept for sale, either here or elsewhere; a few temperance publications could be found here, but not in sufficient variety to make a good library. In this number we insert a list of tracts, as well as other requisites for the carrying on of the temperance campaign in the Province, which we have on sale. By writing to the Rev. J. Marsh, of New-York, we have no doubt but a very excellent library could be selected, and at a very low price.

- No. 1.—Facts and Figures, 4 pp., 2s. per 100.
- 2.—Teetotaler's Companion, 8 pp., 4s. per 100.
- 3.—Stimulation.—Short Persuatives, 4 pp., 2s.
- 4.—The Drunkard's Sacrifice, 4 pp., 2s.
- 5.—Recruit in the British Legion, 8 pp., 4s.
- 6.—The Temperate Drinker.—Port Wine, 8 pp., 4s.
- 7.—Last Hours of a Drunkard, 12 pp., 6s
- 8.—The Drunkard's Wife, 8 pp., 4s.
- 9.—Claims of the Intemperate, 4 pp., 2s.
- 10.—The Artist, 12 pp., 6s.
- 11.—Indian of Lake Huron, 8 pp., 4s.
- 12.—The Victim.—What I have seen, 4 pp., 2s.
- 13.—The Spaniard's Child, 4 pp., 2s
- 14.—Little Mary, or, a Daughter's Love.—Earl of Pembroke, 8 pp., 4s.

MISCELLANEOUS.

- Auto-Biography of J. B. Gough, 48 pp., 2s 6d. per dozen.
 Barnes on the Traffic, 12 pp., 7d. per dozen.
 Beecher's Six Sermons, 32 pp., 1s. 3d. per dozen.
 Temperance Manual, in cloth 2s., in sheep, 2s. 3d. each
 Do. in parts, 1, 2, 3 and 4. 4d each.
 Archdeacon Jeffrey's Affectionate Appeal, 24 pp., 1s. per dozen.
 Account of the Drunken Sea, 8 pp., 4s. per 100.
 Go and do Likewise, 4 pp., 2s.
 Examine and Inquire, do.
 Twenty Reasons against Signing the Pledge, Answered, do.
 The Fool's Pence, do.
 The Ways of Rum, do.
 A Drunkard's Effort to Escape from Rum-sellers, do.
 Ought a Christian to Use Intoxicating Liquors? do.
 Brief Statement of Total Abstinence Principles, 10 pp 2s. per 100.
 A Friendly Letter to Whisky Drinkers, 10 pp. 2s per 100.
 Also, a Large and Small Still.
 And a variety of Medals.

Should this notice meet the eye of Mr. Marsh, perhaps he may inform the temperance public, through the *Journal of the American Temperance Union*, what a good library of the kind referred to above, could be obtained for, if he has any on hand, &c. We shall copy such notice into the *Advocate* for the information of our readers.

A Correspondent of the *Dundas (C W) Wander*, under date June 19, in giving an account of the first meeting of the West Flamboro' Temperance Society says—

"Having occasion to be in West Flamboro' on Monday evening last, I attended the first Meeting of the West Flamboro' Temperance Society. The meeting was not large, but respectable. Prayer having been offered, the Rev. J. Clutton took the chair, and after a few prefatory remarks, introduced the speaker, Mr. John Buchanan. I should not do justice to this brief notice were I to omit to notice this promising young man. He is quite a youth, with a free, open, and intelligent countenance. But, sir, of all the lectures I have heard—which, by-the-by, have not been few—I can safely say I never listened to a better. Not a whisper was heard from the audience, their attention was riveted; he was animated by his youthful spirit; his language was plain, his reason profound, his arguments invincible, and his commanding voice gave effect to the whole. May he succeed in his noble undertaking! The society is not large, but it only wants perseverance on the part of its members to make it so. C.

A delightful Soiree was given on the evening of Tuesday last the 10th instant, in the basement of the Methodist Church in Grifintown, by the Perseverance Tent of the I. O. of R. The room was tastefully decorated with flowers and evergreens; there was a good vocal choir, under the care of Mr. Fletcher, who was assisted by G B Peas on the piano. The Rev. J. Girdwood occupied the chair, and addressed the meeting at some length. Addresses were also delivered in the course of the evening by the Rev. Messrs. Taylor and Cox. Though the room was not full the meeting was a good one, the best feeling seemed to prevail; the addresses were varied with the performance of pieces of music; and the whole were so well received that it must prove highly encouraging to the members of this spirited Tent, and we hope will redound to the advancement of the cause.

In the introduction to the article headed "Confessions of a Teetotaler," which appeared in No. 12 of the *Advocate*—for *Massachusetts Colonist* read "*Massachusetts Cataract*." Brother Gooderich, "the best sometimes makes mistakes, as you probably know by experience," (vide the wine and brandy pudding) and therefore we must keep a sharper look-out in future, when we would borrow from your sparkling *Water Fall*, and not let an imagined *Colonist* occupy the place of a veritable *Cataract*. It was quite an overlook on our part, we assure you, and not the most distant wish to divert the attention of the Temperance public from the support of a paper so very deserving as we consider the *Massachusetts Cataract*.

TEMPERANCE.—Vicar General Mailloz has been preaching Temperance in the Church in St. John's Suburbs, since Tuesday with a success equal at least to that which attended his labours in St. Rochs. Yesterday he distributed a great number of crosses, and he continues to distribute them this evening. The crowd which attends the lectures of this eloquent and ardent apostle of temperance is immense; and the enthusiasm which animates their minds for a work so religious, so social, and so patriotic, is irresistible.—*Journal de Quebec*.

SONS OF TEMPERANCE.

The Hon. Charles Young, G. W. P. has lately been visiting Prince County, and having been at Malpeque on Wednesday, the 8th June, he lectured to a large audience on the principles of the Order. Immediately after the lecture, a requisition was signed and presented to the G. W. P., praying for a Charter, which he at once granted. He then proceeded to initiate certain persons into the order, and as the evening was advanced, he decided upon opening the Division on the following morning. Accordingly on the 8th, other persons presented themselves for initiation, and being approved were duly initiated, and the G. W. P. assisted by the Rev. A. V. Wiggins, acting as G. C., proceeded to instal the following Brethren as the officers of the "Coldstream" Division, No. 11, S. of P. located at Princetown Royalty, who had been duly elected to their respective offices, viz.—Wm. E. Clark, Esq., M.P. W.P.; Edwin Vaughan, Esq., M.D. W.A.; Allen Fraser, R.S.; George Thomson, A.R.S.; John McKinnon, F.S.; John Kier, jr., T.; James H. Beckwith, C.; Lewis James Christie, A.C.; John E. Crafer, Esq., M.D., I.S.; E. Taylor, O.S. Rev. John Kier, D.D., was escorted to the Chair of the P. W.P., and was also appointed Chaplain. The G. W. P. then proceeded to St. Eleanor's and lectured there on Thursday, at Port Hill on Friday, at Bedeque on Saturday, and also visited officially the Divisions at these places, and the Division at Crapaud. He found each of these divisions in good working order, and are proceeding with great harmony. At the close of the lectures about 100 persons took the pledge, among whom were a number of ladies.

Education.

THE MANAGEMENT OF BOYS BY MOTHERS.

BY THE REV. JOHN S. C. ABBOTT.

A clergyman of much observation recently remarked, that the experience of sixty years had taught him, that if boys had a faithful and judicious mother, they were pretty sure to turn out well, whatever might be the character of the father. There are mothers who, from various causes, in rearing their sons, are deprived of the co-operation of the father. The following hints are intended for the assistance of such mothers.

1. *Keep your boys by all means out of the streets.*—At the proper times for play, allow them to invite some of their neighbors' children into your yard, or permit them to visit those children of your friends with whom you are willing they should associate. But let it be an immutable law, that they are not to rove the streets in freedom, to play with whatever companions chance may throw in their way. By commencing early and firmly with this principle, you will have no difficulty in enforcing it. Turn a boy loose into the streets, to associate with the vicious and the profane, to lounge at the corners of stores and stables, and he will almost certainly be ruined. Therefore, at all hazards, keep them out of the streets.

2. *Do not allow your boys to play out of doors in the evening.*—There is something in the practice of night exposure and night plays which seem to harden the heart. You never see such a boy possessed of a gentle and modest deportment. He is always forward, self-willed, unmanageable. There is always temptation in the darkness of the evening, to say and to do things which he would not be willing to do in the open blaze of day. The most judicious parents will never allow their children to be out at such hours; consequently, the only companions he can be with are the unmanaged and unmanageable. There is something almost fiend like in the shouts which are occasionally heard from such troops of boys congregated at the corners of the streets. If you would save your son from certain ruin, let him not be with them. Keep him at home in the evening, unless, by special permission, he is at the house of some judicious friend, where you know he will engage only in fireside sports.

3. *Do what you can to keep your sons employed.*—Let play be but their occasional privilege, and they will enjoy it far more highly. Employ them in the garden, if you have one, at work, not at play. It will do them no harm to perform humble services. It will help you, and help them still more, to have them bring in the wood or the coal, to scour the knives, to make their own beds, and to keep them in order. You may thus render them highly useful, and greatly contribute to their future welfare. If you are sick, it is still more important you should train up your sons in these habits of industry, for they stand peculiarly in need of this moral and physical discipline. Louis Philippe, the late king of the French, though the son of the proudest and the richest noble of France, was in childhood and early youth required to wait upon himself in the performance of the humblest offices. It was through this culture that he was trained up to be one of the most remarkable men of the present age.

4. *Take an interest in your children's enjoyment.*—A pleasant word, an encouraging smile, from a sympathizing mother, rewards an affectionate boy for many an hour of weary work; and the word and the smile reach the heart and make a more pleasurable, gentle, mother-loving boy. How often will a boy with such a mother, work all the afternoon to build a play house, or a dove cot, cheered with the anticipated joy of showing it to his mother when it is done. And when he takes her hand to lead her out and show her the evidence of his mechanical skill, how greatly can his young spirit be gratified by a few words of encouragement and approbation. By sympathizing in the enjoyment of your children, by manifesting the interest you feel in the innocent pleasures they can find at home, you thus shield them from countless temptations.

5. *Encourage as much as possible a fondness for reading.*—Children's books have been, of late years, so greatly multiplied, that there is but little difficulty in forming, in the mind of the child, a taste for reading. When the taste is once formed, you will be saved all further trouble. Your son will soon explore the libraries of all his associates, and be in full mind, and silent and improving amusements for many rainy days and long evenings. And you may have many hours of your own evening

solicitude enlivened by his reading. The cultivation of this habit is of such immense importance, and is so beneficial in its results, not only upon the child, but upon the quietude and harmony of the whole family, that it is well worth while to make special efforts to awaken a fondness of books. Select some books of decidedly entertaining character, and encourage him for a time to read aloud to you, and you will very soon find his interest rivetted; and by a little attention, avoiding as much as possible irksome constraint, you may soon fix the habit permanently.

The great difficulty with most parents is, that they are unwilling to devote time to their children. But there are no duties in life more imperative than the careful culture of the minds and hearts of the immortals entrusted to our care. There are no duties which we can neglect at such an awful hazard. A good son is an inestimable treasure; language cannot speak his worth. A bad son is about the heaviest calamity that can be endured on earth. Let the parent, then, find time to "train up the child in the way he should go."

INFLUENCE OF SINGING ON THE HEALTH OF CHILDREN.

One of the prejudices most obstinately maintained against teaching children to sing arose from an opinion frequently broached that singing, if practised at a tender age, may have a baneful influence on the health, and occasion pulmonary affections. It is not long since this idea prevailed in Germany also; but the most minute investigations, made by Governments as well as parents, have proved it to be quite erroneous. From the many thousand instances of contrary results, the German people have at last learnt the utter fallacy of this notion, and have not only ceased to dread singing as being injurious to health, but go so far as to consider it one of the most efficacious means, not only for refining the ear, for developing the voice, but also for giving strength and vigor to all the physical organs it calls into action. Nothing is better calculated than the practice of singing to produce the power of free and lengthened respiration. In proportion as matter is soft and plastic, it receives impressions the more readily and indelibly. The human body is necessarily subject to this physical law; and its mysterious union with the living principle, and with spirit, must contribute to increase rather than diminish the effect of that law. Childhood is the fittest period to receive to its fullest extent all the advantages resulting from this branch of instruction. All the organs of the voice are then soft and flexible, and susceptible of the slightest impression. The lungs expand with unobstructed ease; the muscles and nerves connected with the throat and chest yield readily to the action of respiration; the ear receives and conveys sound with facility, and ideas communicated at that early epoch of life are not easily effaced. On the whole, then, we are convinced that singing, or as it may be termed, the art of extending and managing breath, is one of the best preventives of, and surest remedies for, general weakness of the chest; and that its use, provided always it be proportioned to the other physical powers of the singer, is calculated to exert a most favorable influence on delicate constitutions, to impart vigor to the organs connected with the lungs, and thus to conduce to a healthy state of those important functions of the body. Those who assert that children who learned to sing early have lost their voices, do not take into account the thousand accidents and changes to which their constitution, by our effeminate training, may be subjected; disease of any kind, violent colds, and whatever else, may have weakened the chest and destroyed the former better quality of the voice. At that period of life when the voice undergoes a change, boys lose theirs altogether; the notes of a higher pitch disappear one after another, till, by degrees, a new one presents itself upon a lower octave of the scale, in the form of a tenor or a bass. Often an excellent treble, in the space of a few months or a few weeks, replaced by a bass of the roughest kind. Although the female voice does not undergo such a remarkable transformation, it nevertheless changes its whole character; a low voice often becomes a high one, and a high one descends and becomes a contralto; a grand voice changes into an indifferent one, and vice versa. This depends entirely upon the development of the bodily frame and the state of health, so that no one can say, with certainty, what the voice of a child will be at a more mature age. The loss of voice is, therefore, unjustly attributed to early singing, unless injudiciously chosen exercises,

or too high notes, have occasioned efforts beyond the power of the voice and chest. Besides, every one knows that children, playing in the open air, often exercise their vocal powers more in one hour, by violent exclamations, than a judicious teacher would ask them to do in a year.—*Music and Education, by Dr. Mannzer.*

CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language he reads instead of the slang which he hears—to form his taste from the best speakers, writers and poets of the country—to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeaks rather the weakness of a vain ambition than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition by following this advice, and cultivating at the same time such morals and manners as correspond in character with good words.—*Ex.*

Agriculture.

INSECTS.

(From an American Agricultural Paper.)

A lover of natural history cannot, I think, be a bad man, as the very study of it tends to promote a calmness and serenity of mind favorable to the reception of grateful and holy thoughts of the great and beneficent Parent of the universe. He cannot be a cruel man, because he will be unwilling wantonly to destroy even an insect when he perceives how exquisitely it is contrived, and how beautifully adapted for the station it is destined to fill in the animal world. Few things have afforded me greater pleasure than watching the wonderful instinct which induces insects to watch over and protect their off-spring. An instance of this occurred in the case of a sand-wasp. I observed this animal fly backwards and forwards very frequently from the side of a window to a gravel walk near it. After some time I perceived that she collected the finest particles of sand from the walk, with which, under the projection of a window, she formed a cell. When the cell was completed, she flew to a neighboring bush, from whence she selected a little green caterpillar, which, with some difficulty, she contrived to force into the cell. Having next deposited an egg on the caterpillar, she covered over the top of the cell with a sort of paste made of fine sand, sloping it so that no rain could rest upon it. In this manner four different cells were completed. After a lapse of some time, the young wasps emancipated themselves and disappeared. There seems no reason to doubt, but that the caterpillars which were so curiously introduced into the cells, served not only to protect the young brood from too much heat or cold, which they would have been subjected to had they merely been deposited at the bottom of an empty cell, but also for food, till they were capable of extricating themselves from their state of confinement.

Blumenbach, in his Elements of Natural History, states that an insect of the *sphez* genus will dig a hole in sandy ground, drag a large spider, or the caterpillar of a *phalana* into it, lasso it by biting off its legs, and then lay an egg in each hole; so that the larva may suck out the spinning fluid of the animal which the mother has buried, and in that way prepare itself a habitation in which to pass through its metamorphosis.

The following remarks by the same naturalist may interest those who have not access to his works:—

“It has been calculated that the abdomen of the female white ant, when about to lay her eggs, is two thousand times larger than previous to impregnation. She can lay eighty thousand eggs

within twenty-four hours. Insects which undergo metamorphosis are called larvæ, whilst in the state in which they escape from the egg. They are mostly very small on their first appearance, so that a full-grown caterpillar, of the willow-moth for instance, is seventy-two thousand times heavier than when it issues from the egg. On the other hand, they grow with great rapidity, so that the maggot of the meat-fly, at the end of twenty-four hours, is one hundred and fifty-five times heavier than at its birth.

“The carrion-beetle (*œscipilo*), scents from a distance the bodies of small animals, as mice, frogs, &c., and carries them underground for the purpose of depositing its eggs. Six of them will bury a mole a foot deep in less than four hours.

“The eyes of insects are of two kinds; the first are large hemispheres, mostly composed of thousands of facets, but in some instances of numerous conical points, and covered on the inner surface with a layer sometimes glistening, sometimes variegated. Those of the second kind are simple, small, and vary as well in number as position. Eyes of the first kind seem calculated for seeing at a distance—of the second for looking at near objects. Only a few insects can move their eyes.

“The antennæ are organs of feeling, which are of great importance to insects, on account of their hard insensible covering, and the immobility of their eyes. They appear to possess their most acute feeling in the antennæ, as man has in the tips of his fingers; and as for the most part they live in darkness, supply the want of light by this contrivance.

“The eggs of some insects are covered with a kind of varnish, to protect them from the destructive influence of rain and other accidents.”

It would, however, be an endless task if I were to enter into all the wonders of the insect creation. Latreide eloquently says, “that the wisdom of the Creator never appears to excite our admiration more than in the structure of the most minute beings which seem to conceal themselves from observation; and Almighty Power is never more strikingly exhibited than in the concentration of organs in such an atom. In giving life to this atom, and constructing, in dimensions so minute, so many organs susceptible of different sensations, my admiration of the Supreme Intelligence is much more heightened than by the contemplation of the structure of the most gigantic animal.”

CATERPILLARS.—These insects are among the most destructive of any that infest an orchard; yet, as they may be easily destroyed, the farmer is without excuse if he allows his fruit and trees to be destroyed by them. There are numerous ways of destroying them. Among the most simple and effectual, after they have hatched, is that of crushing them with the hand, as soon as they begin to form their nests; or, if too high to be reached, they may be taken off with a pole. Strong whale oil soap,—one pint of soap to four and a half gallons of water,—applied with a syringe, or a mop of rags at the end of a pole will destroy them, and, if used towards sunset, or early in the morning, or on a dull day, it will not injure the foliage; and at such times the caterpillars are at home, excepting the dull weather is of long continuance, so that necessity compels them to go abroad for food, after fasting a while. There are various other modes of destruction, and every one who pays proper attention to the subject, will find some way to rid his trees of this nuisance. The satisfaction of seeing his trees in a flourishing condition will amply repay all the expense, to say nothing of the superior value of the trees and fruit.

CURING BACON.—As soon as the meat is salted to your taste, which will generally be in about five weeks, take it out, and, if any of it has been covered with brine let it drain a little. Then take good black pepper finely ground, and dust on the flesh side and on the hock end, as much as will stick; then hang it up in a good, clean, dry, airy place; if all this is done as it should be, you will have no farther trouble with it, for by the fly time in the spring, your bacon is as well cured or dried on the outside, that flies or bugs will not disturb it.

The above is taken from the *Nashville Whig*, and we speak confidently of its merits both for bacon and beef hams. The process is not new, however, and if some ground cloves and cayenne pepper be added, so much the better.

News.

CANADA.

PARTNERSHIPS.—By Statute 12 Vict., cap 45, the members of every unincorporated partnership in Lower Canada, are bound to deliver to the Prothonotary of the district, and the registrar of the county, within which the partnership carries on business, a declaration containing the names, surnames, addition and residence of each partner, the partnership name, and the time from which it has existed, the whole under a penalty of fifty pounds against each partner neglecting to comply with the Act, within sixty days from the 30th of May last, when it received the Royal Assent. A form of the declaration required is given in a schedule annexed to the act. *The sixty days will expire on the 29th of this month. New partnerships are bound to make a similar declaration within sixty days after their formation, under a like penalty.—*Herald*.

CHOLERA.—The *Herald* of yesterday states that no person had been attacked with cholera for a space of forty-eight hours previous to that paper going to press. We have not heard of any since. People seem to have got over the panic, and with the fright has vanished the sickness. We think this is a pretty good proof that epidemic cholera has not visited the city, and that the cases were severe sporadic cholera, caused by the late sudden and violent changes of temperature, unguarded use of fruits, vegetables and cooling drinks, and accelerated in their action by the fear of the parties attacked.—*Transcript, Saturday*.

MR. WILSON, THE VOCALIST.—A telegraphic despatch has been received from Mr. Russell, of St. George's Hotel, Quebec, in which it is stated that Mr. Wilson, the vocalist, died yesterday morning "from exposure to the weather." We believe that on Friday last he had been fishing in Lake St. Charles, and had over-exerted himself in the heat of the day, which brought on the illness that caused his death. His demise, we feel assured, will be deplored by a large circle of acquaintances both in Europe and America.—*Register*.

THE CHOLERA.—Several cases have occurred within these few days. We have the authority of an eminent physician in this city for stating, that in every instance in which the disease has proved fatal the patient had either neglected the premonitory symptoms, or partaken too freely of vegetables or cold drinks. We have seen a valuable communication from a physician to a friend in this city, proving that cholera is non-contagious, from which we shall be allowed to make some extracts in our next number.—*Id.*

STATE OF HEALTH IN MONTREAL.—The following document, prepared by the Local Board of Health, is very satisfactory:—*Comparative Statement of Deaths in 1848 and 1849, from 28th May to 9th July.*

	1848.	Number of Deaths.		
		Cath.	Prot.	Total.
From May 28, to June 4	4	32	9	41
" " 4, to " 11	11	26	9	35
" " 11, to " 18	18	34	12	46
" " 18, to " 25	25	47	9	56
" " 25, to July 2	2	48	13	61
" July 2, to " 9	9	51	18	69
	1849.			308
From May 28, to June 4	4	27	7	34
" " 4, to " 11	11	25	5	31
" " 11, to " 18	18	23	4	27
" " 18, to " 25	25	32	6	33
" " 25, to July 2	2	45	17	62
" July 2, to " 9	9	49	20	69
				261
				308
Surplus in 1848				47

CHOLERA.—A disease of the nature of cholera has broken out here. On Saturday there were five deaths, and yesterday we heard of 3 men, 2 women, and 1 child, having been so seized. The recovery of two of the men was considered hopeless, one woman, it was supposed would recover, the other died.—*Quebec Chronicle*.

CROCS.—From all that we can gather, we feel warranted in say-

ing, that the crops generally in this district present a promising appearance, if we except hay, which is light in consequence of the continued drought. From a gentleman, who lately returned from Perth in the adjoining district, we learn that the crops generally are exceedingly indifferent up that way, owing principally to the same cause, the want of rain.—*Bytown Gazette*.

SPORTING EXTRAORDINARY!—On Monday morning last, as Mr. B. Collins of the North American Hotel, was out shooting, his dog started up what has happily become a rare kind of game in Canada. Mr. C. heard a rattle, but a log hid the mouser from his view. Moving cautiously round to the other side, a huge rattlesnake presented itself, and our townsman immediately discharged his gun with such effect as to bring his snakeship down. He was afterwards conveyed to the North American, where many crowded round to catch a glimpse of him—our selves among the number. When shot, he was in the act of swallowing a squirrel. He measured three feet ten inches and a half in length, and had ten rattles.—*Dundas Warder*.

GREAT BRITAIN.

IMPORTANT FROM CHINA.—Our advices from China are of a most important character—and, as already intimated, are a month later. The Emperor of China has refused to open the trade of Canton to the British on the terms of the co-existing treaty. This determination may give rise to very serious consequences, as the British Government will, no doubt, insist upon their rights.

The *London Times* of this morning, 23d, from its correspondent, dated Civita Vecchia, 16th, with the latest news from Rome, up to the evening of the previous day, says:—On the 13th, negotiations were again attempted to be opened by General Oudinot, but he failed in the same manner, and on the same grounds as before. General Oudinot having summoned the city to surrender, was met by a peremptory refusal. He commenced a vigorous attack on the 14th. The batteries played upon the bastions for 24 hours incessantly, and a practicable breach was effected. Up to the latest period, reinforcements of guns and troops, from Toulon, were being landed at Civita Vecchia on the 14th.

UNITED STATES.

At New York, the deaths during the four weeks ending June 30, were 3411 of these, 747 were reported as "deaths by cholera." For the corresponding period in 1848, the number of deaths was 1046, showing an excess of 1849 over 1848, of 999. The most destructive disease in New York, next to cholera, is consumption.—*Pilot*.

New York, July, 11—2½ p.m.

The Board of Health announced 85 cases of Cholera, and 30 deaths, since yesterday.

St. Louis, July 10.—The total number of interments reported for the week ending Sunday was 678 of Cholera and 106 of other diseases.

We are pained to state that Cholera is on the increase among us. It is impossible to picture the distress the epidemic has created among our citizens and emigrants arriving at this place. In a number of instances whole families have been swept out of existence by this dreadful disease, and hundreds of our merchants have fled from the city.

CINCINNATI, July 10.—The cemeteries to-day report 127 interments, of which 81 were from Cholera.

The heavy storm which passed over this city on Saturday did considerable damage. The White Water Canal was breached in three different places.

LIQUOR SELLING ON SABBATH.—The Mayor of New York has issued a proclamation against the opening of houses for the sale of liquors on Sundays, and the police have received orders to inform and prosecute for all infractions of it.

AWFUL DEMONSTRATION.—The Cincinnati *Courier* of last Friday, says:—Yesterday, a man was laid out, after dying, as was supposed, by Cholera. But while the burial service was going on, the supposed deceased came to. The consternation of the assembled company may be imagined, but it cannot be described. We understand the cause of the man's stupor was too large a quantity of cholera medicine given him, containing opium. Persons should be careful, and send for a sensible physician at once.

LATEST NEWS FROM CALIFORNIA.—The *New York Herald* publishes a letter from Washington, confirming the news relative to the outrages on Gen. Smith:—The causes of the riotous proceedings in California are attributed to the disappointment of the inhabitants on hearing that Congress had adjourned without extending the laws of the land over their territory. They could no

longer bear such neglect. Mobs, it seems, were organized at all the drinking houses, to express their indignation at such unparalleled neglect on the part of the government. The effects of an over indulgence in liquor afforded the materials for a general outbreak, which Gen. Smith and his officers endeavored to quell; but, after exhausting his patience, and despairing of being able to put an end to the innumerable crimes publicly committed, had, for his own personal safety, taken shelter on board the ships of war in the harbor. If such be the order of things in San Francisco, what may we expect to hear from the gold diggers? Much discontent is manifested, on the part of the Americans and Californians, that the rich deposits of gold are thrown open to foreigners who are arriving, in regular organized and armed parties, from all places on the Pacific, for the sole purpose of digging and carrying away the gold. Such is the influx of fore-guerr, that from Mexico alone, 50,000 had gone. Some fifty persons had arrived at Mazatlan from California, who gave a most deplorable account of the state of the country. They found the Yankees too much for them, even at their own game-winning. There will be no more emigration from Mexico. The placers of Sonora are drawing people in that direction. They are said to be richer than those of California.

BROKERS' CIRCULAR.

MONTREAL, Friday, 6th July, 1849.

A fair amount of business has been done since our last report. FLOUR.—All good brands of Superfine were freely taken at 20s 9d up to yesterday, when prices advanced to 21s, at which some 4000 barrels changed hands; 21s 3d to 21s 6d being late in the day refused for extra Superfine. The Stock in market does not exceed 125,000 barrels.

WHEAT.—A small lot of inferior U. C. mixed was yesterday taken at 4s 3d per 60 lbs.

PEAS.—Transactions have taken place to a small extent at 2s 3d to 2s 6d.—OATS.—Asked for at 1s. per bushel.—INDIAN CORN.—None offering.

OATMEAL.—Considerable sales have taken place at 16s 3d to 16s 6d in barrels, and at 7s 9d per cwt. in bulk.

PROVISIONS.—Beef—Prices nominal—no sales.—Pork—Canada Prims inquired for at 46s 3d.—Butter—No inspected offering.—Lard—Nominal.

ASURS.—Pats have been steady, with but little doing, at 26s 3d to 26s 6d. The quotation for Pearls is almost nominal, at 26s to 26s 3d.

FREIGHTS.—To Liverpool, the rate which has been heavy throughout the week at 4s for flour, has to-day declined to 3s 9d. To Glasgow 4s 3d has been paid—but it is to-day dull at 4s per barrel. No vessel on the berth for London.

EXCHANGE.—Dull at 10 1/2 per cent premium for Bank Bills at 60 days, and tendency downwards.

BANK STOCKS.—Montreal—Sales are reported at 6 1/2 ds; but it is to-day offering at 6 1/2, without attracting buyers.—City—Sales have been made at 40 per cent. dis. on the reduced stock.—Commercial—No sales; offered at 9 1/2 discount.—MINING STOCKS.—No transactions worth notice.—TELEGRAPH STOCKS.—Montreal Company's Shares—Since Last Report, a dividend of 4 per cent. has been declared for the last six months. The Stock may be to-day quoted at par—"ex-dividend"—but without sales.

Monday, Noon, July 9, 1849.

Since the news by Steamer, which mentions an advance in Britain of about 1s. on flour, some transactions took place here at a slight advance, but the precise rate did not transpire. 21s. 6d. is the rate asked to-day. Ashes are not so firm.

BIRTHS.

Montreal—26th ult, Mrs Dr. Aitken, of a son. 9th instant, Mrs Hugh Allan, of a daughter. 10th instant, the lady of J. Fenning's Taylor, Jr., Esq., of a son. 11th inst., the lady of David Moss, Esq., of a daughter. Fakenham—15th ult, Mrs George Dunnet, of a daughter. St. Laurent—12th instant, Mrs W. Bro, of a daughter. Toronto—20th ult, Mrs James Cahill, of a daughter. Mrs Peter Brown, Junior, of a son. 21st ult, Mrs J. Gamble, of a daughter.

MARRIAGES.

Montreal—2nd inst, Mr Edward Wheelan to Miss Mary Dunn, both of the Township of Chatham. 4th inst, by the Rev D. Robertson, Chaplain to the Forces, John Scarlett, of Ruessymede, near Toronto, Esquire, to Sophia, sister of James Porteous, Esquire, Postmaster, Montreal. By the Rev H. D. Campbell, James Heman Allen, Esq., of Burlington, State of Vermont, to Jane Abigail, daughter of Wm. A.

Merry, Esq., of Montreal. At Champlain, on the 6th February last, and in Montreal, by the Rev Mr Taylor, on the 23rd ult, Mr Joseph Payne, to the widow of the late R. T. Howden, of this city. 26th ult, at St. Michels, by the Rev John Jenkins, Wesleyan Minister, Mr Joseph B. Odell, of Odelltown, to Miss Susannah Teskey of this former place.

Baltimore—25th ult, in St. Paul's Church, by the Rev Dr Wyatt, the Hon John Hillary Cameron, Queen's Counsel and M.P.P., of the Meadows, Toronto, to Ellen Madeleine de Bernier, second daughter of General Mallett of New York, and grand-daughter of the late Governor Fenner, of Rhode Island.

Kingston—12th ult, by the Rev James Richardson, Mr James W. Brighland, of the Township of York, Surveyor, to Maria R., daughter of Joseph Dennis Esq., of Entworthwood, on the River Humber. 19th inst, by the Rev G. H. Davis, Mr Truman in Shaver, of Toronto, to Miss Betsey Ann Elliott, of Bradford. 21st ult, by the Rev C. R. Allison, Mr J. W. Ashley, to Miss Margaret Chokey. 22nd ult, by the Rev W. Squares, Mr Thomas Cairns, Printer, to Miss Jane Meneay.

Port Dalhousie—15th ult, Mr John Dea, Blacksmith, of Port Robinson, to Miss Mary Abbe of the former place. Also, at the same time and place, Mr John Abbe, to Miss Elizabeth Coulter, both of Port Robinson.

Scarborough—23th ult, by the Rev J. Messmore, Mr Peter Secor, Junior, to Miss Elizabeth Swallow.

Shelbrooke—26th ult, Mr Horatio Wadleigh, of Hatley, to Miss Mary Ann Gault, of Boston.

Toronto—30th ult, by the Rev Anson Green, Mr Thomas Hockaday to Miss Louisa Webber, both of Hamilton. By the Rev Dr Burns, Mr Thomas Luke Minnich, Printer, to Miss Lavina Stewart. 2nd inst, by the Rev Anson Green, Mr Francis Jackson to Miss Janet McKay, both of the Township of King.

DEATHS.

Montreal—29th ult, after a few hours illness, Elizabeth Wylie, youngest daughter of Mr John Wylie, aged 19 years. 30th ult, the infant child of Mr Alfred Larocque, 2nd inst, after a few hours illness, George B. Cullen, Esq., Advocate, a native of Dublin, Ireland. 2nd inst, Ellen, second daughter of James Hearle, aged 15 years and 9 months. 4th instant, suddenly, Mary Tovey wife of Alexander Gunning, aged 34 years, a native of Gloucestershire, England. 6th inst, after a few hours illness, Mr Thomas Gordon, formerly Orderly Room Clerk of the 7th Hussars, a native of Aberdeen, N.B. 10th instant, the Rev Robert L. Lusher, aged 62 years, during 33 years of which he was connected with the Wesleyan Ministry. 10th instant, Agnes, widow of the late John J. Sims, Esq., of Quebec. 10th instant, John Johnston Beers, aged 72 years, formerly of Lisahool, Ireland. 11th instant, Mr James Gibson, late Secretary to the St. Andrew's Society. 11th instant, A. Cuvillier, of the firm of Messrs Cuvillier & Sons, and first Speaker of the House of Assembly of United Canada. 12th instant, Mr. Dennis McEwee, aged 62 years.

Ashburnham Hill—24th ult, of apoplexy, Assistant Commissary Dennis McNeab, in his 70th year.

Kingston—26th ult, Sarah, the wife of Mr James Gardiner, age 121 years.

Lachine—25th ult, Mr John P. Hewitt, aged 49 years.

Lowell, Mass.—2d instant, of inflammation of the brain, William B., only son of Mr. Charles B. Ouler, Printer, aged 12 months.

Quebec—22d ult, after a few days illness, T. B. Wright, Esq., Clerk of the Works, Royal Engineer Department, aged 36 years.

Stratford, Missisquoi—4th instant, Captain Prontico Hitchcock, in the 63d year of his age.

Toronto—20th ult, at Yorkville, after a brief illness, Miss Harriet Townsley, aged 23 years. 21st ult, at his residence, Yonge Street, John George Nelson, Esq., late of the Island of St. Vincent. 4th inst, Mr William Thompson, a native of Scotland.

PLAN OF APPOINTMENTS.

FOR LECTURES on Teetotalism, by Mr. R. D. Wadsworth, who intends being at the following places on the dates specified, and particularly desires all who have objections to the principle of entire abstinence from intoxicating drinks as beverages, to attend and hear for themselves. A collection will be taken up at the close of each meeting to defray the lecturer's expenses, and friends are requested, if possible, to provide a conveyance from place to place.

Monday,	"	16,	Wellington square, afternoon for children and evening lecture.
Tuesday,	"	17,	Oakville, do and do
Wednesday,	"	18,	Cocksville, do and do
Thursday,	"	19,	Toronto, do and do
Friday,	"	20,	Lawrence's chapel, do and do
Saturday,	"	21,	Comer's chapel, do and do
Sabbath,	"	22,	Thornhill, morning sermon,
do	"	"	Richmond Hill, evening sermon,
Monday,	"	23,	Whitechurch, afternoon for children, and evening lecture.
Tuesday,	"	24,	Newmarket, do and do
Wednesday,	"	25,	Bogart town do and do
Thursday,	"	26,	Holland Landing, do and do
Friday,	"	27,	Bradford, do and do

Saturday, July	28,	Innisfil, Cherry Valley, do and do
Sabbath, "	29,	do Myor's school house, m'g sermon,
Monday, "	30,	Barris, afternoon for children and ev'ng lecture.
Tuesday, "	31,	Vespra, do and do
Wednesday, Aug't	1,	Orillia, do and do
Thursday, "	2,	Coldwater, do and do
Friday, "	3,	Medonte, Miller's sh'l h'so do and do
Saturday, "	4,	Penetanguishene, do and do
Sabbath, "	5,	do three sermons,
Monday, "	6,	do, afternoon for children and ev'ng lecture.
Tuesday, "	7,	Flos, do and do
Wednesday, "	8,	Vespra, do and do
Thursday, "	9,	Barrie, do and do
Friday, "	10,	Innisfil, do and do
Saturday, "	11,	Bradford, do and do
Sabbath, "	12,	Lloydtown, morning sermon,
do	"	King, evening sermon,
Monday, "	13,	Pino Grove, afternoon for children and evening lecture.
Tuesday, "	14,	Brampton, do and do
Wednesday, "	15,	Caledon, do and do
Thursday, "	16,	Charlemont, do and do
Friday, "	17,	Ballinasad, do and do
Saturday, "	18,	Georgetown, do and do
Sabbath, "	19,	Stuart Town, morning sermon,
do	"	Acton, evening sermon,
Monday, "	20,	do, afternoon for children and evening lecture.
Tuesday, "	21,	Nassagawoya, do and do
Wednesday, "	22,	Flamboro' East, do and do
Thursday, "	23,	Flamboro' West, do and do
Friday, "	24,	Dundas, do and do.

N. B.—Secretaries will please fix the hour of meeting. An opportunity will be afforded at the close of each meeting to subscribe for the Canada Temperance Advocate. Mr. W. will be happy to attend extra meetings if practicable.

LIST OF AGENTS FOR ADVOCATE.

- Abbotsford—O Stimpson
- Acton—Rev H. Denny
- Adelaide—N. Eastman
- Addison—O. O. Stowell
- Albion—G. Bolton
- Alnwick—R. F. White
- Ameliasburgh—J. E. Way
- Amherstburgh—A. Bartlett
- Amherst Island—W. Brown
- Amenie—Rev A. Kennedy
- Ancaater—T. Bishop
- Augusta—H. McLean
- Aylmer—W. Corey
- Ayr—R. Wylie
- Barnston—Rev J. Green
- Barrie—Jas Edwards
- Barton's Corners—J. Monaghan
- Bath—C. James, P. Aylsworth
- Bayham—O. Wheaton
- Bedford—B. W. Ellis
- Belleville—M. Sawyer
- Berlin—H. Krupp
- Bloomfield—T. Donnelly
- Bowmanville—Rev J. Climo
- Brantford—H. Wado
- Breadalbane—J. Stewart
- Brighton—R. C. Struthers
- A. C. Singleton
- Brockville—John Andrew
- Brome—C. H. Cuyler
- Brooklin—C. Campbell
- Buckingham—O. Larwell, sen
- Burford and Springfield—W. Miles
- Bytown—Rev J. T. Byrno
- Caledon—Rev S. King
- Carillon—W. Sinclair
- Centreville—J. N. Lapum
- Chatham, C. W.—H. Verrall
- Cherry Valley—Rev G. Miller
- Chingyacoousy—J. Wilkinson, senior.
- Chippawa—J. W. Fell
- Clarence and Lochaber—Rev J. Edwards.
- Clarke—T. Dickoy
- Clarenceville—T. G. Brainerd.
- Cobourg—Rev R. Hurley, J. Helm, sen.
- Colborne and Haldimand—Jos. Day
- Coleman's Corners—B. Columan
- Cooksville—H. Shaw
- Coteau Landing—R. McIntire
- Cornwall—A. Craig
- Cowansville—Jabez Farr
- Crowland—Jesse Yokom
- Danville—Rev A. J. Parke
- Darlington—W. Williams
- Delaware—D. Tiffany
- Dickenson's Landing—J. N. McNairn
- Dunham Flatts—E. Finlay
- Dundas—John Ware
- Durhamville—W. Tilt
- East Farnham—H. Taber
- Eaton—Rev A. Gillis
- Easton's Corners—W. Hutton
- Edwardsburgh—W. S. Aikin
- J. A. Bailey
- Elora—J. Middleton
- Embro—Dr Hyde, G. C. Grout
- Erie—A. McLaren
- Ernest Town—John Cameron

- Escott—P. B. Webster
- Farnersville—J. Carpenter
- Fergus—J. Watt
- Fingul—E. Willson
- Four Corner's, Hungerford—S. B. Shipman.
- Fredericksburgh—J. St G. Det. lor
- Frelighsburg—J. B. Seymour
- Galt—Isaac Sours
- Gananoque—R. Brough
- Georgetown, C. W.—P. W. Dayfoot
- Glanford—G. Smith
- Glenburnie—E. Waggoner
- Goderich—T. P. Dickensan
- Granby—W. B. Vipond
- Grimsby—D. Palmer
- Guelp—G. W. Allen
- Hallowell Mills—R. B. Conger
- Hamilton and Bartonville—P. T. Ware
- Hawkesbury—John Lamb
- Heck's Corners—B. Beach, jr.
- Hemmingford—Rev J. Douglas
- Holland Landing—A. Jakoway
- Ilornby—Rev J. Clarke
- Humber—W. Hewgill
- Ingersoll—A. McDonald
- Innisfil—W. Climo
- Kemptville—R. Leslio
- Kilmarnock—J. Telford
- Kingston, Portsmouth, and Barriefield—S. Chown
- King-ton, 6th Concession—Jno Graham
- Kitley—H. Holmes
- Lachine—W. Davidson
- Lachute—A. Dodge
- Lunark—Rev T. Fraser
- Lancaster—W. Dunn
- Leeds—W. Hargrave, Rev W. Hulbert
- Lennoxville—J. P. Cushing
- London—J. Biglow
- Loydton—John Graham
- Lindsay—B. Smith
- L'Orignal—H. W. Stone
- Lower Island—R. Cobban
- McKillop—Thos Sprout
- Madoc—G. A. Olmsted
- Manningville—W. Cantwell
- Malahide—W. Murray
- Marshville—A. Chapman
- Martintown—J. J. Kello
- Matilda—J. A. Carman
- Merckville—H. McCrea
- Millbrook—M. Knowlton
- Milleresh—P. Timcrinan
- Moir—G. Embury
- Moulincette—S. D. Bagg
- Mountpleasant—A. Towasend
- Napanee—Thos Newton
- Nelson—A. G. McCoy
- Newburgh—John Black
- Niagara—A. S. Christie
- Norwich—John McK'e
- Oakland—W. Hay
- Oakville—J. W. Williams
- Orillia—J. Cuppage
- Oshawa—Rev R. H. Thornton
- A. Farowell
- Owen Sound—Rev R. J. Williams
- Paris—E. G. Hill
- Percy—W. Christoo
- Perth—W. Allan
- Petite Nation—W. Dickson
- Philipsburgh—Rev W. Soott, Rev J. Fisk
- Picton—C. Pier
- Pigeon Hill—Jos. Rhucard
- Port Colborne—L. Boardman
- Port Hope—Rev R. L. Tucker, Morico Huy
- Portland, Midland District—E. Shibley
- Portland, Johnston District—S. S. Scovill
- Port Sarnia—A. Young
- Port Stanley—D. Cameron
- Port Robinson—S. Johnson
- Preston—J. Bergey
- Quebec—G. Mathison
- Rainham—J. Root
- Ramsay—J. Menzies
- Rednersville—M. B. Roblia
- Reesorville—H. P. Crosby
- Richmond—P. McElroy
- Richmond Hill—E. Dyer
- River Trent—J. Simmons
- St. Johns—W. Coote
- Seymour East—T. Arthur
- Sharon—C. Heines
- Simcoo—C. B. Davis
- Smith's Falls—R. Bartlett
- South Potton—Jos Manson
- Stanbrides East—W. Jersey
- Stratford—A. F. Mickie
- Stoney Creek—Rev G. Choyou
- Storrington—F. Bond
- Streetsville—J. Glondinning
- St. Thomas—H. Black
- Sydenham—T. B. Horton
- Three Rivers—W. Ginnis
- Toronto—A. Christie
- Vankieck Hill—G. B. Ferguson
- Vankloun Mills—J. A. Lamb
- Vaughan—Rev T. Demorest
- Victoria—Rev A. Duncan
- Warsaw—F. Choat
- Waterford—C. Merrill
- Wardsville—J. Gardner and A. Wilson
- Warwick—S. Shepherd
- Waterloo, C. E.—Dr R. Parmelee
- Wellington—W. Wright
- Wellington Square—Rev A. McLean
- Westminster—A. D. Hyde
- Weston—J. Pirritto
- Westport—J. Cameron & Co
- Whitchurch—J. P. Hughes
- Williamsburgh East—J. R. Ault
- Williamstown—Jas Cumming
- Woodstock—T. S. Shenston
- Yonge Mills—J. McNish
- York Mills—Jas Davis
- Zone Mills—W. Webster

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THE CANADA TEMPERANCE ADVOCATE is printed and published the 1st and 15th of every month, at 2s. 6d. per annum, Agents receiving one copy gratis, by J. C. BEECHER, Office, 31 1/2 St. Paul Street, —Residence, Brunswick Street, Beaverhall, Montreal.