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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

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No. 18.

Address on the Effects of Ardent Spirits.

BY JONATHAN KITTREDGE, ESQ.

(Continued from page 260.)

I will examine for a moment the effect, the immediate effect of ardent spirits upon the man. I will take a man in health, and give him a glass of ardent spirits. The effect is to produce mental derangement, and false notions and conceptions. But one glass will not have much effect. I will give him another, and if he loves rum he feels better; another, and he feels better; another, better yet. By this time he has got to feel pretty well he is quite happy. He has no fear or shame. He can curse and swear and break things. "He is fit for treason, stratagems and spoils." He fears no consequences, and can accomplish impossibilities. If he is a cripple, he fancies he can dance like a satyr; if he is slow and unwieldy he can run like a hart; if he is weak and feeble in strength, he can lift like Samson, and fight like Hercules; if he is poor and penniless, he is rich as Croesus on his throne, and has money to lend. This is all a correct representation. It is what happens universally with a drunkard. I know one man who is intemperate, who is poor and never known to have five dollars at a time, who, when he is intoxicated, has often, and does usually offer to lend me a thousand dollars. Poor, miserable and deluded man! But he feels well; he is one of those who feel better to drink. He is mentally deranged; his imagination is disordered. He fancies bliss, and felicity, and plenty, and abundance, which do not exist; and he awakes to misery, and poverty, and shame, and contempt. Yet this is the exact feeling of all those who feel better to drink spirits. He who drinks but a glass, has not the same degree, but precisely the same kind of feeling with the one I have described.

And this is all—this is all that rum does to make a man feel better. If his wife and children are starving he feels it not. He feels better. If his affairs are going to ruin, or are already plunged into ruin, he is not sensible to his condition. If his house is on fire, he sings the maniac's song, and regards it not. He feels better.

Let him who likes this better feeling enjoy it. Enjoy it, did I say? No. Reclaim him, if possible. Convince him that he labours under a delusion. Restore him to truth, and to reason; banish the cup from his mouth, and change the brute into the man.

And now need any more be said to persuade mankind to abandon the use of ardent spirits? the appalling facts, in relation to them, are known to all. Experience and observation teach us that they are the source of ruin, and misery, and squalid wretchedness, in a thousand shapes. They are the three-headed monster; they are the Gorgons with their thousand snakes; their name is Legion. And shall I yet find advocates for their use? Will this enlightened community yet say they are useful and necessary? All those who have used them, and discontinued the use of them, say they are totally unnecessary and useless. We see that those who live without them enjoy more happiness and better health than those who use them—that they live longer lives. But, oh the folly, the stupidity and the delusion of rum-drinkers!

But perhaps it may be said, that the effects and consequences that I have mentioned, result from the abuse, and not from the proper and moderate use of ardent spirits; and

that on many occasions, in small quantities they are useful. Let us examine the circumstances and occasions when they are said to be necessary, and perhaps I cannot do it better than in the words of another.

"They are said to be necessary in very cold weather. This is far from being true; for the temporary heat they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a cracker or any other food, is a much more durable method of preserving the heat of the body in cold weather." In confirmation of this, the case of the vessel wrecked off the harbour of Newburyport, a few years since, may be adduced. On an intensely cold night, when all the men of that vessel were in danger of freezing to death, the master advised them to drink no ardent spirits. He told them, if they did, they must surely freeze. Some took his advice, while others, notwithstanding his most earnest entreaties, disregarded it. The result was, that of those who used the spirits, some lost their hands, some their feet, and some perished; while the rest survived unhurt.

"They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby expose it to diseases of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. Rum, says this author, whether used habitually, moderately, or in excessive quantities, always diminishes the strength of the body, and renders man more susceptible to disease, and unfit for any service in which vigor or activity is required. As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin." And here permit me to add, that they are said to be necessary in cold weather to warm, and in warm weather to cool. The bare statement of the argument on these two points confounds itself.

"Nor do ardent spirits lessen the effects of hard labor upon the body. Look at the horse, with every muscle of his body swelled from morning till night, in a plough or a team. Does he make signs for a glass of spirits, to enable him to cleave the ground or climb a hill? No, he requires nothing but cold water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue."

Some people, nevertheless, pretend that ardent spirits add to their strength, and increase their muscular powers; but this is all a delusion. They think they are strong when they are weak. Rum makes them boast, and that is all. The truth is, it weakens them in body, but strengthens them in imagination. Why was Samson forbidden by the Angel of God to drink either wine or strong drink, but to increase and preserve his strength? When you hear a man telling how strong rum makes him, you may be sure he is weak both in body and mind.

There is one other occasion for using ardent spirits, which it will be proper to examine. They are said to be necessary to keep off the contagion of disease, and are recommended to attendants upon the sick. But the united testi-

mony of all physicians proves, that the intemperate are first attacked by epidemic disorders. This is universally the case in the southern states, and in the West Indies. Experience also proves that those attendants upon the sick, who refrain from the use of ardent spirits, escape, while those who use them are swept away. If facts could convince, the use of ardent spirits would be abolished. But the love of rum is stronger on the human mind than the truth of Heaven.

If, then, ardent spirits are not necessary in sickness; if they do not prevent the effects of heat and cold; if they do not add to our strength, and enable us to perform more labor; when are they necessary? Why, people in health say, they want to drink them now and then—they do them good. What good? If they are well, why do they need them? For nothing but to gratify the taste, and to produce a feeling of intoxication and derangement, slight in its degree when moderately used, as they are by such people, but the character of the feeling is no less certain. It is the same feeling that induces the drunkard to drink. One man takes a glass to do him good, to make him feel better; another wants two; another three; another six; and by this time he is intoxicated, and he never feels well till he is so. He has the same feeling with the man who drinks a single glass, but more of it; and that man who, in health, drinks one glass to make him feel better, is just so much of a drunkard; one-sixth, if it takes six glasses to intoxicate him. He has one-sixth of the materials of a drunkard in his constitution.

But it is this moderate use of ardent spirits that produces all the excess. It is this which paves the way to downright and brutal intoxication. Abolish the ordinary and temperate use of ardent spirits, and there would not be a drunkard in the country. He who advises men not to drink to excess, may lop off the branches: he who advises them to drink only on certain occasions, may fell the trunk; but he who tells them not to drink at all, strikes and digs deep for the root of the hideous vice of intemperance; and this is the only course to pursue. It is this temperate use of ardent spirits that must be discontinued. They must be no longer necessary when friends call, when we go to the store to trade, to the tavern to transact business, when we travel the road on public days—in fact, they must cease to be fashionable and customary drinks. Do away the fashion and custom that attend their use, and change the tone of public feeling, so that it will be thought disgraceful to use them as they are now used by the most temperate and respectable men, and an end is for ever put to the prevalence of the beastly disease of intoxication. Let those who cannot be reclaimed from intemperance, go to the ruin, and the quicker the better, if you regard only the public good; but save the rest of our population; save yourselves; save your children! Raise not up an army of drunkards to supply their places! Purify your houses! They contain the plague of death; the poison that in a few years will render some of your little ones what the miserable wretches that you see staggering the streets are now. And who, I ask, would not do it? What father, who knew that one of his sons, that he loves, was in a few years to be what hundreds you can name are now, would hesitate, that he might save him, to banish intoxicating drinks from his premises for ever.

But if all will do it, he is saved; and he who contributes but a mite in this work of God, deserves the everlasting gratitude of the republic. If the names of a Brainerd, of a Swartz, of a Buchanan, have been rendered immortal by their efforts to convert the heathen to Christianity; the names of those men who shall succeed in converting Christians to temperance and sobriety, should be written in letters of ever-during gold, and appended by angels in the temple of the living God. The sum of their benevolence would be exceeded only by His, who came down from heaven for man's redemption. Then banish it: this is the

only way to save your children. As long as you keep ardent spirits in your houses, as long as you drink it yourselves, as long as it is polite and genteel to sip the intoxicating bowl, so long society will remain just what it is now, and so long drunkards will spring from your loins, and so long drunkards will wear your names to future generations. And there is no other way, whereby man can be saved from the vice of intemperance, but that of *total abstinence*.

And, if ardent spirits are the parent of all the poverty, and diseases, and crime, and madness, that I have named, and if they produce no good, what rational man will use them? If he loves himself, he will not; if he loves his children, he will not: and as Hamilcar brought Hannibal to the altar, at eight years of age, and made him swear eternal hatred to the Romans, so every parent should bring his children to the altar, and make them swear, if I may so speak, eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

And what other security have you for your children? or for yourselves? Yes, for yourselves. I knew a man who, a few years ago, was as temperate as any of you, was as respectable as any of you, as learned as any of you, and as useful in life as any of you; I have heard him from the sacred desk again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has at last fallen the victim of intemperance. And this is not a solitary example. I had almost said it is a common example. I could easily add to the number.

And now what security have you for yourselves? You have none but in the course I have recommended. If it is necessary for the intemperate man to write on every vessel containing ardent spirits, "Taste not, touch not, handle not," and to brand them as full of the very wrath of God, it is also necessary for the temperate man to do so, to save himself from intemperance.

But the difficulty on this subject is to convince men of their individual danger; that intemperance stands at their own doors, and is knocking for an entrance into their own houses; that they and their children are the victims that he seeks.

But if the places of the present generation of drunkards are to be supplied, whence will the victims come but from your own children? And who knows but that the infant the mother is now dandling upon her knee, and pressing to her bosom, however lovely he may appear, however respectable and elevated she is, will be selected to be one of that degraded, and squalid, and filthy class that, in her old age, will walk the streets as houseless, hopeless, and abandoned drunkards? You have no security, no assurance.

But we are apt to think that the wretches whom we see and have described, were always so; that they were out of miserable and degraded families; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion who were as lovely in their infancy, as promising in their youth, and as useful in early life as your own children, and have become drunkards—I repeat it, and never let it be forgotten—*have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now.* Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken magistrates; of drunken lawyers and drunken doctors; churches would not now be mourning over drunken ministers and drunken members; parents would not be weeping over drunken children; wives over drunken husbands; husbands over drunken wives, and angels over a drunken world.

Then cease. No longer use that which the source of

infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses: it can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or to your workmen. Touch it not yourselves, and suffer not your children to touch it; and let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness, and from death.

Reader, have you perused this pamphlet? and are you still willing to drink, use, or sell this soul-destroying poison? If so—if you are willing to risk your own soul, disgrace your friends, and ruin your children by this fell destroyer, then go on; but remember, that to the drunkard is allotted the “blackness of darkness and despair for ever.” But if not—if you feel the magnitude of the evil—if you are willing to do something to correct it, sit not down in hopeless silence, but arouse to action; “resist the devil and he will flee from you;” not only banish it from your houses, but from your stores, your shops, your farms; give it not to your workmen; refuse to employ those who use it; invite, entreat, conjure your friends and neighbors to refrain wholly from the use of it; never forgetting that the day of final account is at hand; that what we do for Christ, and for the good of our fellow-men, must be done soon; and that those who sacrifice interest for the sake of conscience, and who are instrumental in turning men from their errors, shall not lose their reward.

The Moderate Drinker.

CHARACTERS.—*Mr. Abstemious, the entire abstinence man; Joe Blubberlip, the drunkard; Squire Take-a-drop, the moderate drinker; and Captain Littlesoul, the retailer.*

Mr. Abs (alone). What shall I say—how shall I proceed? Ah, I perceive that I must possess a great share of prudence, and exercise much patience. I am aware that the public voice in this town is not yet raised against these iron hearted retailers (monsters in human shape), who, with consciences seared as with a hot iron, are continually reaching out to their fellow-townsmen that *liquid fire* which passes by the plausible name of Brandy, Rum, Gin, &c., &c., these pests—these curses of society! How shall public opinion, that mighty engine, be brought to bear upon them? (Pause.) I know what I will do. I will make one mighty effort to put a temperance Society in operation. This “is heaven that will heaven the whole lump.” But where shall I begin? Shall I go to the “fathers of the town?” I fear I should fail there; for they sanction these sinks of iniquity. Shall I ask the retailers to consider the matter? Such an attempt would prove abortive; for by this traffic they gain their wealth. If I were to present before them these wretched families whom they have made thus wretched, and should tell them of the widow’s tears which they have caused to flow, I fear their adamant hearts would be susceptible of sympathy. Ah, I will make my appeal to the “bone and sinew” of society, the young men; and—

(Enter Joe Blubberlip, half drunk.)

Joe.—What’s that you’re talkin’ ’bout, you col’ water man? Don ye want to hear me sing “Molly, put the bottle on?” I’ze’plete singer (hiccough).

Mr. Abstemious.—I don’t want to hear any of your drunken songs. You wish to know what I was talking about. I was trying to devise some plan by which you and many others in this place might be restrained from such a filthy intoxication.

Joe.—D’ye say that I get fassicated? I only takes a little for stomach’s sake (hiccough). I must have some-

thin’ to drink when I’m dry. I don’t love cold water. I likes “Beecher’s ile” pooty well. I s’pose you want to get up a temperance Siety? I don’t think you’ll ketch me to jine it,

Mr. Abst.—I am astonished, sir, and grieved when I look upon you. Once you sustained a good character and bid fair to make a useful member of society. But, now, what are you? A poor dispised man. You may not, however, be past recovery. Come, sign this paper which I hold in my hand; and by adhering to the good and safe rules they laid down, you may again become a sober citizen.

Joe.—You don’t ketch me to jine a temperance siety, I tell ye. I guess I know what I’m ’bout. Squire Take-a-drop and I thinks jes like. He says you’re tryin’ to ketch all you can and not let em drink none, if they’re ever so dry or tied. I don’t mean to drink no more’n I need. But I ain’t going’ to stan’ here all night; I’ll sit down, for I’m tired, (Takes a chair.)

(Enter Squire Take-a-drop.)

Squire T.—How do ye do, Mr. Abstemious: I am glad to meet with you: I have been wanting to see you for a long time. You proposed to me the other day, the idea of forming a Temperance society. I have thought much about it since, and have finally come to the conclusion to join with you, if you are willing to make a little amendment, to the constitution. I think if you make this amendment, you will be able to obtain more subscribers, and thereby do more good.

Mr. A.—I am perfectly willing, Squire Take-a-drop, to adopt any amendment to my proposed plan which will ultimately tend to the furtherance of the good cause of temperance.

Squire T.—Well, sir, the amendment I would have made is this: That whenever any member shall think it really necessary he may drink a *little*; but he must be careful and not drink but a *little*.

Mr. A.—I might, with propriety, have a hearty laugh at such a simple suggestion. But as you appear to be serious about it, I will ask you, Squire, whether you ever deem it necessary to take “a little ardent” yourself.

Squire T.—Why yes; I honestly think that a little does me good. My labor is pretty hard, and if I don’t have “something to drink” about 11 o’clock and at four, I feel very faint at my stomach. I don’t drink it at any other time, except I have a bad cold, or get wet, so as to be in danger of taking cold.

Joe.—That’s jes when I take it, Squire. I think a little does me good. I’m zackly of your mind—(Hiccough.) I’ll jine with ye, Mr. Abstemious, if you’ll make that amendment the Squire says.

Mr. A.—There you preceive, sir, to what your proposition would lead. Here is Joe Blubberlip, as big a drunkard as tumbles along the street, and he approves it.

Squire T. (aside).—I wish that drunken sot had held his tongue.

Mr. A.—No, sir, I shall not adopt such an amendment. “I will go the whole hog or do nothing,” as the politician would say.

Squire T.—Well, Mr. Abstemious, I would have you know that I can refrain from drinking ardent spirits without signing an entire abstinence paper. To tell you the truth, sir, I think there is something at the bottom of all your movements, which is not very good. I think there is a *good deal of priestcraft* about it.

Joe.—That’s right, Squire, stuff him well; you and I’ll give it to him by and bye, I guess. I think zackly as you do.

Squire T.—Mr. Blubberlip, I would thank you to keep your tongue to yourself.

Mr. A.—I cannot preceive wherein you need to be so exasperated with drunken Joe, for he argues just as you do.

You think "a little does you good." And he thinks that "a little does him good." But you seem, sir, to have forgotten what you first stated: you then would have me believe that you were very friendly to the temperance cause: but now, you think "there is a great deal of priestcraft about it." However, this is no more than I expected. Temperance has many such friends among "the temperate drinkers." Capt. Littlesoul, the retailer, though he drinks none himself, is another such friend.

Squire T.—Then you think that I approve of intemperance, do you? No, sir I abhor to see a drunken man—no sight is more disgusting.

Joe.—I think just so, Squire. I see'd Jack Hubbard drunk as a fiddler t'other day, and I couldn't bear to look at him—his breath smelt so strong of rum that it made me sick.—(Hiccough.)

Squire T.—Mr. Blubberlip, didn't I request you to be silent?

Mr. A.—As you have, Squire Take-a-drop, thrown out some hard words about my motives in striving to establish a Temperance Society upon the principles of entire abstinence will you please to inform me on what you ground your suspicions? Why do you think "there is priestcraft about it?"

Squire T.—Well, sir, I will explain myself; a great many ministers are engaged in this undertaking; and I believe that they want to get the power into their own hands. They wouldn't be so active if they didn't expect to gain something by it.

Mr. A.—I must acknowledge that you possess a very jealous spirit; but, supposing that there is priestcraft about it (which however, I do not admit), does that prevent your joining the society? Should you not rather join it, and thereby be enabled to expose any wickedness that you suppose to be there concealed?

Squire T.—But I have told you that I can leave off drinking without pledging myself.

Mr. A.—You are then just such a member as we want. We want those that have a command over their own appetites, so that they can exert a good influence upon others. Our object is not merely to refrain from drinking ourselves, but, by setting a safe and good example, to induce the intemperate to become sober, and all others to remain sober for ever.

Squire T.—Well, here comes Capt. Littlesoul himself; if he approves of your object, I don't know but I'll join with you.

(Enter Capt. Littlesoul.)

Cap. L.—Good evening, gentlemen; you seem to be quite engaged in conversation. (Looking round.) You've got Joe here, too.

Joe.—Yes, I'm hère on the spot, Cap'n. (Hiccough.)

Squire T.—We are having a great talk, Capt. Littlesoul. Here's a gentleman who wants to have all the people leave off drinking ardent spirits if they drink ever so temperately. I'm hardly willing to come to such terms myself, though I can do without well enough.

Cap. L.—His head is as full of projects as Boston folks are of notions. He has been trying for some time to persuade me to give up my license, when he knows by such a step I should lose a great share of custom.

Mr. A.—But, Capt. Littlesoul, is there not some reason in my request? Have you not repeatedly told me that you drank none yourself, and that you was a friend to temperance? Might I not of course, expect that you would show your good principles by relinquishing such an abominable traffic?

Cap. L.—But do you know, Mr. Abstemious (if you don't I do), that if I should relinquish the sale of ardent spirits, I should lose much? Besides, if I do not sell them others will, and then how much better off would the people be?

Squire T.—I think that the Captain's argument is conclusive. If there is reason in anything, there is in this consideration, "that if he don't sell, others will."

Mr. A.—So, for fear that others will do that which is wrong, he will prevent them by doing it himself. A conclusive argument in indeed! I have thought that possibly I might persuade you, Squire, to join with me, as you sustain a high standing among the people; but, alas! I find you love the bottle too well. And you, Capt. Littlesoul, have one thing about you which I thought might avail something, if brought to view. You are a professor of the Christian religion, the spirit of which wholly disapproves of such an abominable traffic as that in which you are engaged. But no, I cannot bring anything to bear upon you. You not only refuse to hear or read anything on the subject, but you also sin against the light of your own conscience. Gentlemen, it is vain to expostulate with you so I will leave your company. (Exit Mr. Abstemious.)

Joe.—(Rising from his seat and approaching them.) I think, Squire and Cap'n, you've done pooty well I don't think I could express'd my mind better myself than you did for me. I think cold water is bad stuff, don't you, Squire? Cap'n, you know how it makes me have they hiccups when I take it clear. (Hiccoughs.) Come, Cap'n, aint you goin' home? I want somethin' to drink.

PROGRESS OF THE CAUSE.

[The insertion of a number of the following communications has, through inadvertency, been too long delayed.—Ed.]

GOSFIELD.—Our society numbers 240 members. We have five intemperate persons. We have held seventeen meetings, and the good results are generally visible in the orderly and decorous conduct of the inhabitants.—P. GIBBY, Pres., THOMAS JONES, Sec.

GRANBY.—Our society numbers 500 members, and has done great good in this place.—H. B. VIROND.

HUNTINGDON.—This society is designated the Huntingdon Union Total Abstinence Society, and numbers 160 members. Although literally surrounded with groceries, such is the influence of our society, that liquor has been banished from within our limits, for ordinary purposes, such as bees, &c. &c.; nor have we had reports of a single delinquent during the past year. By a vote of the society, we have quarterly meetings for the addresses, and monthly for consultation, &c. That great good has resulted, through the Temperance Reformation, to the churches, is beyond all question both as to increase and character, and so great has been the reformation, that some that were sots have been reclaimed, and are now giving satisfactory proof of a sound conversion, whilst, in many instances, domestic happiness, before unknown, has been measurably consummated, and the moral character of the country changed. We feel ourselves greatly at a loss at times for proper speakers, not having had the assistance of our ministry (the Wesleyan Ministry) that we had expected. We hope, however, that it will be otherwise hereafter. In consequence of political, sectarian, and other causes, many practical temperance persons have not recorded their names with us as yet.—ISAAC DERRICK.

RALEIGH.—Our society has ninety members, and has held five meetings within the past year. We reckon sixteen intemperate persons within our bounds. I am pleased to say that the Temperance Reformation has had a very good effect in the settlement in the first place it has in a great measure retarded the progress of intemperance, stopped the mouths of its opponents; it has also had a very good effect on the members of the church in this place, that whereas the most of them were its violent opposers at first, but whose views and principles are now changed, and become its warmest friends and advocates.—J. SNEPLEY.

NEW GLASGOW.—A temperance festival was held in New Glasgow on Thursday the 20th inst. in a neatly enclosed field belonging to Mr. Robert Lloyd. The friends of temperance in New Glasgow and the adjoining settlements assembled about 1 o'clock in the forenoon with banners and music; the entrance to the field had been previously ornamented with green boughs. The whole was picturesque, novel, and exciting. After making public display by marching through the most public parts of the

ediment, the company, consisting of about 150 persons, sat down to a good substantial dinner, in bowers prepared for the occasion. Addresses were then delivered by the Rev. A. Lowdon and others on the subject of temperance; pointing out in a clear and lucid manner, the evils of intemperance, the necessity of steadfastness and perseverance in the cause we had adopted, in order to drive the Hydra monster from our neighbourhood. Various amusements were engaged in throughout the day, which added to the hilarity of the scene. In the evening the company were refreshed with tea and coffee. A vote, conveying to Mr. and Mrs. John Iloyd the warm thanks of the meeting was then passed by acclamation for the kind assistance they rendered on the occasion.

ERNEST TOWN, June 4.—At a meeting called in the First Con. of the Township of Ernest Town, 3d June, the following resolutions were passed unanimously:—

1. *Resolved*,—That the conduct of the temperance Magistrates of the Midland District is worthy of great praise, for their successful efforts to diminish the number of licenses to sell intoxicating drinks in 1843.

2. *Resolved*,—That in consequence of censure cast upon said Magistrates at several public meetings, they neglected to attend the sessions for the granting of licenses for 1844, and thereby permitted a greater number than ever to be obtained, to the great injury of the District.

3. *Resolved*,—That no temperance Magistrate can consistently recommend any man to obtain a license and sell intoxicating drinks.

4. *Resolved*,—That no temperance Magistrate can, consistently with the interests of temperance, neglect attending the Sessions when licenses are granted for the purpose of gradually diminishing, and finally exterminating the sale of intoxicating drinks.

5. *Resolved*,—That the extreme measures advocated at several public meetings in this District are calculated to drive temperance Magistrates from the Bench, and throw the licensing of taverns into the hands of those who are hostile to the interests of temperance.—**WILLIAM GARBUTT, Sec.**

PERCY, Aug. 13.—The members of the Percy Temperance Society thought it advisable to have a Soiree upon the 26th of June last, to which all friendly to the cause were invited to attend; and in due time the little grove, the property of the President of the society was neatly fitted up for the occasion. The appearance of the morning was rather unfavorable, however, about 11 o'clock, A. M., a large number had assembled in the grove; the gentlemen who were expected to address the meeting did not attend; however, providence seemed to bless our efforts, by the appearing of three gentlemen, able advocates of total abstinence, the Rev. Mr. Day, Mr. Soales from Belleville, and Mr. Wilson from Holdimand. The Rev. Mr. Day first ably addressed the meeting, followed by Mr. Soales, whose soul-stirring anecdotes did not fail to interest the whole meeting. But this gentleman had not proceeded far in his discourse before he was interrupted by an opposition party, accompanied by drums and files, and headed by two captains, one of whom offered his services as a Member of Parliament to represent the county, and our Township Superintendent of Common Schools, both of whom are also Captains of Militia, the latter entered the grove with his sword drawn. The noise of the drums for a while drowned the speaker's voice, who was obliged to stop speaking. They were invited in a friendly manner to take seats and hear the address, which they did, and the speaker proceeded with his address. The opposition party immediately sent one of their number for a decanter of ardent spirits, of which they all partook. The Superintendent above alluded to, got up to the speaker's platform, and having obtained leave to address the audience, proceeded to vindicate the propriety of an occasional glass; but either through incapability, or being ashamed of the subject he was advocating, his lecture was very short and irregular; which was replied to by Mr. Wilson, in a praiseworthy manner. The friends of temperance persevered in keeping good order, and the would-be Member of Parliament—Captain and his associates, after their fruitless attempts to annoy and break up the meeting, left the grove in true bacchanal style, to their own everlasting shame. At about three o'clock in the afternoon, about 200 persons sat down to partake of the good things of the table, which were prepared in good style; after which the pledge was circulated, and twenty names added, making in all 270 members in good standing. Our meeting went off well, and we trust and believe, if we stand to our posts, like good soldiers, and are zealous of the cause, and join heart and hand, faithful in discharging our duty, the God of heaven will bless and sustain us in our endeavours, and will bless the cause of temperance, and fight our

battles, and defend us from our enemies, and we shall be enabled to come off more than conquerors, and see the cause go forward and increase. (By order of the President and Committee.)—**BENJ. DE FORTLONG, Sec.**

DUMFRIES TEMPERANCE CELEBRATION.

SIR,—You will recollect that in a former communication I stated that we had succeeded in forming a Union among the different societies in this Township, and that our association, anxious to exhibit their strength, the purity of their principles, and the respectability and importance of the great army now ranged under the bloodless banner of temperance, in this vicinity, were going to celebrate the triumphs of temperance at the village of Galt on Friday, the 7th of June. I have now to inform you that the celebration has come off, and their most sanguine expectations were more than realized on the occasion, and the day will live in the memory of hundreds, when opposition to the cause will be "a thing that was"—a mere matter of history. The morning was dull and lowering, and about six o'clock the rain began to descend, and threatened to disconcert all our arrangements, which drew a shade of gloom over the face of friends, and lighted up the countenance of enemies with a glow of delight at the prospect of our celebration proving a perfect failure, but after a short time the clouds dispersed, and the sun made its appearance, which caused a change in the appearance of both friend and foe, as we then had the prospect before us of a high day for tee-totalism in Galt. In a few hours our village was literally alive by the arrival of carriages and horsemen from St. George, Paris, Berlin, Preston, and other places, and, as if by preconcerted arrangement, the head of all the principal trains met in the centre of the town, and moved on from thence through the principal streets to the mammoth booth erected for the occasion, the Paris band taking the lead, and enlivening the scene by their spirit-stirring music. At the sight of this great procession (there being upwards of eighty waggons) the village appeared to be spell-bound, and almost all laid aside their work for the day; the procession halted in front of the booth, which was handsomely fitted up and tastefully decorated. The President being unavoidably absent on professional business, the proceedings were introduced by Mr. John Smith, Vice-president, in a short but appropriate speech, and he called on the Rev. Wm. Smith, of St. George, who delivered a most excellent address. He was followed by a few remarks from Mr. M'Ilroy, referring to the opposition the temperance cause had met with in this place. We then moved off in procession, preceded by the band, displaying medals, badges, and banners, embellished with significant and appropriate mottoes and devices. In about half an hour we returned and partook of the repast, after which Elam Stimson, M. D., (President of the Association) took the chair, and introduced the Rev. Mr. M'Glashan of Warwick, who delivered a very appropriate address. He was followed by Mr. G. W. Bungay in his peculiar happy and interesting style, eliciting almost universal applause during the whole of his lengthy address. He was followed by Mr. Wm. Bork, and the Vice-President, after which several resolutions were adopted, in one of which the meeting expressed their thanks to the committee of the Galt Society for their exertions in the cause, and the tasteful manner in which they had fitted up the place, and provided the entertainment. After an elegant temperance ode by Master James Stimson, and a few pieces by the Galt Choir, the meeting quietly dispersed, without anything occurring by which the ear of modesty could be pained. At intervals during the whole of the proceedings the scene was enlivened by an occasional piece of music from the band. In conclusion, I would say, that we fondly anticipate the day when ignorance, prejudice, and interest, will fall before the light of truth, and temperance, with its benign influence, shall wave its banner unopposed over this our beloved country. I will only say the tee-totalers about this part of the country appear to have nailed their standard to the mast, and are determined to stand by it whatever may oppose. Our Township Union has already been attended with the best results, and we most heartily recommend the subject of Unions to every Township in the Province.—**PAUL G. HUFFMAN, Cor. Sec.**
Galt, June 18, 1844.

The number of ships sailed upon Temperance principles or at least in which the allowance of grog is changed into small stores, such as tea, coffee, butter and sugar, is continually and rapidly increasing. Indeed sea faring men think that the old custom is likely soon to disappear entirely amongst British ships as it has already done in America.

MISCELLANEOUS.

THE RUMSELLER'S DREAM.—Well, wife this is too horrible! I cannot continue this business any longer.

Why, dear, what's the matter now?

Oh, such a dream, such a rattling of dead men's bones, such an army of starved mortals, so many murderers, such cries and shrieks and yells, and such horrid gnashing of teeth and glaring of eyes, and such blazing fire, and such devils, O! I cannot endure it! My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if ever I see I run again!

My dear, you are frightened.

Yes indeed, am I, another such a night I will not pass, for weeks.

My dear perhaps—

Oh, don't talk to me. I am determined to have nothing more to do with rum, any how. Do you think, Tom Wilson came to me with his throat cut from ear to ear, and such a horrid gash, and it was so hard for him to speak and so much blood, and, said he, see here Joe, the result of your rum-selling. My blood chilled at the sight, and just then the house seemed to be turned bottom up, the earth opened and a little imp took me by the hand, saying, follow me. As I went, grim devils held out to me cups of liquid fire, saying, drink this. I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered, rum-eller. On and on, they impelled me through a narrow pass. All at once he paused and said, are you dry? Yes, I replied. Then he struck a trap door with his foot and down, down we went, and legions of fiery serpents rushed after us, whispering, rum-eller, rum-seller. At length we stopped again, and the imp asked me as before, are you dry? Yes, I replied. He then touched a spring—a door flew open. What a sight. There were thousands, aye millions of old worn-out rum-drinkers, crying most piteously, rum, rum, give me rum run! When they saw me, they stopped a moment to see who I was. Then the imp cried out, so as to make all shake again, Rum-seller! and hurrying me in, shut the door. For a moment they fixed their ferocious eyes upon me, and then uttered in a united yell—damn him!—which filled me with such terror I awoke. There, wife, dream or no dream I will never sell another drop of the infernal stuff. I will no longer be accessory to the miseries upon men men's consequence of the traffic in intoxicating drinks. I will not.—*M. J. de St. Washingtonian.*

BAD FISH VERSUS BAD DRINK.—On Wednesday July 3d, a fish salesman came before the Lord Mayor charged with selling a lot of bad fish. His Lordship said, with becoming severity, "In order to put a stop to the sale of bad fish, by which poor customers are so much injured in health, I shall order the city solicitor to prosecute the next case against you." This doctrine comes with an odd grace from a magistrate who licenses publicans to sell bad off, which hurts the health a million-fold more than all the bad fish and flesh too that were ever consumed! "But it is when folks take too much." Very well, then why not allow the same plea on behalf of the fish? We think more respectfully any one to show any cause for the entire abstinence of fermented fish, which we will not match with argument a hundred times more cogent for the universal abandonment of fermented liquors.—*London Paper.*

A EUROPEAN TEMPERANCE SHIP.—The first whaler ever equipped at the free city of Hamburg, left that port sometime in May last, for the South Seas. This vessel, called the *Ansel*, measured about 650 tons. All of the crew had entered into a formal engagement to abstain, during the entire voyage, from every species of spirituous liquors, on condition of receiving two rations a day of coffee. A very small quantity of brandy and wine was taken on board, to be administered only as a medicine, and in pursuance of express directions from the physician.

It seems that temperance is of paramount importance on board of whaling ships, for it is proved by reliable statistics, that ninety of the disasters that have befallen a Danish and Swedish whaler, have resulted from the use of spirituous liquors by their crews.—*Sheep Anchor.*

THE WAGES OF SIN.—A few days ago a man was in our hospital writhing under all the agonies of a delirium tremens. One of our citizens recognized him as son of a wealthy distiller in Oneida Co., N. Y. The father gets rich, while the poor prodigal son is made a wretched inmate of an hospital in a distant land by the same means. Oh what a price does the father pay for his "fatius and

his merchandize!" Nothing less than the utter ruin of his life.

The seed of the righteous does not beg for bread.—*C. n. Oregon.*

NIAGARA FALLS.—The following fine allusion to the great Falls was made by Mr. Gough in his speech at Boston, after his return from his western tour.

"He said that during his late tour, in looking at the Falls of Niagara and the River and Rapids above, he could not help comparing them to the intemperance which has swept over our land for so many years. Men entered into it by taking a glass of wine—the social glass—the pledge of friendship; this was the smooth water above the rapids, where all appeared so calm and delightful. Imperceptibly they continue their course, until they were drawn into the rapids, and were rushing madly along to destruction—the Falls, where they must inevitably be plunged into the yawning gulf, and lost for ever. The old Temperance men had watched their course, and seeing how many were daily drawn in, had endeavoured to persuade men not to venture where there was such danger of destruction, and saved many who had already got into the rapids, but were not beyond the reach of help. So far as their efforts went, they were good. The Washingtonians, a new and noble band, now sprung up, and threw a bridge across the top of the cataract itself, from which they reached down, and extending their aid, snatched the poor, deluded and infatuated beings who had got drawn into the rapids, and were to the eyes of others irretrievably lost, from the very jaws of destruction, just as they were about to be swept away for ever. But look, they still come down the rapids, more and more of them. The Washingtonians have more than they can do, the bridge is full of them, snatching the poor, suffering fellow creatures from destruction, placing them upon terra firma, and passing them over to others who bind their wounds, feed and clothe them, and make them whole, lest still many are lost. Let us go up above the rapids and see the cause of this continued stream of unfortunates rushing to destruction. Ah, there it is—there are men there pushing them in, and those who formerly stood at this point to warn the unwary of their danger are not now there to give this warning, or to save those who have just entered the rapids. No! the men at the bridge the Washingtonians, have given out that they can save that come along, that the exertions of those above are not needed. But, said Mr. G., it is not so, here is work, and work enough for all, and still many must be lost. Let the old temperance men return to their post, the Washingtonians still remain on the bridge—let there be a good feeling existing between them, as there is a unity of purpose; they are both there to save, let not one quarrel with the measure the other takes to save. This is the grand object of both, to save; when this union shall exist all differences done away, thousands upon thousands will be saved and stand ready to save others, and in a short time the source of this stream of intemperance will be dried up, and those who have been instrumental in saving their fallen brother from destruction, will receive the blessing of all, and God will reward them for their labors."—*Jour. Am. Temp. Union.*

EFFECT OF RELAPSES.—We have been in two places recently, where the cause which was flourishing, has been entirely prostrated by the relapse of a reformed man. In both cases the reformed individual was a lawyer, a man of distinguished talents. Their reform was hailed with joy by nearly the whole population. Crowds pressed to hear them relate their experience and plead with the people. In one case the address was so good as to be published in a pamphlet. The whole weight of the temperance reformation seemed to be on their shoulders. Now that they have fallen, it has fallen with them. Nobody moves or speaks in behalf of the enterprise. It seems to be taken for granted, that the cause is a failure, and that nothing more can be done. And yet in each place are several hundred temperance men. Is this right? It shows the mischievous consequences of making too much of any individual, and throwing off personal responsibility. It also shows our reformed brethren, especially public speakers and lecturers, how much is involved in their adherence to the pledge.—*Th.*

DRINKING AND SMOKING.—It would be a profitable business to go through the United States and see if the men that now consume intoxicating drinks are almost not entirely the men that smoke; and, if the one vice is not so connected with the other, that, to suppress drinking in the rising generation, it is absolutely necessary to make a bold and general effort to suppress smoking. We do not believe, that while our young men and boys are trained in such extravagant habits of smoking, we can effectually fasten upon the nation the temperance reformation. And if this is so, will not temperance men for the good of the cause, themselves renounce entirely the filthy weed?—*Th.*

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which is intimately mixed in greater or less quantity with the water in which they live: By this arrangement, the same changes are effected in the venous blood passing through the gills of fishes, as in the venous blood circulating through the lungs in the higher classes of animals.

In worms, again, and other animals of a similar structure, no single organ is set apart for the conversion of venous into arterial blood. The requisite changes take place in small sacs or vesicles commonly placed in pairs along the back and opening upon the surface of the body, by means of pores in the skin, called *spiracula*, specially adapted to this end, and which cannot be shut up or abstracted any more than the real lungs or gills, without inducing death. "In the common earthworm there are no less than 120 of these minute air-vesicles, each of which is provided with an opening placed between the segments of the body. In the leech, the number is reduced to sixteen on each side, which open externally by the same number of minute orifices." So necessary, indeed, is atmospheric air to the vitality of the blood, in all classes of animals, and even to plants, that its abstraction inevitably induces death; and a fish can no more live in water deprived of air, than a man can do in an atmosphere devoid of oxygen. And thus the fish requires a renewal of air, and perishes when it is denied, or when the air is expelled from the water by boiling, exactly as man would do under a similar deprivation.

In man, the lungs are those large, light, elastic, and spongy bodies, which, along with the heart, completely fill the two lateral cavities of the chest. They vary much in size in different persons, and, as the chest is framed for their protection, and moulded on their form, we find it either large and capacious, or the reverse, according to the size which the lungs have attained. In woman and in youth, the lungs are less developed than in men and in mature age, and hence the smaller breadth of shoulder and greater narrowness of chest by which the former are characterized.

The air-cells are very minute rounded vesicles or shut bags, smaller in size than pin-heads, in which all the minute ramifications of the bronchial tubes terminate. They are so very numerous, that, when fully distended by air, they seem to constitute the chief part of the pulmonary tissue. Keil estimates their entire number at 174,000,000, and calculates the surface they present to the air, as equal to 21,900 square inches. Lieberkuhn rates the latter at 150 cubic feet; and Munro, again, at thirty times the surface of the human body. The diameter of each air-cell is stated by Hales and other physiologists as the 100th part of an inch. It is very probable that the estimates are not entirely correct; but the very magnitude of even the lowest of them will give the reader an idea how great the number, and how vast the extent of surface, of the air-cells must really be to warrant such calculations being seriously founded upon them.

Numerous, however, and closely compacted as the air-cells are, they have no direct communication with each other; but, according to Reissens, a small artery, with its accompanying vein, goes to each of them, and, by its ramifications upon the fine, thin, and continuous membrane with which they are lined, forms upon it a kind of network of capillary vessels; and it is while circulating through these capillaries, and exposed in them to direct contact with the air in the air-cells, that the blood undergoes the change from the venous to the arterial state.

Bloodvessels necessarily form a large constituent portion of the substance of the lungs. Besides the arteries and veins which the lungs possess in common with other parts for the purposes of nutrition, they have, as we have seen, the large pulmonary arteries and veins, dividing everywhere through their substance into innumerable branches, conveying the whole blood of the body to and from the capillaries of the air-cells. Indeed, from the rapidity with which the blood performs its circuit through the body, in rather less than 2½ minutes, and the quantity which consequently passes through the lungs in a given time (being, according to Müller, not less than ten pounds in a minute,) it is clear that the vessels of these organs must be so large as to constitute no small portion of their tissue; otherwise such a mass of blood could not flow through them so quickly.

The lungs, it need hardly be said, are provided with nerves. The sobbing attendant on grief, and the hurried breathing which accompanies excitement, are clear proofs of the powerful and direct action of the nervous system in respiration; and it is certain that, without the constant influence of the nervous stimulus, both their life and special function would speedily cease.

When treating of the skin as a seat of the copious exhalation of waste-matter from the system; I mentioned that in this respect the lungs were somewhat analogous to it, as they also are the seat of

an abundant exhalation, and consequently are provided with *exhaling or excreting vessels*. Every one who has observed the clouds of vapour issuing from a horse's nostrils in a cold day, must be aware of the existence of this exhalation. Even when invisible it still goes on, the proof of which is the familiar test of holding a cool mirror near the mouth of a person apparently dead, to ascertain whether breathing has entirely ceased. The quantity of watery vapour thus exhaled by an adult in 24 hours, has been estimated by Müller, from the average of many experiments, at 7963 grains, or nearly seventeen ounces. The pulmonary exhalation is in fact one of the outlets of waste matter from the system; and the air, which we expel from the lungs in breathing, is thus vitiated, not only by the subtraction of its oxygen and the addition of carbonic acid, but also by watery vapour and animal effluvia derived from the exhalants. In some individuals whose bowels are habitually disordered, this last source of impurity is so powerful as to render their breath offensive, and even insupportable to the by-standers. The presence of this effluvia in a concentrated form, is, in common with perspiration, one of the chief sources of the disagreeable sickening smell which prevails in crowded rooms.

That the lungs are also provided with *absorbents*, is proved by the fact that absorption takes place from the lining membrane of the air-cells, more easily and rapidly than it does by the skin. When a person breathes an atmosphere loaded with fumes of spirits, of tobacco, of turpentine, or of any other volatile substance, a portion of the fumes is taken up by the absorbing vessels of the lungs and carried into the system, and there produces precisely the same effects as if introduced into the stomach: dogs, for example, have been killed by being made to inhale the fumes of prussic acid for a few minutes. The lungs thus become a ready inlet to contagion, miasmata, and other poisonous influences diffused through the air which we breathe. Hence typhus fever is much more easily communicated by breathing the confined and loaded air near the body of the patient, than even by touch. Hence, also, the general safety of the attendants where ventilation is sufficiently observed. The frequent renewal of the air dilutes and carries off the poison.

Having now given a general idea of the structure of the lungs, let us next examine the changes which occur in the constitution of the air and of the blood during the process of respiration, and the conditions upon which these changes depend.

Atmospheric air consists of 79 parts of nitrogen gas, 21 parts of oxygen, and a very small quantity of carbonic acid, not amounting, according to Saussure, to more than 4.15 in 10,000 parts. The proportion of carbonic acid varies, however, in different situations, and is larger in towns than in the open country, but nowhere is it found to exceed perhaps one-fifth, or at most to one-half per cent.

The quantity of air taken into the lungs at each inspiration, varies according to the age, constitution, and circumstances at the time. It has been variously estimated at from 15 to 40 cubic inches. Sir Humphrey Davy valued it so low as from 13 to 17 cubic inches. Herbst again states, that adults of large stature breathing tranquilly, inspire from 20 to 25 cubic inches; and persons of smaller stature from 16 to 18. Menzies, on the other hand, who also experimented with great care, estimates the amount at 40 cubic inches. Southwood Smith states, that the largest quantity ever inhaled at one inspiration is nine pints and a quarter. He adds, that the quantity received at an ordinary inspiration without any effort at all, is about one pint Winchester measure; while at an easy inspiration, free from any great effort, it amounts to 2½ pints. Females take in a smaller quantity than males.

The popular notion that the whole of the air is expelled from the lungs at each expiration, is entirely erroneous. Even after forcing out as much as we can, it is calculated that at least 40 cubic inches remain in the air-cells; while, after an ordinary expiration, about 120 inches remain behind. According to Sir H. Davy, the whole quantity of air in the lungs after a natural inspiration, amounts to 135 cubic inches; so that, taking an ordinary inspiration, and expiration at 20 inches, the quantity of air remaining in the chest is at least five times greater than that expired. Dr. Smith estimates the quantity of air remaining at eleven pints. It is by this continuance of the air in the lungs that its requisite action on the blood is rendered continuous, and has time to take place, and also that we are enabled for a time to "hold the breath," as it is called, when under water, as in diving. Without this stock to continue the oxygenation of the blood, diving would be immediately fatal. The average number of respi-

rations varies in health from fourteen to twenty in a minute. In disease, it is often much greater, and sometimes also considerably less.

With these data to guide us, we can now form a correct conception of the extent to which a constant renewal of the air we breathe is required for the support of human and animal life. "Taking the consumpt of air at each inspiration at even the moderate rate of 20 cubic inches, and rating the number of respirations at only 15 per minute, it appears that, in that short space of time, no less than 300 cubic inches of air are required for the respiration of a single person. But to place this in a still more striking light to the general reader, I shall extract from the excellent work of Dr. Southwood Smith (vol. ii. p. 84) the results of some very careful and elaborate calculations made for him by Mr. Emisson, the celebrated actuary, from data communicated to him for the purpose.

(To be Continued.)

PARENTS' AND CHILDREN'S DEPARTMENT.

Parental Care.

God not only trusts your beloved children to your care, in the most interesting and critical period of their existence, but also expressly commands you to educate them religiously. On this subject, he gave, under the Mosaic dispensation, the most explicit directions. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi. 5-7. "Take heed to thyself, and keep thy soul diligently, lest thou forget the thing, which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons," Deut. iv. 9. The excellence of the gospel, so superior to the dispensation by which it was preceded, increases the importance of obedience to such precepts. And that obedience is further enjoined by a plain and absolute command. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. vi. 4. Here, in a few words, is enjoined whatever is most important in parental duty. To "bring them up," is to cherish and train them up from infancy to maturity. The term *nurture* signifies "education, discipline, instruction, as consisting in teaching, admonitions, rewards, and punishments." The word rendered *admonition* especially refers to "regulating the mind," and thus will include the implantation of right principles, and the storing of the mind with sacred knowledge. Thus the command, "Bring them up in the nurture and admonition of the Lord," enjoins earnest, continued, and persevering care, to fill the minds of children with heavenly truth, to correct and repress in them whatever is evil; to encourage and strengthen whatever is good; and so to influence their hearts, and mould their dispositions and character, that, under the Divine blessing, they may become truly devoted to the Lord Jesus Christ. These commands are sanctioned by the weight of Jehovah's authority.

God also animates you to the discharge of parental duty, by declaring that you shall not labour in vain, and by his promises encourages obedience to his precepts. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," Prov. xxii. 15. "Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. xxii. 6. On the latter of these passages some observations have been made, but it may now be remarked, that here is a plain promise, encouraging careful attention to parental duties, from their happy results. From the many instances, in which the children of pious parents have proved wicked, some have supposed that this passage is not to be considered as a promise of universal application. This however is a dangerous position. Probably, in those cases in which the promise has not been accomplished, the precept has not been perseveringly obeyed, for many pious parents obey it not. "Let God be true," though every man should be "a liar," Rom. iii. 4; and his declaration is, "Train up a child in the way he should go: and when he is old, he will not depart from it." In many instances the blessed effects of the conduct enjoined are soon apparent. The seed that

is sown in childhood, springs up in early years, and bears an abundant harvest. A youth of piety, maturer years adorned with all the excellences of Christian holiness; and, if age arrive, old age still bearing fruit, and flourishing in the courts of our God, Psa. xcii. 13, are the happy results of early instruction, and of the Divine blessing that descends upon it. And all this is but the earnest of nobler holiness, and richer happiness, in the kingdom of God. In some instances, for a while, pious instructions may seem like seed beneath a frozen soil. No verdant blade seems visible. But, at length, Divine influence, like the warmer sun of spring, dissolves the frost of winter. The icy chains melt away. The seed springs up; the parent's prayers are answered; and the instructions of early years bear an ample harvest of "fruit unto life eternal."

On this subject, an eminent minister, who was himself a monument of the truth asserted, remarks:—"The implantation of right principles is of unspeakable importance, especially when called from time to time out of the Bible. A man can very seldom get rid of these principles; they stand in his way; he wishes to forget them perhaps, but it is impossible.

"Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel, but then I liked to be an infidel in company rather than alone. I was wretched when by myself. These principles, maxims, and data, spoiled my jollity. With my companions I could sometimes stifle them; like embers, we kept one another warm. Besides, I was here a sort of hero. I had been guided several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to see 'The Minor,' (a profane play.) He could laugh heartily at 'Mother Cole'—I could not. He saw in her the picture of all who talked about religion—I knew better. The ridicule on regeneration was high sport to him—to me it was none: it could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man—it harrasses him—it throws itself continually in his way.

"My mother would talk to me, and weep as she talked. I flung myself out of the house with an oath; but went when I got into the street. Sympathy is the powerful engine of a mother.

"It is of incalculable importance to obtain a hold on the conscience. Children have a conscience, and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us—this gains at length such a hold on them, that with all the infidel poison which they may afterwards imbibe, there are few children who at night in their chamber—in the dark—in a storm of thunder—will not feel; They cannot cheat themselves like men. They recollect that eternity which stands in their way. It rises up before them. It goads them. It thunders in their ears. After all they are obliged to compound the matter with conscience, if they cannot be prevailed on to return to God without delay—"I must be religious one time or another; that is clear. I cannot get rid of this thing. Well, I will begin at such a time. I will finish such a scheme, and then—"

"After all, in some cases, perhaps every thing seems to have been done and exhibited by the pious parent in vain. Yet he casts his bread upon the waters. And perhaps after he has been in the grave twenty years, his son remembers what his father told him."*

Let the magnitude of the trust confided to you deeply impress your mind. Parental responsibility is the most weighty and the most solemn that any human being can sustain in reference to another human being. Great and serious is the responsibility of the ministers of the Gospel. They watch for souls, as those that must give account. To them the language of God to the prophet applies, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul," Ezek. xxiii. 7-9. Weighty and alarming is respon-

ability like this; but more weighty and more solemn is the responsibility of parents in reference to their children. Parents may do more for their children than ministers of the gospel can for the flocks they tend. If you have any knowledge of religion, and of the nature of ministerial duties, you blame the minister who neglects his flock, and apprehend that, for that wicked neglect, an awful account remains. But if a minister incurs a load of guilt by forgetting his responsibility, and neglecting his flock, what does a parent incur who neglects his child! He disregards a weightier responsibility, and loses more favourable opportunities of communicating invaluable good. His concern in his child's welfare is also more intimate. In accordance with these statements, a pious writer remarks:—"Every Christian parent is the pastor over his own household, 'a king and a priest unto God.' How solemn the responsibility to take the care of souls as a public minister! Yet the responsibility lying upon such a person is by no means so great as that upon parents respecting their children; nor even so solemn as that which lies upon an individual in reference to his servants. Children are parts of ourselves; have derived their existence from us; and can we bear that these parts of ourselves should endure the bitter pains of eternal death? And that through our neglect?" O reader, if you labour for your children's eternal welfare, doubtless God will approve your efforts; but if you forget your responsibility, your conduct in neglecting duties so momentous will be base and wicked. Were it in the power of any one to murder an angel, or, still worse, to transform him into a devil, how atrocious would be the perpetration of such a deed! This cannot be done; but a crime akin to this you may commit. By neglect of parental duty you may assist in exposing to everlasting death your own child, that might be like an angel soon; and in transforming one that might be so holy and so happy, into the image of a fiend.

Irreligious parents may plead that they have no intention of producing such dreadful results. The plea is vain. What your conduct is adapted to effect must be looked at, not what you profess to design. If you train up your children in ungodliness, you in reality seek their everlasting destruction. What would you think of a father, that might give his child poison, and plead in excuse, "I did not mean to kill him?" No, but you took a certain method to murder him, and having done this, your actions must be considered, not your professed design. What would you think of another that might set fire to his house, and when it was destroyed, excuse himself by declaring, "I had no intention of burning it down?" The answer must be, "Whatever you meant, you pursued the way to burn it down, and your conduct must be judged of by your actions, and their adaptation to produce the result that followed." Thus, in your case, must be taken into account, not what you profess to design, but what your conduct is calculated to effect, and does in fact accomplish.

The solemn account which awaits you hereafter, furnishes a powerful motive for the careful discharge of parental duties. You are amenable to God's tribunal, where he will bring every work into judgment, and where disregard of important trusts, and neglect of weighty duties, will be judged as flagrant sins. The eternal Judge will then call you to account for the manner in which you discharged the trust confided in you when you became a parent. For to this, as well as to every other part of our conduct, the awful declaration applies, "Every one of us shall give account of himself to God." Rom. xiv. 12. When God requires this account of the improvement or abuse of every talent—when things of much less importance than the training up of a child are brought into review, surely this trust will not be forgotten. But if you are inattentive to the solemn duties of a parent now, how will you appear when your stewardship is laid down, and God calls you to an account for your children, and their souls! "I committed them to your hands that you might train them up for me. I confided them to your care, and gave you every advantage for making them wise unto salvation. You had my word, that you might teach them my truth. You had my Sabbaths, that in rest from worldly cares you might enjoy quiet opportunities of giving them instruction. They were entrusted to you, not when hardened by years of indifference, but in their earliest moments, and when most susceptible of receiving the impressions of my love and grace. How have you discharged your trust? Where are the records of the Sabbaths in which you instilled my word into their minds, and of the seasons in which you prayed with them, and prayed for them? None such appear. Wicked and slothful servant, you taught them not. You suffered them to spend the years of childhood and of youth in ignorance of my claims and grace. By your neglect of salvation, you

taught them neglect. By your Sabbath-breaking you instructed them to profane my Sabbaths, and slight my house. Instead of carefully training them up for me, by your indifference to my service, and by your wicked example, you trained them up for Satan. Wicked and slothful servant, depart!"

Reader, will not such a sentence, terrible as it is, be just? And can parents who neglect parental duty, anticipate from the Judge of all, a more favourable reception? or reasonably expect a less dreadful doom?

The enjoyment of the Saviour's grace would deliver your children from many present evils, and you from the anguish of witnessing their ruin, and would enrich them with numerous blessings, and you with the delight of beholding their happiness. Numberless are the evils consequent on a life of sin. In the train of ungodliness march disgrace, and poverty, and want; loss of character, loss of peace, loss of property, loss of health, and in countless instances, loss of life. Many parents have seen their neglected children become, through their vices, the offenders of all things. Some have beheld them consigned to prison, and some to transportation, and others to the gallows, as the fruit of sin. And where these fearful consequences of sin have not been witnessed, others have, that were scarcely less fearful. They have seen their children slothful, profligate, drunken, debauched, beggared in character and circumstances, and in millions of instances, sinking to untimely graves, through the diseases that sin has entailed. Where one parent has followed to the grave a son or daughter that had died on a gibbet, thousands have followed their scarcely less wretched children thither, that had died the victims of their vices. While thus ruined for time, in eternity no prospect has remained for them but "a fearful looking for of judgment and of fiery indignation, which shall devour the adversaries" of God and holiness. Train up your children for God, and you may trust that, through the grace of Christ, and the renewing of the Holy Ghost, all these evils will be avoided. Whatever then may be their situation in the present world, instead of incurring contempt, they will insure respect; instead of abhorrence, esteem; instead of the ruin of slothfulness, the comforts of industry; instead of the diseases and untimely grave of profligacy, the health and vigour, and while it pleases God, the prolonged life which true piety tends to promote. In addition to all this good, religion would secure to them all those noble and eternal blessings which have been referred to in preceding pages, and deliver them from all those aggravated evils which have been recounted there. Thus, whatever might be their condition here, all would be well. If poor on earth, they would be rich in heaven. If destitute of wealthy friends, they would have infinitely glorious friends above. However mean might be their earthly dwelling, their future, expected home would be a mansion in the skies. However small their present portion, their inheritance in reversion would be one that is "incorruptible, undefiled, and that fadeth not away." Though strangers to all grandeur here, they would be heirs of immortal crowns. Though no menials might wait upon them, ministering angels would watch their steps, take charge of them by the way, and attend their ransomed spirits at last to heaven. Thus, though no earthly treasures might be laid up by you for them, the treasures of eternity, in all their ample greatness and enduring worth, would, by a better Parent, be laid up for them in heaven.

Or, should their earthly lot be more prosperous, and their portion more abundant, still for them a better portion, and richer treasures, and a happier home, would be provided beyond the grave.

How blessed would escaping the evils, and enjoying the good now referred to, render your children! And if you have a heart to feel the value of the most substantial blessings, how much would their possession of such good conduce to your comfort? If they were placed amidst the snares of prosperity, what a satisfaction to see them escaping those snares, and becoming blessings in their day and generation! If they were afflicted, and passing through trial and suffering, what a comfort to feel assured that all would be well; that your children were in a Father's hands, who would make all things work together for good! How cheering and soothing is the reflection, "My dear child suffers now; but at longest will not suffer long! He is going to that happier world, where no pain, nor sorrow, nor want is felt. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in him. This light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory."

With what satisfaction would it inspire you thus to witness a pleasing contrast between your children and the many young

persons whose dissipation and crimes ruin themselves, and perhaps their parents also; and to have all your chief anxieties respecting your beloved offspring lulled to rest, by seeing them safely placed under the Redeemer's protection, as "the sheep of his pasture."

This protection would give them security against future ills, which would be to them an invaluable blessing, and to you a substantial comfort. The dying patriarch Jacob said to his beloved Joseph, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers," Gen. xlviii. 21. In life, as well as in death, the parent whose children have been trained up for God, may indulge very similar feelings:—"My children, God shall be with you. I know not your future lot, but he knows it, and you are his. You are entrusted to his hands, and he will direct and protect your way. God shall be with you: your parents' God and yours." How great an advantage is the security afforded by Divine protection! The servants of sin are daily exposed to ruin, from a thousand snares, against which they have no Divine arm to secure them. The young man, perhaps, becomes dishonest, defrauds his employer, ruins all his worldly prospects; and, perhaps, "in the twilight, in the evening, in the black and dark night," he follows the strange woman whose "house is the way to hell, going down to the chambers of death," Prov. vii. 9, 27. Perhaps, the young woman, who has not been taught to remember her Creator, indulges in levity and worldly dissipation, till she becomes the victim of some seducer, and heaps upon herself disgrace, and upon her parents sorrow. This is the course of multitudes; but the parent whose children have been trained up for God, and brought under the influence of his grace, may exercise a cheerful confidence that they will shun the path of the wicked, and enjoy through the perilous pilgrimage of life, the heavenly Shepherd's kind protection.

A further advantage of training up your children to serve the Redeemer is, that his grace in their hearts will render them more dutiful and affectionate to yourself. While young, they will learn from God's holy word to obey their parents, and when they reach such an age that they are less under a parent's care and control, still they will treat a parent's desires with deference and affection. If their parents need their help in the helplessness of infirmity and age, the Saviour's instructions will teach them to exert every effort, to support and comfort the declining years of those to whom they are so much indebted, and to smooth their passage to the grave. Thus, were the interests of your offspring out of the question, were nothing at issue but your own comfort, self-interest should prompt you to employ every effort to bring up your children in the fear and love of God; but when, to all these considerations, are added their best interests and well-being for time and for eternity, how binding are parental obligations! how weighty parental duties!

What shall our Children Read.

This question was asked the other day by a lady of uncommon intelligence and active piety. It was asked in view of the almost innumerable candidates for public favour, in the shape of works of taste, or the lighter order of literature. It was asked by a mother who felt for the spiritual interests of her children, and who seemed in some measure awake to the poisonous influence upon the young mind and heart of a vast proportion of the light reading of the day. The apparent solicitude of this lady deeply affected me, and it led to the reflection that, perhaps, this is the most important question with which a virtuous and godly mother is concerned, in training up her offspring—"What shall they read?"

There are, doubtless, many who will be converted to God and saved, though their moral character in childhood and youth was allowed to be developed under the influence of an impure literature; while there are others who will be lost, let the moral atmosphere be what it may. Still it is no less a law of our nature, that the heart, as well as the intellect, is made better or worse by the good or bad influences, which we allow to be habitually exerted upon it and I know of no influences the agency of spirits excepted, which are stronger and more powerful than those that proceed from the printed page. There are many parents, and some pious ones, it is to be feared, who seem to have no adequate conception of the injury that is done their children by the fashionable novel-reading of the day. Mothers, who would be shocked at the idea of the morals of their children being corrupted, allow the indiscriminate reading of these exceptionable works of fiction in their families, without so much as sounding one note of alarm. Some blame us for exercising any censorship over the reading of children. They tell us the proper way is to allow them to read what they please,

and then by judicious precepts and a blameless life, teach them to shun vice and love virtue. They would first set fire to the edifice, and then trust to the power of the engine to put it out. Mistaken guides! they know not what they do.

There is another class of moral and perhaps pious mothers, who really cannot see that our fashionable novels have any injurious effect upon the morals of the rising generation. Either they have not canvassed this species of literature, or if they have they are deceived in relation to its character and tendency. These works profess to teach morality and virtue, of course; and many guardians of the young mind know not that the lessons they inculcate, many of them, are imported from the pit. But they ought to know it. Every parent ought to know it, and every mother especially.

I would not be understood as placing all our fashionable novels in the same category, and treating them as equally exceptionable. I will allow that, so far as their direct moral influence is concerned there may be some above reproach; that is, there may be some of the class, properly denominated novels, that will not communicate poison by contact. But of this species I have not so much to say at present. The great majority of the novels of the day, and those which are received with the highest marks of public favour, are calculated to poison the morals and injure the soul. This is not a mere assumption. The nature of the mind, candid criticism, indisputable facts, and extensive observation, more than justify the remark. A book must not be judged of by what it professes to be or to do; but what it appears to be or to do. I would not give a straw for the sober lectures of an author on morality and virtue, if he allowed the libertine and the harlot to figure on his pages, as among the most attractive of his *dramatis personæ*. I would not thank a man for telling his readers that temperance is a very good thing, and that everybody ought to shun the intoxicating cup as a viper, if, in the next chapter, he introduced a convivial club, and bade us witness with complacency their bacchanalian orgies.

The mistake of many guardians of youth in relation to the tendency of such novels as those under review, I apprehend, is this. They look for the evil in the wrong places. They expect it to appear, if it appears at all, in the form of a didactic essay, or a direct and explicit declaration. But the mischief of novels is not in lectures, or creeds, or apothegms. Far from it. *It is in the charm which the author throws around his characters.* The sympathy we are made to feel for them is at the bottom of the mischief. They are not rebuked; their vices are not the themes for animadversion, certainly not of sober animadversion; their sins, at the most, are accounted petty errors and genteel foibles—things to be laughed at rather than seriously reprobated. Now, who can fail to see that the legitimate tendency of such company, so introduced, and negatively so commended, is to make us approve when we should condemn, to be pleased when we ought to be displeased, and to love or at least respect those whom we ought to despise or abhor? Would a virtuous mother apprehend no danger to the morals of her family from the company of a vicious and immoral domestic, after a friend, whose opinion they respected, has applauded her character; or, what is the same thing, so represented it as to receive admiration? Would such a mother deem it sufficient, in these circumstances, to read homilies on virtue and pure morals to her children, while the domestic remained in the family? Would she not drive such a nuisance from the bosom of her family, as she would a vile and detestable serpent? And yet there are those to whom is entrusted the care of the immortal mind, who will allow the elements of death to come into their families, fresh from the heart and the pen of the most finished libertine of the age, and see nothing to fear. He is accused of Vandalism in literature, who advises to banish such trash from the domestic circle.

Christian mothers: are you asleep? Rouse yourselves, and scan, with the eye of a severe criticism, the light reading you admit to your families. Welcome an adder to your serpsides rather than the licentious novel, though an angel from heaven should recommend it to you. Thanks be to God, there are thousands of mothers who are fully awake to the importance of a sanctified literature in the family, and who are lending all their influence to promote the object. It is a noble work. Heaven bless their efforts. May all mothers, who are concerned for the spiritual interests of their offspring, or even for the purity of their morals, inquire with as much solicitude as the lady to whom we have alluded, "What shall my children read?" Let this question be a theme for discussion in maternal associations, and let the united prayers of virtuous and godly mothers go up that their families may be saved from the blighting influence of a corrupt literature.—*Mothers Magazine.*

Frightening Children.

There are few things more calculated to excite a just indignation, than an attempt on the part of young persons to frighten little children, or each other. In this way impressions are often made on the plastic mind of youth, which remain through life, and cause many an hour of anxiety and perhaps agony. In this way a species of *cowardice* is produced which cannot be overcome in after years—and the man who would be the first to plant a standard on a hostile fort, or to board an enemy fighting hand to hand, has been known to turn pale with affright at the idea of passing a churchyard alone in a dark night—or evil entering a lonely and lofty garret, in the dark, after the family have retired. Marshal Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined the closets to his chamber, and looked under his bed!

It is sometimes the case, however, that these sudden shocks of fear, when young—administered not infrequently by the unthinking, for the joke's sake—are attended with more serious consequences. We some time since saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe are not of unusual occurrence. The child was playing with its companions, and was told by them in sport, that a ragman was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek, and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults peculiarly susceptible of fear. We have given many cases of this kind in the Journal, and we think the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown, and been doomed to lives of helpless idiocy, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who levels a deadly weapon, and destroys the life of a fellow-creature.

Terror is too often the governing principle in families, and many a young and promising mind has been weakened and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child is not unfrequently resorted to by parents as a salutary punishment! Bugbears are created to frighten the young innocents into obedience. Such a course cannot be too severely rebuked. It is unphilosophical, and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified and strengthened, instead of being sapped and destroyed by the unnatural or unthinking parent.—*Asylum Journal*.

Nursery Lessons.

"Where is Master Charles?" said mamma to nurse, as she came into the house after taking a drive. "I left him playing in the shrubbery a few minutes ago," was her reply. "Tell him mamma wants him." Nurse went away immediately in search of her charge.

Some time elapsed, and no Charley appeared. Mamma did not send for him again, as she was determined for this time to leave him to himself. Charley had a habit of waiting to finish what he was doing when his mamma sent for him, and she resolved that he should for once suffer for it.

After some time Charley opened the door, and hastily inquired, as if but then sent for, if mamma wanted him. "Not now," was the reply. The emphatic "not now" arrested the attention of the lively little boy, and he walked with measured steps towards a little table, where his mamma was sitting, looking all the time very earnestly in her face, to see if she was displeased with him. A little box lying on the table soon caught his eyes, and he immediately inquired what it was. "That is a box of soldiers," said his mamma, "that I bought for you when I was in town; but, as you did not come to me when I sent for you, I shall lock it up till I can find a little boy, who will come immediately to his mamma when she sends for him." Charley's eyes filled with tears, while, with a faltering voice, he said, "Mamma, I only wanted to roll up the cord of my kite." But the sentence was passed, and Charley knew it would not be revoked. He jumped upon his mamma's lap, and hiding his little face, said, with many sobs, "Mamma, I shall try to come immediately when you send for me again."

Have mothers anything to learn from this? Yes, truly; a solemn and humiliating lesson. How many times, when the inward teacher has called us to our closet, where a spiritual table was spread, a rich feast provided for us, have we replied, "When I have finished what I am doing" and when that is disposed of, and another call is whispered, some new occupation is presented and that also completed. We then, perhaps, if nothing else intervenes, obey the oft-neglected call, and repair to our closets—but the feast is removed, our High Priest has left the sacred chamber, which to us might have been, as it were, the holy of holies, and we return again to our worldly cares and worldly occupations, unblest—unfed.

Oh! let the little Charley's determination be ours also. If we are the children of God, we are led by the Spirit of God, and if He calls us to the greatest of earthly privileges—even to hold communion with the King of kings and Lord of lords—shall we be slothful in obeying the invitation?

"Mamma, are you there?" said my baby, as she started from her sleep, and looked anxiously round the room. "I am, love," was the reply; and the little one laid her head calmly upon her pillow, and was soon asleep again. I have frequently observed this, and it reminded me of that beautiful text, "When I am awake I am still with thee." The watchful-growing Christian should lay himself down to sleep and awake again, feeling that the Lord sustains him, and even in the silent hours of the night, when he awakes to consciousness, he looks to see if the Keeper of Israel, who neither slumbereth nor sleepeth, is still with him, and he then can continue to slumber, like the babe conscious of its mother's presence, calmly and confidentially.

It has sometimes been cause of surprise to me that a text, which ultimately proved most suitable to me under peculiar circumstances, has been only partially repeated to my mind, and I frequently had much searching before I could find the passage. A doubt has arisen from thence, which has nearly deprived me of the comfort it was calculated to convey—"If the Spirit of God has brought this to your mind, why is it not all quoted? Surely, the Spirit knoweth all things?"

This difficulty was removed by thoughts that arose in my mind lately while teaching my little ones. On such occasions we assist them, sometimes with a word, sometimes with a line, or more as they require it. In this way, may we not venture to say, "The Spirit helpeth our infirmities." We are thus led to search the Scriptures whether those things are so, and not to expect miraculous teaching, independently of God's revealed word.—A. MORRIS.

AGRICULTURE.

On the Origin and Action of Humus.

It will be shown in the second part of this work, that all plants and vegetable structures undergo two processes of decomposition after death. One of these is named *fermentation*; the other, *putrefaction, decay, or eremacausis*.

It will likewise be shown, that decay is a slow process of combustion,—a process, therefore, in which the combustible parts of a plant unite with the oxygen of the atmosphere.

The decay of woody fibre (the principle constituent of all plants) is accompanied by a phenomenon of a peculiar kind. This substance, in contact with air or oxygen gas, converts the latter into an equal volume of carbonic acid, and its decay ceases upon the disappearance of the oxygen. If the carbonic acid is removed, and oxygen replaced, its decay recommences, that is, it again converts oxygen into carbonic acid. Woody fibre consists of carbon and the elements of water; and if we judge only from the products formed during its decomposition, and from those formed by pure charcoal, burned at a high temperature, we might conclude that the causes were the same in both: the decay of woody fibre proceeds, therefore, as if no hydrogen or oxygen entered into its composition.

A very long time is required for the completion of this process of combustion, and the presence of water is necessary for its maintenance: alkalis promote it, but acids retard it; all antiseptic substances, such as sulphureous acid, the mercurial salts, empyreumatic oils, &c., cause its complete cessation.

Woody fibre in a state of decay is the substance called *humus*. The property of woody fibre to convert surrounding oxygen gas into carbonic acid diminishes in proportion as its decay advances, and at last a certain quantity of a brown coal-looking substance

remains, in which this property is entirely wanting. This substance is called *mould*; it is the product of the complete decay of woody fibre. Mould constitutes the principle part of all the strata of brown coal and peat.

Humus acts in the same manner in a soil permeable to air as in the air itself; it is a continual source of carbonic acid, which it emits very slowly. An atmosphere of carbonic acid, formed at the expense of the oxygen of the air, surrounds every particle of decaying humus. The cultivation of land, by tilling and loosening the soil, causes a free and unobstructed access of air. An atmosphere of carbonic acid is therefore contained in every fertile soil, and is the first and most important food for the young plants which grow in it.

In spring, when those organs of plants are absent which nature has appointed for the assumption of nourishment from the atmosphere, the component substance of the acids is exclusively employed in the formation of the roots. Each new radicle fibril which a plant acquires may be regarded as constituting at the same time a mouth, a lung, and a stomach. The roots perform the functions of the leaves from the first moment of their formation: they extract from the soil their proper nutriment, namely, the carbonic acid generated by the humus.

By loosening the soil which surrounds young plants, we favour the access of air, and the formation of carbonic acid; and, on the other hand, the quantity of their food is diminished by every difficulty which opposes the renewal of air. A plant itself effects this change of air at a certain period of its growth. The carbonic acid, which protects the undecayed humus from further change, is absorbed and taken away by the fine fibres of the roots, and by the roots themselves; this is replaced by atmospheric air, by which process the decay is renewed, and a fresh portion of carbonic acid formed. A plant at this time receives its food both by the roots and by the organs above ground, and advances rapidly to maturity.

When a plant is quite matured, and when the organs by which it obtains food from the atmosphere are formed, the carbonic acid of the soil is no further required.

Deficiency of moisture in the soil, or its complete dryness, does not now check the growth of a plant, provided it receives from the dew and the atmosphere as much as is requisite for the process of assimilation. During the heat of summer it derives its carbon exclusively from the atmosphere.

We do not know what height and strength nature has allotted to plants; we are acquainted only with the size which they usually attain. Oaks are shown, both in London and Amsterdam, as remarkable curiosities, which have been reared by Chinese gardeners, and are only one foot and a half in height, although their trunks, barks, leaves, branches, and whole habitus, evince a venerable age. The small parsnep grown at Teitow, when placed in a soil which yields as much nourishment as it can take up, increases to several pounds in weight.

The size of a plant is proportional to the surface of the organs which are destined to convey food to it. A plant gains another mouth and stomach with every new fibre of root, and every new leaf.

The power which roots possess of taking up nourishment does not cease as long as nutriment is present. When the food of a plant is in greater quantity than its organs require for their own perfect development, the superfluous nutriment is not returned to the soil, but is employed in the formation of new organs. At the side of a cell already formed another cell arises at the side of a twig and leaf, a new twig and a new leaf are developed. These new parts could not have been formed had there not been an excess of nourishment. The sugar and mucilage produced in the seeds, form the nutriment of the young plants, and disappear during the development of the buds, green sprouts, and leaves.

The power of absorbing nutriment from the atmosphere, with which the leaves of plants are endowed, being proportionate to the extent of their surface, every increase in the size and number of these parts is necessarily attended with an increase of nutritive power, and a consequent further development of new leaves and branches. Leaves, twigs, and branches, when completely matured, as they do not become larger, do not need food for their support. For their existence as organs, they require only the means necessary for the performance of the special functions to which they are destined by nature; they do not exist on their own account.

We know that the functions of the leaves and other green parts of plants are to absorb carbonic acid, and with the aid of light and moisture, to appropriate its carbon. These processes are continu-

ally in operation; they commence with the first formation of the leaves, and do not cease with their perfect development. But the new products arising from this continued assimilation are no longer employed by the perfect leaves in their own increase: they serve for the formation of woody fibre, and all the solid matters of similar composition. The leaves now produce sugar, amylin or starch, and acids, which were previously formed by the roots when they were necessary for the development of the stem, buds, leaves, and branches of the plant.

The organs of assimilation, at this period of their life, receive more nourishment from the atmosphere than they employ in their own sustenance; and when the formation of the woody substance has advanced to a certain extent, the expenditure of the nutriment, the supply of which still remains the same, takes a new direction, and blossoms are produced. The functions of the leaves of most plants cease upon the ripening of their fruit, because the products of their action are no longer needed. They now yield to the chemical influence of the oxygen of the air, generally suffer a change in colour, and fall off.

A peculiar "transformation" of the matters contained in all plants takes place in the period between blossoming and the ripening of the fruit; new compounds are produced, which furnish constituents of the blossoms, fruit and seed. An organic chemical "transformation" is the separation of the elements of one or several combinations, and their reunion into two or several others, which contain the same number of elements, either grouped in another manner, or in different proportions. Of two compounds formed in consequence of such a change, one remains as a component part of the blossom or fruit, while the other is separated by the roots in the form of excrementitious matter. No process of nutrition can be conceived to subsist in animals or vegetables, without a separation of effete matters. We know, indeed, that an organised body cannot generate substances, but can only change the mode of their combination, and that its sustenance and reproduction depend upon the chemical transformation of the matters which are employed as its nutriment, and which contain its own constituent elements.

Whatever we regard as the cause of these transformations, whether the Vital Principle, Increase of Temperature, Light, Galvanism, or any other influence, the act of transformation is a purely chemical process. Combination and Decomposition can take place only when the elements are disposed to these changes. That which chemists name *affinity* indicates only the degree in which they possess this disposition. It will be shown, when considering the processes of fermentation and putrefaction, that every disturbance of the mutual attraction subsisting between the elements of a body gives rise to a transformation. The elements arrange themselves according to the degrees of their reciprocal attraction into new combinations which are incapable of further change under the same conditions.

Each organ extracts from the food presented to it what it requires for its own sustenance; while the remaining elements, which are not assimilated, combine together and are separated as excrement. The excrementitious matters of one organ come in contact with another during their passage through the organism, and in consequence suffer new transformations; the useless matters rejected by one organ containing the elements for the nutrition of a second and a third organ: but at last, being capable of no further transformations, they are separated from the system by the organs destined for that purpose. Each part of an organized being is fitted for its peculiar functions. A cubic inch of sulphurated hydrogen introduced into the lungs would cause instant death, but it is formed, under a variety of circumstances, in the intestinal canal without any injurious effect.

In consequence of such transformations as we have described, excrements are formed of various composition; some of these contain carbon in excess, others nitrogen, and others again hydrogen and oxygen. The kidneys, liver, and lungs, are organs of excretion; the first separate from the body all those substances in which a large proportion of nitrogen is contained; the second, those with an excess of carbon; and third, such as are composed principally of oxygen and hydrogen. Alcohol, also, and the volatile oils which are incapable of being assimilated, are exhaled through the lungs, and not through the skin.

Respiration must be regarded as a slow process of combustion or constant decomposition. If it be subject to the laws which regulate the processes of decomposition generally, the oxygen of the inspired air cannot combine directly with the carbon of compounds of that element contained in the blood; the hydrogen only can

combine with, the oxygen of the air, or undergo a higher degree of oxidation. Oxygen is absorbed without uniting with carbon; and carbonic acid is disengaged, the carbon and oxygen of which must be derived from matters previously existing in the blood*.

Transformations of existing compounds are constantly taking place during the whole life of a plant, in consequence of which, and as the results of these transformations, there are produced gaseous matters which are excreted by the leaves and blossoms, solid excrement's deposited in the bark, and fluid soluble substances which are eliminated by the roots. Such secretions are most abundant immediately before the formation and during the continuance of the blossoms; they diminish after the development of the fruit. Substances containing a large proportion of carbon are excreted by the roots and absorbed by the soil. Through the ex-pulsion of these matters unfitted for nutrition, the soil recovers again with usury the carbon which it had at first yielded to the young plants as food, in the form of carbonic acid.

The soluble matter thus acquired by the soil is still capable of decay and putrefaction, and by undergoing these processes furnishes renewed sources of nutrition to another generation of plants; it becomes humus. The cultivated soil is thus plac'd in a situation exactly analogous to that of forests and meadows; for the leaves of trees which fall in the forest in autumn, and the old roots of grass in the meadow, are likewise converted into humus by the same influence: a soil receives more carbon in this form than its decaying humus had lost as carbonic acid.

Plants do not exhaust the carbon of a soil in the normal condition of their growth; on the contrary, they add to its quantity. But if it is true that plants give back more carbon to a soil than they take from it, it is evident that their growth must depend upon the reception of nourishment from the atmosphere in the form of carbonic acid. The influence of humus upon vegetation is explained by the foregoing facts in the most clear and satisfactory manner.

Humus does not nourish plants by being taken up and assimilated in its unaltered state, but by presenting a slow and lasting source of carbonic acid, which is absorbed by the roots, and is the principal nutriment of young plants at a time when, being destitute of leaves, they are unable to extract food from the atmosphere.

In former periods of the earth's history, its surface was covered with plants, the remains of which are still found in the coal formations. These plants—the gigantic monocotyledons, ferns, palms, and reeds—belong to a class to which nature has given the power, by means of an immense extension of their leaves, to dispense with nourishment from the soil. They resemble in this respect the plants which we raise from bulbs and tubers, and which live while young upon the substances contained in their seed, and require no food from the soil when their exterior organs of nutrition are formed. This class of plants is even at present ranked amongst those which do not exhaust the soil.

The necessity of the existence of plants such as these at the commencement of vegetation, must now be apparent. Humus is a product of the decay of vegetable matter, and therefore could not have existed to supply the first plants with the food necessary for the development of the more delicate kinds. Hence the plants capable of flourishing under such circumstances could only be those which receive their nourishment from the air alone. By their decay, however, the soil in which they grew became supplied with vegetable matter, and the progress of vegetation must have furnished to the earth materials adapted for the development of those plants, which depend upon nutriment contained in the soil, until those organs are formed which are destined for the assumption of nourishment from the atmosphere.

The plants of every former period are distinguished from those of the present by the inconsiderable development of their roots. Fruit, leaves, seeds, nearly every part of the plants of a former world, except the roots, are found in the brown coal formation. The vascular bundles, and the perishable cellular tissue, of which

their roots consisted, have been the first to suffer decomposition. But when we examine oaks and other trees, which in consequence of revolutions of the same kind occurring in latter ages have undergone the same changes, we never find their roots absent.

The verdant plants of warm climates are very often such as obtain from the soil only a point of attachment, and are not dependant on it for their growth. How extremely small are the roots of the *Cactus*, *Sesum*, and *Scamperium*, in proportion to their mass, and to the surface of the leaves! Large forests are often found growing in soils absolutely destitute of carbonaceous matter; and the extensive prairies of the Western Continent show that the carbon necessary for the sustenance of a plant may be entirely extracted from the atmosphere. Again, in the most dry and barren sand, where it is impossible for the nourishment to be obtained through the roots, we see the milky-juiced plants attain complete perfection. The moisture necessary for the nutrition of these plants is derived from the atmosphere, and when assimilated is secured from evaporation by the nature of the juice itself. Caoutchouc and wax, which are formed in these plants, surround the water, as in oily emulsions, with an impenetrable envelope by which the fluid is retained, in the same manner as milk is prevented from evaporating by the skin which forms upon it. These plants, therefore, become turgid with their juices.

Plants thrive in powdered charcoal, and may be brought to blossom and bear fruit if exposed to the influence of the rain and the atmosphere; the charcoal may be previously heated to redness. Charcoal is the most "indifferent" and most unchangeable substance known; it may be kept for centuries without change, and is therefore not subject to decomposition. The only substance which it can yield to plants are some salts, which it contains, amongst which is silicate of potash. It is known, however, to possess the power of condensing gases within its pores, and particularly carbonic acid. And it is by virtue of this power that the roots of plants are supplied in charcoal, exactly as in humus, with an atmosphere of carbonic acid and air, which is renewed as quickly as it is abstracted.

In charcoal powder, which had been used for this purpose by Lukas for several years, Buchner found a brown substance soluble in alkalis. This substance was evidently due to the secretions from the roots of the plants which grew in it.

A plant placed in a closed vessel in which the air, and therefore the carbonic acid, cannot be renewed, dies exactly as it would do in the vacuum of an air-pump, or in an atmosphere of nitrogen or carbonic acid, even though its roots be fixed in the richest mould.

Plants do not, however, attain maturity, under ordinary circumstances, in charcoal powder, when they are moistened with pure distilled water instead of rain or river water. Rain water must, therefore, contain within it one of the essentials of vegetable life; and it will be shown, that this is the presence of a compound containing nitrogen, the exclusion of which entirely deprives humus and charcoal of their influence upon vegetation.

NEWS.

The Queen has given birth to another Prince.

THE TAMU TROUBLE.—The oppression of the French at Tahiti, bids fair to be a serious and troublesome matter. There is a strong majority in France who violently oppose any concessions to the English, and a strong party in England, embracing nearly the whole kingdom, who are determined that reparation shall be done. England has been insulted in the person of her official, and a policy has been adopted by France, which it will not do to suffer. Guizot, the French Minister, is reported to have said, that to accede to what England demands would cost him his head, and Louis Philippe his throne. What will be the result, we anxiously wait to know. Mr. Pritchard, the much abused missionary and consul, has escaped the French at Tahiti, and arrived in England. His unexpected appearance created a great sensation. The poor Queen is left to contend with the usurpers alone. At the last accounts, the natives were so exasperated at their treatment, as to have resolved on taking vengeance.—*New York Evangelist*.

ANTI-SLAVERY.—The tenth anniversary of the Glasgow Emancipation Society was recently held; and numerously attended. George Thompson, Dr. Burns, and Elizer Wright, are mentioned among the speakers. Dr. Burns took rather a sombre view of the anti-slavery cause in this country, which, if he knew us better, he would be apt to modify. He said "he could not agree with that part which congratulated the Society on the flourishing progress of

* The examination of the air expired by consumptive persons, as well as of their blood, would doubtless throw much light on the nature of phthisis pulmonaria. Considered in a chemical point of view, the decomposition of the blood, as it takes place in the lungs, is a true process of putrefaction. (See Part II.) The lungs are also the seat of the transformation of the various substances contained in the blood. It certainly well merits consideration, that the most approved remedies for counteracting or stopping the progress of this frightful malady are precisely those which are found most efficacious in retarding putrefaction. Thus, it is well known that such relief is afforded by a residence in works in which empyreumatic oils are manufactured by dry distillation, such as manufactories for the preparation of gas or sal-ammoniac. For the same reason, the respiration of wood smoke (pyrolygenous acid), of chlorine, and certain of the acids, has been recognised as a means of alleviating the disease.

the anti-slavery cause in the United States; but went on to show that slavery existed and ramified itself from one end of America to the other, and that it had completely entrenched itself in the Republic, from Maine to Mexico. Prejudice in favour of slavery was increasing there, and he did not think the emancipation cause was progressing."

Dr. Kennedy, of Paisley, moved to request the Free church to return the money which the delegates had received from slaveholders in this country, which occasioned great commotion, but no question was taken.—*1b.*

FREE SCHOOLS.—The Free church, among its other noble undertakings, has projected five hundred ~~free~~ schools. The plan is to erect five hundred schools, allowing the sum of £100 in aid of each; and to do this the sum of £50,000 would be required. They propose the following way: If we could get 500 persons to give one shilling to each school, this would produce £12,500. If we could get 1,000 more to give sixpence to each, this would produce another £12,500; 2,000 at three pence each would produce another £12,500; and lastly, 6,000 more giving one penny each would produce another £12,500. So we just required to each school 500 shillings, 1,000 sixpences, 2,000 threepences, and 6,000 pennies—or 9,500 persons in all to contribute in the above rates, and thus we would get £50,000." The whole amount and more too, has already been raised in this way. A most worthy ex-ample.—*1b.*

RELIGIOUS READING FOR THE PEOPLE.—The Free church of Scotland has adopted an excellent plan for diffusing religious truth, which is a series of cheap publications—probably like Tracts—to be published by means of charitable contributions, and sold at a nominal price, or given away. The number of subscribers to the scheme is already ten thousand, which is expected soon to be doubled.—*1b.*

A magnificent festival took place recently on the Banks of the Doon, Scotland, in honour of Burns the poet.

The Highland Agricultural Society held its last annual meeting in Glasgow, where 100,000 strangers are said to have attended it. This Society has been of immense service to the Agriculture of Scotland.

Mehemet Ali, the extraordinary ruler of Egypt, has abdicated in favor of his son Ibrahim. The old man is going to Mecca as a pilgrim.

Arrests are from time to time taking place on account of the late fatal riots in Philadelphia.

The American Board of Commissioners for Foreign Missions are holding a series of large and highly interesting meetings in different parts of the North Eastern States, with a view to excite and foster a missionary spirit.

The resignation of Bishop Onderdonk of Pennsylvania, although subsequently withdrawn by him, has been accepted by an Episcopal Convention of that State.

The two last survivors of the crew of the ill fated *Saladin* have been acquitted on the charge of piracy as they formerly were on that of murder; of the others, the Captain, two passengers (one of whom was the cause of all the trouble) and four or five of the crew were murdered on board, and four were convicted and executed in Nova Scotia.

FROM AFRICA.—Captain Lufkin, of the brig *Gulnare*, at Boston, 34 days from the river Gambia, states that the mate and four of the crew of the brig *Margaret*, had been captured by the natives, but were released prior to his departure, the captain of the brig paying a ransom. The captain of the British bark, lying in the river had sent for a British man-of-war. A British war steamer was bound up the river when the *Gulnare* sailed.

MONTREAL PRICES CURRENT.—SEPT. 16.

ASHES—Pot 26s 3d	BEEF—P. Mess tierce \$9 a \$10
Pearl 26s 3d	Do bbls \$6
FLOUR—Finc 24s to 25s	Prime \$4½
WHEAT 4s 9d to 5s	TALLOW 5c½
PEASE 3s per minot.	BUTTER—Salt 5d a 6d
OAT-MEAL 8s 0d per covt.	CHEESE 3d a 5½d
PORK—Mess \$13	EXCHANGE—London 1¼ prem.
P. Mess \$11	N. York 2
Prime \$ 9	Canada W. par
LARD 4d a 5d p. lb	

There had been rather unsettled weather in Britain and consequently greater firmness in the corn trade. Ashes, pork, butter, timber, were all in good request at somewhat better prices.

Monies Received on Account of

Advocate.—J. Evans, Port Hope, 2s 6d; Mrs. A. Stearns, Coteau du Lac, 1s 8d; E. M'Garvey, Huntingdon, £1 10s, Sundries, Montreal, 6s 3d.

Penny Subscription Cards.—Lydia Pier, Picton, 3s.

Consignments.—C. Pier, Picton, £1 5s 4d.

Erratum.—In March 15 number, a donation from the Huntingdon Society of 19s 3d was erroneously acknowledged under the head of "Monies received on account of *Advocate*, vol. x."

THE Subscriber has constantly on hand a good assortment of Dry Groceries, for the supply of families;

—ALSO,—

- | | | |
|--------------|----------------|---------------|
| Flour, | Salmon, | Butter, |
| Indian Meal, | Table Codfish, | Cheese, |
| Pork, | Herrings, | Hams, &c. &c. |
- Superfine Pastry Flour in Barrels and Half Barrels.

DWIGHT P. JANES.

Corner of St. Paul and M'Gill Streets.

Montreal, July 15, 1844.

FOR SALE, Fifty Barrels Fresh Ground Indian Meal, also a few very choice Whitty Hams:

D. P. JANES.

Montreal, August 1, 1844.

TEMPERANCE HOTEL.

THE Subscriber begs to tender his sincere thanks to his customers for the support they have given him, and also to inform them, and the public in general, that he has removed to No. 228 South end of St. Paul Street, where he has excellent accommodations for several Boarders and Travellers, and where he hopes, as his house will be conducted on strict tee-total principles, to share the patronage of friends to the cause.

Montreal, May 1, 1844.

H. MEYER.

DOUGALL, REDPATH, & CO., are receiving a very fine stock of Dry Goods for the Fall Trade. They have also a large supply of Teas on the best terms, Dry Groceries, Sugars, Fish, Salt, Oils, &c., constantly on hand.

Montreal, Sept. 2, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN & MURISON'S) St. Peter Street. By the first vessels, he expects a very general assortment of NEW GOODS, selected with great care in the British markets.

Montreal, April 1, 1844.

TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

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It is hoped the cheapness of the above publication (2s. 6d. for a volume of 384 pages) and the various and important objects to which it is devoted, will recommend it to general patronage, especially in a country so much in want of popular Literature as Canada.

Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis, and so on for every additional ten subscriptions.

All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.

Montreal, Sept. 2, 1844.