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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XVII.]

MONTREAL, JUNE 2, 1851.

No. 12

Water, a Vital Agent.

“The air, earth, and water,” for many an age, were regarded as the fundamental elements of all material things.—In the hey-day of Grecian and Roman greatness, when human thinking had reached the limit of its pagan enlightenment, and spent the energy of its inventive and inquisitorial power in attempting to “look through nature up to nature’s God,” the issue of its analysis was “fire, air, earth, and water.” The transmutation, combination, and endlessly diversified commingling of these elementary forms built up this fair universe, fixed the sun in the heavens, and kindled the glowworm’s evening taper; hegitt the world with its moving atmosphere, and sustained the bubble on the ocean brim; laid the foundations of the earth; built up the ribs of the giant mountains, and scattered the small dust in a thousand whisps; poured forth into their appropriate bed the boundless seas, and caused to trickle from the eye of man “the dew drop” of his sorrow. However mighty or mean, majestic or contemptible; however diversified with life, or imbruted in dead matter, it was still but a little fire, or a little air, or a little earth or a little water. Out of these, in all their grandeur and glory, or in all their filth and fetor, arose this human frame and the “cosmos” that sustains it—this marvellously constructed world!

Three quarters of a century have not yet rolled away since the simple elementary nature of water began to be excluded from the articles of faith maintained by philosophic men. Water is now no longer regarded as simple, elemental, or indivisible. It is a compound body. After it has been freed from everything extraneous, in the shape of air, coloring matter, or earthy saline impregnation; after it has been rendered by the most careful process of human art absolute water, still it remains a substance compound. To those who are unacquainted with this fact, developed as it has been by the chemical science of modern times, it appears scarcely credible. That a thing so limpid, clear, colorless, and tasteless as pure water, should not in itself be simple and uncompounded, sounds at first as if it were a contradiction of sense. The thing that is distilled from the heavens in the gentlest dew, which stands before us in the crystal vase, sparkling with diamond purity—what, it may be asked, could be demanded as a specimen of absolute simplicity, unity, or homogeneity, in preference to that? To the eye, to the finger, to the taste, it is absolutely one and simple. And, indeed, so far, it might be designated a simple element.—But the moment it is placed under the influence of agencies regulated by chemical manipulation—especially the boundless might of the galvano-electricity—water is instantly resolved into what are, at present at least, regarded as its constituent elements. It is found to be made up of two aërial bodies, two gases or air-like substances, named respectively oxygen and hydrogen. The former of these, mixed in the proportion of about one-fifth part of the whole, forms the life-sustaining element in the common atmospheric air; the latter is known in its terribly-destructive power, when

fired accidentally in coal-mining operations. Oxygen diluted in the air we breathe is necessary to the life of all whether animal or vegetable beings; without its presence they droop and die; whereas, hydrogen, taken alone, becomes destructive to every living thing.

These two gaseous elements, then, are viewed at present as the simple components of water—a body totally different from both; whose sensible qualities place it apparently between the solid earth and the invisible air; whose fluidity fits it for motion, whether in the rill, the river or the ocean-wave; and whose capacity to rise and become vapour, loading the atmosphere with moisture, fit it for being carried over all lands, and for pouring down the wtery treasures of the clouds on a thirsty world. Whether, in the progress of science, everything is to be finally reduced to one or two simple elements, or whether threescore or threescore and ten uncombined principles are to stand on the boundary of Luman investigation, and limit the analysis of all material things, futurity alone can tell. But as to the marvellous simplicity of Nature in thus fashioning water out of elements so utterly different and apparently so incompatible; in reducing, by an energy of her own, the fire-supporting oxygen and the inflammable hydrogen to a fluid, which in itself neither burns nor sustains burning in ordinary circumstances, no one can witness and not admire. The vast mass of water, covering so large a portion of the earth’s surface, and of such unutterable moment to the life and progress of all living things, thus contains in itself the fiery elements of universal conflagration. Let but some current of the electric fluid, sufficiently mighty, be brought to bear on the watery mass encircling the globe, and it is instantly etherialized—reduced to its gaseous elements in one vast sphere of ignitable materials, ready to become a terrestrial vestment of devouring fire; and ready to fulfil the decree that is written from of old, “The earth and all that is therein shall be burnt up.”

At present, however, the ocean reservoir, filled with its almost boundless expanse of water, may be regarded as the terraqueous source of physical life, occupying the surface of our planet. Life under any form, is nowhere seen but as dependent on water. The tissues and organisation of every vegetable and of every animal demand the presence of the aqueous fluid, if life is to be sustained and prolonged. Take away this naturally simple, tasteless, inodorous liquid—this dewy, rainy, streamy ocean-born moistener of the earth—and not only shall “flesh and blood” no longer find a living habitation on its soil, but not even shall the simplest lichen, the most attenuated moss-plant, or the feeblest vegetable being find a home on the bosom of the waste and arid world. Witness in dreary monumental evidence the terrible deserts of the African continent. The Sahara, or sea of sand, at least a thousand miles across, and more than two thousand long, is one of the most appalling, gloomy and dismal tracts of earth ever trod by the footsteps of men. At times a moving sea, whose waves are suffocating billows of the finest sand, and at

times a boundless plain, rugged, pebbly, parched and unutterably desolate—this frightful image of an unwatered world, would be absolutely impenetrable were it not that here and there an insignificant spring, or a lone oasis lifts up the vital element, and tells that after all it is a world where water lives and reigns. But all else in this terrible region of lifeless emptiness—this burning, thirsty, life-destroying wilderness—shows us but the ordained dependence of physical life on water, and that the heart of every living organised thing beats aloud and for ever for this indispensable nourisher of its being.

The great fountain of this vital agent is, as we have said, the ocean. Out of somewhat less than two hundred millions of square miles which form the surface of our world, not less than one hundred and thirty millions are covered with water. Two thirds of the surface of the globe thus present a reservoir of boundless resources—water existing in superficial measurement, to an extent, at least, which is double that of the land. The briny, uniform, restless ocean may be regarded as the great nutriment-provider of all lands; for out of that ocean plain—that magnificent storehouse of aqueous nourishment—come the life sustaining waters of every tract and region of the world. If it were asked, How? In what way does this saline and saline mass arise and water the earth? Simply through its own tendency, on the one hand, to arise in vapour—so becomes expanded and elastic like an invisible air; and on the other hand, from the capacity of the vast atmosphere of common air surrounding our globe to drink up and bear along an immense body of this vapour.—Under the solar rays, and consequently to a greater extent as we approach the central regions of the earth, this vaporisation goes on; and obedient to those laws which regulate the mobility of the atmosphere, this vapour is carried towards the great continents and islands. It is poured down in rain or in snow, or in dewy moisture. So that from the gentlest rivulet murmuring in the most sequestered dell, to the mighty stream of the Amazon rolling its sea-like waters onward to the ocean, one fountain, and but one, effectually feeds the whole. The lazy, hesitating mist settling down on the mountain side; the dashing, roaring tumbling waterfall; the inland lake, fed by a thousand cascades; and the single diamond drop that sparkles in the morning sunbeam—acknowledge Ocean as the common parent of the whole. The very draught of water with which we cool and comfort the tongue of fever, may have one day dwelt amid the coral reefs or roaring surge of far distant lands; the very vapour that now issues from our lips, may be caught on the wings of viewless winds and carried hence to water the fruits and flowers of an Indian clime.

Water, then, the great life-sustainer, is thus provided and treasured in the ocean deep; its rise and diffusion are thus secured through the mediating presence of the circumambient air; and its incessant movement into vapour, into clouds, into rain, into rills and rivers—rising out of ocean and hastening back to ocean again—is thus found attesting and fulfilling its marvellous ministration in carrying out the destiny of life in every living thing. Were we to arise and view the vegetable kingdom from the dreariest pinnacle of polar regions, till we arrive at the giant vegetation of tropical lands, every step, from the dwarfish, stunted, and almost shapeless products of arctic, ice-bound fields, till we stretched our weary limbs beneath the shade of the imperial banyan, or snuffed the odours of flowers, and fruits, and foliage decked with incessant bloom,—would bear witness that one vital agent, at least, had everywhere ministered life to the whole. 'The green pastures' and 'the still waters' are every where associated; while, on the other hand, a land of drought is a land covered with the shadow of vegetable death. Vegetation sickens and dies, whether on the arid steppes of North-western Asia, or on the llanos of South America, when the season of drought has fairly set in. But

no sooner do the heavens pour down the needed moisture and saturate the dried, cracked, and powdery surface of the earth, than forth again the energy of vegetable life awakes and covers the face of nature with her veil of living green.

And then, again, under the same survey, we should find the animal kingdom moving, *pari passu*, with vegetation, its mediate source of existence as teeming the globe.—When vegetable life thrives, animal life no less vigorously thrives. Where the genial rain, the bubbling brook, or the irrigating stream crowns the earth with verdure, not only do the most inferior of the locomotive tribes begin to congregate and live, but onward to man the place of water is the place of life. Shut up the heavens in rainless, burning, metallic aspect; drink up the fountains and springs; and then the parched and maddened tongue of animal existence will be ready to curse its destiny and die. The agonised and pallid countenance of despair will indicate the ordained dependence of all animal, as well as of all vegetable life, on the last of the ancient quaternary—'blessed water.' With what solicitude do the tribes or nations that dwell under a tropical sun, in regions where the periodicity of their rains is calculated almost to a day, lift their eyes towards the heavens and mark the tokens of the coming change!—Breathing, panting, and almost ready to faint beneath the burning breath of a cloudless sky and the sun's direct effluence, they welcome with the joy of universal sentient nature, the first drops of the life sustaining element. Even a tornado, seemingly commissioned to bear the vengeance of the Supreme Ruler over devoted lands, is regarded as a physical deliverer from the still, stifling, choking atmosphere of a rainless season.

How seldom do we in these temperate climes bear in remembrance our absolute dependence on water! And yet that it is to us, in our present state of being, an absolute essentiality, is as evident as that we live. Our food, whether vegetable or animal, has its root deeply set in the fides of the ocean; and we ourselves, the lords of creation, are as dependent on its vital agency as the tiniest fish that gambols in the mountain stream. Our foundation is not only in the dust—it is laid in the waters which are under the earth. And whilst these bear up and have ever borne the living tenantry of time onward in their living career, they stand in their instability the image of man and of all his living co-occupants of the globe—'unstable as water'—ever coming and ever disappearing, like the morning cloud and the early dew; 'a vapour that appeareth for a little and then vanisheth away.'—*Scottish Temperance Review*.

A School for Young Men.

Those who see in the Order of the Sons of Temperance only an instrument for the suppression of intemperance, have taken but a very narrow view of its bearings. This Order has proved itself powerful, not only to save from destruction, but it has raised a multitude of minds from tame mediocrity to earnest, brilliant activity in high spheres of intellectual and moral effort. The exercises of the Division room have operated to develop minds which, in ordinary circumstances, would have remained dormant; their faculties have been roused; the habit of investigating and discussing important questions has been formed and perfected; the young debater has become conscious of his own power, and cultivating the gift within him, has, in due time, made himself known and his influence felt in swaying the thoughts and actions of large masses of men.

We have in mind one example of a multitude in the case of a young man in the British Province of New-Brunswick. This youth was brought up in a drug store, a quiet, unpretending person, of whom no one expected more than that he would be an exemplary, upright, reliable citizen, but without any special abilities to win popular favor or guide popular

opinion. But this youth became a member of the Order of Sons. Here he fell called upon to take part in the discussions of the Division room; his mind rapidly grew and developed its powers; he acquired influence among his brethren, and they put him forward to explain and vindicate their Institution. The public recognized in him superior moral worth and intellectual power, and elected him to represent them in the Parliament of the Province, where he stands acknowledged as one of the best and most influential members, and we venture little in predicting, that if his life is spared, he will yet attain the highest honors of political and social life, and will wear those honors gracefully and to the advantage of his fellow men.

We say there is a multitude of such examples. The Order of the Sons is admirable for its adaptedness to the purpose of gathering up from the mass the better minds of the country, and training them to become thinkers, speakers, conductors of public business, and the like, while at the same time it instils lofty moral sentiments and warms the heart with generous aspirations. Such are the certain fruits of the Institution, and in a few years our State and National Legislatures, our pulpits, our judiciary, will be supplied with men who have studied eloquence and morals and large hearted humanity in the Division rooms of the Sons of Temperance, and thus qualified themselves to become burning and shining lights in the world.—*New York Organ.*

Rum and Crime.

The Criminal Courts in this city have had their hands full the last week or two. Three murder trials were disposed of in as many days, and as the judge justly remarked in passing sentence of death, intoxicating liquor was the exciting cause in each case. The papers which contained the sentences of two murderers last week, also announced another murder committed under the influence of liquor, in a porter house near the Five Points. We understood the District Attorney to say that within the last four months there had been twenty cases of unlawful killing in this one county, and nearly, if not quite all, attributable to strong drink. To such a pitch has this tendency to crime induced by rum advanced, that we are rather disappointed than otherwise if our morning papers record no fresh instance of bloodshed. It is fearful to think of the strides which vice and crime, stimulated by rum, are making, and unless we can stop the rum traffic we may expect matters to wax worse and worse continually.—*New York Organ.*

Facts Instead of Sophistry.

Or a Short Answer to all Professors of Religion who object to Total Abstinence Societies.

BY THE HON. JUDGE MARSHALL.

The inhabitants of a country settlement, and its vicinity, in a province of British America, who almost universally abstained from intoxicating liquors, paid, by the hands of one person alone, into the funds of the Bible Society, £51 in one year, and about £200 in all, by the same person, in a course of years. In one thinly-peopled settlement, in the same province, four persons, who had been great drunkards, joined a temperance society, within a short time of each other, and soon after they all became and continued consistently pious characters. One of them stated his belief that, if he had not joined the temperance society, he would have continued the same drunken and vicious person as before. In an adjacent small settlement a similar instance occurred. A man in another settlement, in the same country, attended a temperance meeting, and joined the society, and soon after, according to his own words to the writer of this paper, the Lord converted his soul; and about eighteen

months after the meeting he was seen by the writer, to all appearance, still a temperate and religious person.

Before the temperance reform, in one fishing settlement, the people there worked at the fish on the Sabbath, but afterwards they refrained.

A man in the same country, who had been a drunkard until he was seventy years of age, was reclaimed through the influence of the temperance reform, joined a temperance society, continued sober, and soon after became religious, and joined a christian church. About two years after he was asked how old he was, and he answered, *two years old*; that he had been serving the devil 70 years, and the Lord only two years.

Immediately after an election for a member of the Assembly, when spirits were more freely used than previously, the congregations in the churches, in the township, fell away, but so soon after as the temperance cause again revived there, the congregations became numerous.

A considerable number of persons, in another township of the same province, within a short period, joined a temperance society. Soon after, a revival of religion took place there, and the only individuals who were converted on that occasion, and joined the church, were from among those who had thus previously joined the temperance society.

A minister of religion declared, to the writer of these pages, that he had been more frequently employed in settling disputes, and with other troublesome matters, among the members of his church, during *three years* previous to the temperance reform among them, than during *sixteen* years subsequently.

A deacon of a church opposed the temperance society, where he resided, during a revival of the cause there. One of his young daughters joined the society, without his permission. He was angry with her, and forbade her to attend meetings of the society. A son, under age, wished to join the society, and informed his father to that effect, who, at first, told him if he did so, not to come back to his house; but as the son appeared to persevere in his desire, the father added, in an abrupt manner, that if he *would* join the society he might, or to that effect. The other children, hearing this, all went to a meeting, and joined the society, at which the father was much annoyed. Soon after, a revival of religion took place in the settlement, and all the children, who had so joined the society, experienced the power of religion, the young girl being the first; and they all joined the same church of which their father was a deacon. The only persons converted on that occasion were from among those who had, shortly before, joined the temperance society, during the revival of that cause. The deacon, during the progress of the religious revival, was much grieved and distressed in mind, and, after a time, confessed before the church that he felt no peace while others were rejoicing, and attributed his distress to his keeping back from the temperance cause, and thereupon joined the society.

The following are extracts, in substance, from the Fifth Report of the American Temperance Society:—The number of inhabitants, in one town, is about 3600; the number over twelve years of age, who abstain from the use of ardent spirits about 1600; and the number who belong to the temperance society, about 1200. Of the sixty persons who, at the close of 1830, were members of the temperance society, but not hopefully pious, more than half has since become so.

Of 1500 souls in another parish, about three-fourths abstain from the use of ardent spirits, and from these three-fourths, more than seventy made a profession of religion, and were admitted to the church in one day, while from the other fourth there were only *three*; and as many, lacking *two* were admitted to the church during the year preceding that report, as for twenty years before.

A person wrote as follows, concerning another parish:—
 'About two-fifths of the population abstain from the use of ardent spirits. During the past year more than 150 have become hopefully devoted to God, and, although as well acquainted with them as any man in the place, I know of but two who had not previously given up the use of ardent spirits. As a general thing, all who appeared to experience the power of the gospel were from the ranks of temperance. Others, in some cases, appeared to become almost christians, who were in the habit of using a little ardent spirits, but they have gone back; and the impression among those who understand their case is, that this habit was the cause of their failing of the grace of life. Within a year and a half there have been admitted to the church, or are now on probation for admission, 130; being a greater number than had been added to it for twenty years before, and nearly all were from the two-fifths who had renounced the use of strong drink.

Another states that, in his parish, about two-thirds of the people use no ardent spirits; that during the past year about thirty have become hopefully pious, and all from those who had abstained from spirituous liquors.

Another states that of more than forty, and another that of more than 400, who have apparently passed from death unto life, there was not one who was not a friend to the temperance cause.

Another who, since October, 1830, had visited 300 towns, in which special efforts have been made for the promotion of temperance, states that of those who, in September, 1830, were not hopefully pious, but belonged to temperance societies, six-tenths profess, since that time, to have devoted themselves to God; and that of those who did not belong to such societies, and have since become hopefully pious, eight-tenths have immediately united with them. He also states that of those 300 towns, 275 have been visited with the special influences of the Holy Spirit; that he has witnessed cases, not a few, in which persons who had been swearers, Sabbath-breakers, &c., have joined a temperance society, and soon have, for the first time in their lives, been heard inquiring what they should do to be saved; and that he has himself known of more than 100 persons who had been drunkards, who have been reclaimed, and are now consistent members of christian churches.

'During the last year, out of 19,878 signatures, 2637 were from reclaimed drunkards, of whom 479 have been deemed by pastors worthy of admission to church fellowship.'—First Report, N. B. E. F. Temperance Society.

'You call upon ministers to help you; we believe that, if we were to join you, we could greatly help you; and we believe that, in so doing, we should mightily help ourselves.'

—J. Campbell, D. D.

'May God bless the church with that revival of religion which has, in other cases, followed from the adoption of the temperance society.'—J. Bennett, D. D.

The pamphlet, 'Common Sense,' published in 1846, states,—The total abstinence society is computed to have reclaimed to paths of sobriety, upwards of 500,000 degraded drunkards, most of them now attending the ordinances of religion, many of them Sabbath school teachers, and thousands of them communicants at the Lord's table. In conclusion, allow me to say, that in this place the total abstinence society, carried on alone by a few of the poor and hard-working tradesmen, under every disadvantage and discouragement, has, by God's blessing, been instrumental in reclaiming nearly two hundred drunkards. They are now clothed and in their right mind. Their houses, once "little hells, have now domestic comfort and peace. Most of them are, every Sabbath, brought under the sound of the gospel; and many of them, to my personal knowledge, have become God-fearing men, communicants at the Lord's table, and with family altars in their cottages.'

The writer of this article, in his numerous journeys in England and Scotland, has been informed of very many instances of persons, who had been debased drunkards, having been reclaimed through the influence and operations of total abstinence societies, and having, soon after, become religious characters, and united with christian churches. In two public meetings in York and Hull especially, he heard a number of such reclaimed persons openly declare that, soon after having adopted the total abstinence pledge, they were brought under religious impressions, and experienced the saving power of the gospel, and were then members of churches.

'Let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy upon him.' 'He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy.' 'That they may return every man from his evil way, that I may forgive their iniquity and their sin.' 'As we have opportunity, let us do good unto all men.' 'If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness.' 'Follow not that which is evil, but that which is good.' 'A peculiar people zealous of good works.' 'And others save with fear, pulling them out of the fire.' 'They that turn many to righteousness, shall shine as the stars for ever and ever.—Bible.'

What a Hod-man can do.

Many people turn up their noses at what they call 'dirty work,' as though any honest labor was not cleaner than many kid-gloved ways of swindling one's way through the world. Rather than owe our living to the latter, we would infinitely prefer to shake carpets or sweep chimneys at 50 cents per day. A day or two since we learned an instructive piece of history touching a doer of 'dirty work'—a hod-man. No matter where he was born; he were none the worse for being a Turk-man or Irish-man. He came to this city about ten years ago, young, healthy, and honest. He could get no employ but hod-carrying, and he carried so well as to earn at once his dollar a day. He procured cheap, but good board and lodgings; spent none of his money in groggeries or low places; attended church on the Sabbath; educated himself evenings; laid up money, and at the end of five years bought a lot in the city, and built a pretty cottage. In one year more he found a good wife, and used the cottage he had before rented out. For these six years he had steadily carried the hod. He was a noted worker, an acknowledged scholar, and a noble pattern of a man. On the opening of his eighth year his talents and integrity were called to a more profitable account. He embarked as a partner in a professional business already well established. This day he is worth at least \$100,000; has a lovely wife and two beautiful children; a home that is the centre of a brilliant social and intellectual circle, and he is one of the happiest and most honored of men, so far as he is known. So much has come of a hod-man.—*New Yorker*.

Boston Rum, vs. Physical Strength.

Last week a *soi disant*, wide awake countryman, from a certain town in the south part of New Hampshire came on a visit to Boston. After he had transacted his business, he found himself in funds to the amount of four hundred dollars, and thereupon he thought it no harm to have a bit of "a time." Shortly after he had come to this conclusion he was seen in a certain bowling saloon a *leelle* overcome by some undue excitement, and in the consciousness of his magnificent situation he was displaying a roll of bank notes which he carried loosely in his pocket.

"Better look out, or you'll get taken down," said a philanthropic individual who sat near him.

"Wat—me get taken down. Just look at this," and so saying our heroic countryman—who, by the way, was a powerful fellow—seized hold of a ponderous armchair, which he easily extended at arm's length. "There," he triumphantly exclaimed, as he dropped the chair and staggered back, "jest tell me 'f u ken dew that (hic) ere. I tell you 't'll take a crowd 't take me (hic) down."

He was still urged upon to take care of his money, and also of himself, but he still continued to exhibit feats of physical strength, and to assert that he "could" not be taken down."

Now see the sequel. In three days from that time our "wide-awake" countryman was conveyed from the jail to the Police Court, chained to two miserable looking companions, with his clothes which three days before were new, torn, and besmeared with filth, his face and hands bruised and blacked, and his pockets as when they came from the hands of the tailor.

Physical strength may do in some cases, but we assure our country friends it is *nothing* when taken in tow by *Boston Rum!*—*Daily Commonwealth.*

Rum on the High Seas!

If all the ships that have been wrecked on shore, or foundered at sea by the influence of intoxicating drinks could be raised, restored, or again set afloat, they would, moored side by side, cover all the bays and harbors into which they were originally launched, and by far exceed the tonnage of all the present warlike and commercial navies of the world! Many thousands and thousands of wine bibbers, brandy drinkers, and beer guzzlers, have had either fathers, mothers, brothers, sisters, sons and daughters, relatives, friends, or fortunes, all plunged to the depths of the ocean by the alcoholic God of their idolatry, and at the same time have been seen sneering at the temperance, and philanthropic efforts of those, who were trying to save them, their country, and their fellow men from the continuation of such frequent, fatal, and terrible calamities.—Those who are going, or have friends on their way to Europe, during the present "World's Fair" season, may obtain some idea how the ordinary dangers of the sea are multiplied and augmented by the wine-cup in the cabin, and the rum-bottle in the fore-castle, from the perusal of the following extract from "No. 1" of a series of able letters upon "TEMPERANCE IN EUROPE," by an American traveller,—"J. W. H.,"—now in course of publication in the *Gardiner Fountain and Journal*, viz:—

No traveller can leave New England and sojourn in Europe, without observing the difference between the habits of the different people on this important subject. He sees it first of all, in the steamer or packet in which he sails. He does not, frequently, see the captain for a day or two after leaving the harbor, and when the pilot takes his leave of the vessel, he does so with great difficulty.—The sailors are more than half drunk, for half are wholly drunk, and the rest are more than half drunk. As the ship hears away from the wharf the men perform their duty with the greatest difficulty, in some instances falling down, and being carried below, to be laid on the shelf until they become sober, and in other cases performing their duty in so bungling a manner as to bring down the wrath and fists of the mates who, though at that time they dare not come on board unfit for duty in the ordinary sense of the phrase, are under the influence of alcohol so much as to render them brutal, and careless of those under their command.

I left New York in the noble steamship *Washington*, and we had not cast off from the wharf when the second mate inflicted a blow on the face of a sailor, (not half so drunk as himself,) which he carried with him to Europe. The engineers, firemen, sailors, and officers were more or less frequently drunk,—to say nothing of the passengers. I have seen,

again and again, a mate on duty, unfit for his office,—so drunk, in fact, that he could not walk straight, and after being a laughing-stock to the sailors, and an object of disgust to all the decent passengers, he has been beckoned below by another officer, and prevailed on to go to his berth and sleep off his beastly condition.—On one occasion I left my state room in the morning and stumbled over the body of the second mate, lying literally dead drunk at my door, right in the gangway.

Indeed it is no exaggeration to say, that a great many of our packets and steamers are floating grogeries of the worst description. All sorts of liquor can be purchased, and are drank freely, so that frequently the cabin out of which the state rooms open, is in a condition of the lowest disorder and most violent uproar, more than Burns's

"Wee short hour ayont the twal!"

If the steamer in which I took passage is a fair sample of those which ply the Atlantic, then it is strictly true that they are floating *Rummies*. Can it be a matter of marvel that so many vessels are lost at sea? How many a ship, well appointed, stanch and strong, well manned and all right to battle with the seas, has left port, with a fair wind, and its white wings set to fly over the wide seas, and of which, after years, perhaps, of watching and waiting, came at last the only report "foundered at sea,"—while if the truth could be well known, it would be that the venomous worm of the still had eaten through her oaken timbers and sent her, with all her precious lives to the bottom, "unknelted, uncolfin'd and unknown." How many a poor fellow has been blown from the giddy mast or washed overboard in a gale, who, had he kept his wits about him, would have saved his life? There are no people on earth who inflict more evil on themselves, and who destroy more life and property by means of alcohol, than those who "go down to the sea in ships, and do business on the great waters." It is positively dangerous to entrust one's life to one of the great steamers or packets in crossing the Atlantic, although nominally sailors are not allowed grog, yet I noticed on board the steamer in which I took my outward passage, and the packet in which I returned, that each sailor carried enough liquor to last him several days, and after it was gone, there were always passengers who would give or sell to them, Though I was forty days in returning, there were sailors drunk two or three days before we arrived,—and yet, "no grog was allowed!"—*Massachusetts Cataract.*

Flames, and Death in the Bottle!

How manifold, and ubiquitous are the blessings of the bottle? How its leathern contents are constantly shedding peace, plenty, and protection all over the land! How loud and exultant should be the song of praise to *Alcohol* and *Sammon*,—the Gods of their idolatry,—by the rum-sellers and their sympathising supporters in all parts of the Union, over the immolation of twelve human victims,—a whole family,—in the midnight flames of an Indian dwelling, fired by the benign and beautiful torch of the omnipresent, and all but omnipotent, angel of the still-house,—wine-press,—and brewery! How will they, and the *stand-still-and-do-nothing* friends of temperance, either directly, or indirectly, shout in full chorus the great and glorious achievements of Rum, as they simultaneous read the following paragraph from the *Indiana Argus*, viz:—

RUM, AND 12 PERSONS BURNED TO DEATH.

A terrible calamity occurred in Harrison County, Ind., one night last week. It appears an Irishman, named John Hanagan, invited his neighbors to what is called a "house-warming." He was seen about eight o'clock in liquor, and it is supposed that a portion of the family—consisting of John Hanagan, his wife and six children, Mrs. O'Donnel,

Patrick Slave, one adult person, name unknown, and one child of John O'Donnel, deceased, went to sleep under the influence of liquor. While asleep, the house by some means caught fire, and the roof falling in, every one of the inmates, twelve in number, met with a horrible death. The spectacle presented to the persons who first reached the scene of the disaster was horrible and distressing in the extreme. No sound was heard save the hissing of the fire and crash of the falling timbers, every member of the family having already expired; but through the burning chinks of the house, the bystanders could discern the still unconsumed bodies of the occupants.—There lay the mother with the body of her dead infant still clasped to her bosom, to which the little sufferer had clung in the last agonies of this horrible death, the bright flames shooting from the eye sockets of the unfortunate mother. A sad, sad house warning it proved to be, indeed. The charred remains of eleven persons have been found amid the ruins, while it is known that one child is lost, whose remains have not been discovered.—*Indiana Argus.*

Another Death in the Whisky Jug!

Another demonstration of the blessings of rum, and of the rum traffic, was on Monday night, May 19th, presented on the railroad near the grand junction in Worcester! Michael Donevan of Stoneville, having there a wife, and four children, was about 7 o'clock seen staggering and hooting along the track, with a jug of rum in his hand, which he had obtained of some of the vendors of "liquid death" in Worcester, and the next morning was found dead, and horribly mangled, with limbs torn asunder and blood, brains, and bowels strown some one, or two hundred feet along the iron rails,—the whole freight train of cars having probably passed over his body during the night:—but the JUG!—there it stood, by the side of the road about half full of rum, in the midst of the scattered fragments of another murdered and immolated victim of the rumsellers, a silent memento, and a befitting monument of the cause, and of the consummation of the bloody and awful catastrophe. O! the power, and the ubiquitous presence of rum!—how manifest, and admonitory are they seen and felt in this, and ten thousand other similar cases all over the land! How much longer will the do-nothing and apathetic friends of temperance fold their arms to slumber upon the heaving bosom of an alcoholic volcano, with the red-hot, and surging lava thus occasionally bursting forth at their feet! How much longer will the Legislature of Massachusetts refuse the same facilities of enforcing the statutes against the lawless rumsellers, that have ever been afforded by law for the obtaining of testimony, and conviction against thieves, gamblers, counterfeiters, and vendors of lottery tickets and immoral publications! In view of the past, and the prospective continuation of such licensed, or permitted diabolical deeds of rum, large and sober masses of the community are ready, to cry out in the language of one of old,—"*How long O, Lord, how long!*"—*Massachusetts Cataract.*

Moderate Drinkers.

Not long since, a friend in conversation on the subject of temperance, referred to moderate drinkers, whom he defined in very significant terms. He spoke of them as those who drink more or less, but generally more. This definition, which, I think is the most apt I have ever heard, indicates both the habits of moderate drinking, and the natural, almost inevitable tendency of that habit to a ruinous excess. The habit grows upon its victims insensibly, and its growth is not more insidious than fatal. "In the moderate use of wine, or of any thing else that can intoxicate," says an able writer, "there is a strong national proclivity to that use which is drunkenness—a proclivity which needs no aid from any

other influence to give it force—a proclivity which must be resisted steadily and manfully or it will be fatal."

It is a notorious fact which nobody will presume to gainsay, that the ranks of the drunkard receive all their miserable, loathsome accessions from the ranks of the moderate drinker—that drunkenness in every respect, is preceded by, and is the natural product of moderate drinking. And yet the apologists of this indulgence have the effrontery to demand of us, what harm there is in taking a glass now and then? What harm! Why all the drunkenness, and three fourths of the crime and pauperism, and squalid misery, which curses the world—not only the immediate subjects and victims of these gigantic, social evils, but their families and friends, and the whole community. Harm? Go ask the millions who have gone down, body and soul, into the maelstrom of dissipation; interrogate their heart-broken companions, both husbands and wives—their suffering children—their sorrowing fathers and mothers, brothers and sisters; such an answer in the disgusting scenes which characterize the haunts of vice, in the almshouse and prisons, and at the gallows; in the terrible sacrifice of time and money and the superior wealth of the intellect and the affections, to the demon of intemperance!—*From the Fountain and Son of Temperance.*

GROCERIES FOR WOMEN.—A respectable New York paper positively asserts that there are certain secret places in that city furnished in the most gorgeous style, and patronized almost exclusively by women of wealth and fashion who go there first for ice creams, fruit, &c., then for claret, champagne, brandy, mint juleps, sherry cobbler and brandy slings. "This is no fancy sketch; there are fit this moment scores of women of the first rank in society who have become inveterate tipplers at these places." For the honor of woman—in whom ought to be embodied all that is pure and lovely and virtuous—we do hope this can't be so. Yet we must confess, that such is the seductive character of this arch enemy of our race, that we are almost prepared to hear of any violence he may commit upon decency and morality.—*Crystal Fount.*

THE NAZARITES.—This is the name assumed by a new Order of the Sons of Temperance, who have opened a camp at Nashville, Tennessee. The business of the new Order is confined to the instruction of members, and lectures on temperance. The ceremonies are solemn but brief. The pledge is for life. It is supposed that the Nazarites take their pledge, and name, from the third and fourth verses of the sixth chapter of Numbers, where may be found the vow of a Nazarite, promulgated 1490 years before Christ.—*Crystal Fount.*

National Jubilee.

There is to be a National Jubilee of the Sons of Temperance in Toronto on the 18th June, next. The following account of the preparations being made, we copy from the *Canadian Son of Temperance*. We think a meeting of this description will be productive of much good to the cause:—

Mr. Editor.—The National Division of North America will meet on the 17th day of June next for the transaction of business, and on Wednesday the 18th a Grand Celebration of the Order will take place by a procession and mass meeting.

The sub Divisions located in this City are active and zealous in making the necessary arrangements for this great coming event. The joint Committee of arrangements (composed of representatives from the Ontario Division No. 26, Toronto Division No. 154 and Coldstream Division No. 212) hold their first meeting last evening, when the Committee entered in a most energetic manner, to make the necessary preliminary arrangements, not only to make this great festival interesting, but also to make it highly useful. The joint Committee are to meet weekly till this great gathering assembles. There will be men from all

parts of the country—from the crowded Atlantic cities, and from the vast forests and prairies of the far West; from the land of the pine and hemlock, and from where the palmetto and the orange flourish—all banded together as one heart and one soul against the gigantic evil of our land. They come not with the flaming sword or bristling bayonets, but girl

"With those mild arms of truth and love,
Made mighty through the living God."

No war cry will be heard; no stern shout will ring out upon the air; their banners will wear no warlike inscriptions such as attend the embattled hosts of the foemen of old; but in their place will stand "Love and Fidelity"—the watch-word of the associated multitude, "Purity and Peace."

It is expected that all the sub Divisions of C. W. will turn out full ranks, and participate in this grand demonstration in honor of their cause—and also in shaking the strong foundation of drunkenness in our favored land.

Arrangements are being made with the Steamboat Companies for the conveyance hither of Brothers at a distance, and with the Hotels for their entertainment at less than ordinary charges; and no effort will be spared to render their visit as agreeable and inexpensive as possible.

By meeting the above you will oblige—Yours in L. P. and F.

JOHN M. ROSS,

Secretary Joint Committee.

Rooms of Ontario Division, No. 26.

Toronto, 3rd May, 1851.

Sons of Temperance.

GLANFORD DIVISION—On the 28th of April, a new Division, named the Glanford Division, No. 263, was organized by D. G. W. P., J. A. Spencer, with sixteen Charter Members. Michael Shafer was appointed V. P., and T. L. Shafer, R. S. Time of meeting, Saturday night.

STONEY CREEK DIVISION.—Another new Division was formed by the same Officer at Stoney Creek, on the 10th inst., with eighteen Charter Members. Daniel Rittenburg, W. P., Thomas Williams, R. S. Time of meeting, Saturday night.

This new organization of Temperance Reformers is spreading with great rapidity throughout Western Canada. Already has it been the means of rescuing hundreds of the most degraded victims of intemperance from their wretched thralldom, and of restoring them to the position of men in society, to respectability, to their families and friends, and to habits of industry and usefulness. We hope the institution may continue to prosper. Indeed, we have no doubt but it will continue to flourish, and exert a deep growing influence throughout the land.

TORONTO SECTION OF CADETS ANNIVERSARY SOIREE.—On Wednesday evening last a Soiree was given by the Toronto Section of Cadets in the Temperance Hall. The Hall was neatly fitted up for the occasion, and on all sides might be seen their motto, "Virtue, Love, and Temperance," forming the triangle. At 8 o'clock a very excellent tea was served by the Cadets themselves, after which the presentation of the Bible and Cushion took place, by Mrs. Towler on behalf of the Ladies of Toronto. Mrs. T. read a very appropriate address, which was responded to by Master John Witherow, the Past Worthy Archon, on behalf of his brother Cadets. The singing and dialogues were very suitable for the occasion, and were well performed. The meeting, which was very large, broke up a little after 10 o'clock, every one seeming highly pleased with the evening's entertainment.—*North American*.

NEW DIVISION SONS OF TEMPERANCE.—The Total Abstinence Society, of the Township of Nisour, held a meeting on the evening of Monday, the 5th instant, which was well attended. The audience was addressed by the Rev. Mr. Laird, and Richard Wright, Esq.—At the close of the meeting a new Division of the Sons of Temperance was formed, and a number at once enrolled themselves and became members.—*Middlesex Prototype*.

DAUGHTERS OF TEMPERANCE.—At New Boston, Illinois, a sisterhood of temperance has been formed, known by the beautiful designation of "The Daughters of Temperance of the Rosebud Division."—*Id.*

What Mothers Should Do.

At the late Drury Lane Theatre Temperance Meeting in London, Mr. Cruikshank made some strikingly just remarks on the necessity of laying the foundation of the reform in the minds of children through the influence of the mothers. He said his own mother, when he was a child, taught him never to waste bread, and, as a consequence, he had never in his manhood wasted a crumb without being distressed—his mother's injunction always being before his mind. Had she taught him never to drink a drop of liquor, he was sure the effect would have been the same, and it would have saved him from much misery.

The truth of these suggestions no one can doubt, and in view of them who can resist the conclusion that in order to the entire success and permanency of the temperance reform, its principles must be inculcated in the nursery by mothers? Not only must mothers refrain from administering the drugs and cordials which create a taste for stimulants, but they should early teach them the total abstinence doctrine, and warn them against the dangers and vices to which a neglect of that doctrine will expose them.

The gentleman above referred to noticed in a town where he was visiting that a costly prison was in process of erection, and he asked some of the people who they were building it for? For rogues, they replied. Yes, answered he, but for rogues yet to be made, for the most part through strong drink. Now, which is cheaper and wiser—to prepare a prison at a cost of a quarter of a million for criminals, or by proper care of your children and youth to prevent them from needing confinement.

If, by any means, we could bring the children up in total abstinence principles we should need but very limited prison accommodations after the present tenacity was disposed of. Mothers, to whom shall we look, if not to you, for this great work of prevention.—*N. Y. Organ*.

Poetry.

LIFT NOT THE WINE-CUP.

"Look not thou upon the wine when it is red."—Prov.

O! soft sleep the hills in their sunny repose,
In the lands of the south where the vine gaily grows;
And blithesome the hearts of the vintagers be,
In the grape purple vales, in the Isles of the sea.

And fair is the wine when its splendor is poured
Mid silver and gold round the festival board,
When the magic of music awakes in its power,
And wit girds the fast falling sands of the hour.

Yet lift not the wine-cup, though pleasure may swim
Mid the bubbles that flash round its roseate brim;
For dark in the depths of the fountain below,
Lurk the sirens that lure to the vortex of woe.

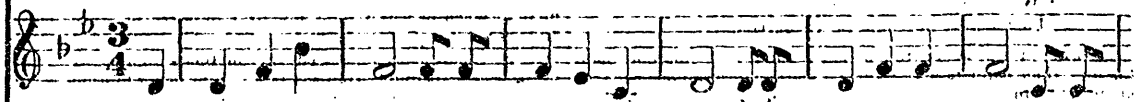
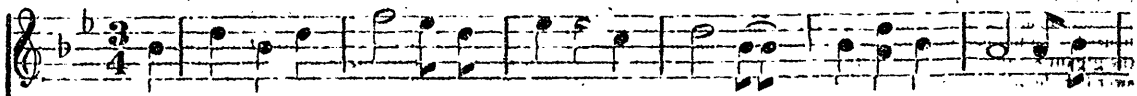
They have led the gay spirit of childhood astray,
While it dreamed not of wiles on its radiant way;
And the soft cheek of beauty they've palcd in its bloom,
And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of a slave;
And o'er the fair fame of the good and the just,
With the grey hairs of age, they have trod to the dirt.

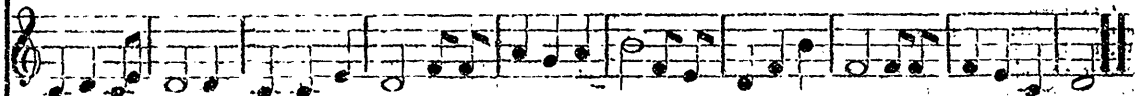
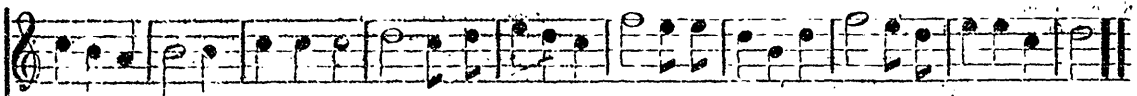
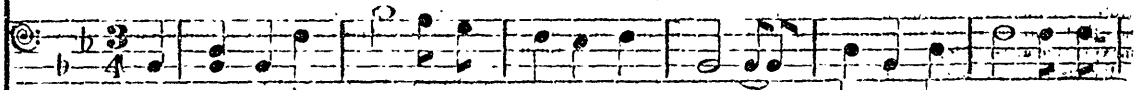
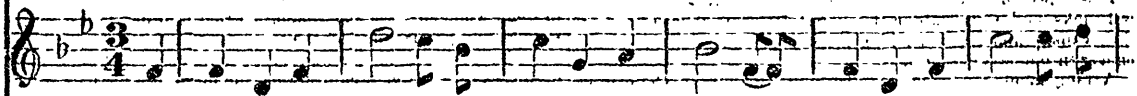
Then lift not the wine-cup, though pleasure may swim
Like an angel of light round its roseate brim;
For dark in the depths of the fountain below,
Lurk the sirens that lure to the vortex of woe.

[For music see next page.]

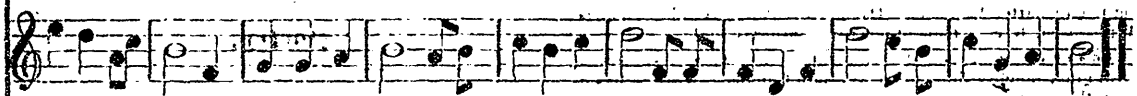
LIFT NOT THE WINE CUP. ... Quartette.



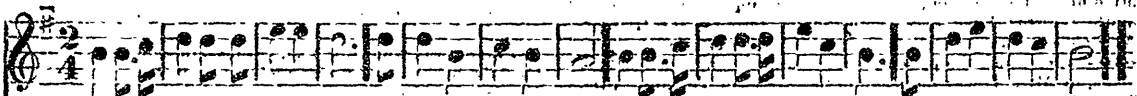
Oh! rest sleep the hills in their sun-ny re - pose, In the lands of the south where the



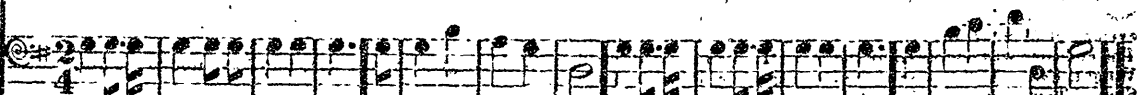
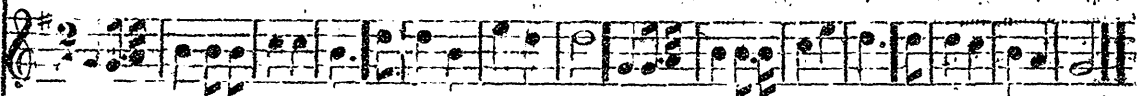
vine gal-ly grows; And blith-some the hearts of the vin-tag-ers be, In the grape pur-ple vales, In the Isles of the sea.



GARNOCK. P. M.



Wa-ter is best for the man of health, 'Twill keep his strength ac-cure: Wa-ter is best for the man of wealth, 'Twill keep his riches sur-



Water is best for the feeble man,
'Twill make his health improve;
Water is best for the poor, I ken,
'Twill make his wants remove.

Water is best for the man of state,
'Twill make his judgment true;
Water is best for those who wait,
His high commands to do.

Canada Temperance Advocate.

MONTREAL, JUNE 2, 1851.

Should Sons of Temperance Sign Petitions for Tavern Licenses?

A communication will be found upon this subject in another column; we beg to refer to it, as expressing, in the main, our own opinion. We would scarcely have expected that such a question would ever arise, or that any difficulty should be felt in answering it. Any person who assists in opening a tavern, directly or indirectly, whether by petitioning for a license to the tavern-keeper, or otherwise, is implicated in all the consequences that follow. When a drunken man departs from that tavern, or a fight is raised, or a family reduced to starvation, such a person ought to look upon all this as his work; for it is the effect of a traffic, which he has given a helping hand to establish. For any member of a Temperance Society to do this, is to render himself guilty of a gross and flagrant breach of his principles. But the offence will be more aggravated if such member of a Temperance Society be a member of a Corporation, or be elected to fill the office of Tavern Inspector; for, as he comes thereby to occupy a place of greater influence, he is under a greater obligation to exert that influence in favor of correct principles. We would be sorry to think that any member, or Son, has been so forgetful of his duty, as to act in the manner alleged; yet, it may not be out of place to give warning, and to call upon all organizations, in whose bounds any such offence may take place, to take steps to prevent their pledge, and those who adhere to it, from becoming a laughing-stock to the public.

If Temperance men, who are members of Corporations, were to give a violent opposition to the execution of the present License Law, they would act inconsistently with their duty as subjects; but if they take active steps to have a tavern opened within their jurisdiction, they act inconsistently with their pledge. This latter business they should leave wholly to others to do. We consider them bound to endeavor to convert every tavern into a Temperance House; and if, in any case, they cannot succeed in this, let them leave the "dirty work" to be done by others, without either rendering any active assistance themselves, or making an unconstitutional opposition to those who are willing to do it. No injury is done to a tavern-keeper, but a benefit, if, on the supposition that his house is absolutely necessary, where it stands, for the accommodation of the public, he be offered, to him, the alternative of shutting up, or still keeping his house upon Temperance principles. If his house is absolutely necessary, his customers cannot desert him; and they will get better accommodation under the new regulation than the old.

Catechism.

We present a few questions for the consideration of every member of the ordinary Temperance Societies, Rechabites, Sons, &c.

Have you any reason to believe that the cause of Temperance has derived any advantage from your accession to it?

Do you subscribe regularly for some Temperance periodical? Or, do you contribute to the funds of the Society to which you belong?

Have you acted consistently with your Temperance principles at home and abroad, without ever being ashamed of them? Have you ever argued in favor of Temperance in company, and endeavored to defend it from misrepresentation or reproach?

Have you been the means of persuading any one to join the Society? or to come to a meeting?

Do you circulate Temperance Tracts? Do you write an article occasionally for a Temperance periodical?

When you are travelling, do you give the preference to a Temperance House, and bestow your patronage there rather than on a Tavern or Hotel?

What good have you done with the gains which your totalism has enabled you to realize?

Address to Rev. Wm. Scott, P. C. R., No. 281, I. O. of R.

We have been informed that a public Temperance meeting was held at Philipsburg, C. E., on the evening of May 13, for the purpose of hearing a farewell Temperance lecture from the gentleman whose name stands at the head of this notice. The meeting was called by the officers of the Rechabite Tent of that village, more particularly with the design of presenting an address to the Reverend gentleman, and receiving his reply. A large and respectable audience attended. We have not space to speak of the merits of the lecture as it has been reported to us; but we are persuaded that the address and reply will be considered fully worthy of the permanent record we are requested to give them.

ADDRESS.

REV. AND WORTHY BROTHER,—Anticipating your departure from among us at no very distant period, the officers and brethren of Philipsburg Tent, No. 281, I. O. of R., deem it their duty to tender to you, in a public address, some indication, however inadequate, of the high sense they entertain of your honorable character and praiseworthy exertions for the public good, during the period of your sojourn in this municipality. As a Rechabite Tent, formed for the purpose of aiding the Temperance cause, and promoting our general well being by mutual assistance in times of affliction and distress, we feel ourselves incapable of giving due expression to our sincere feelings of gratitude for the services you have rendered. With promptitude and zeal you have generously come forward on every occasion, and under various circumstances, to assist us with your wisdom in council, your conciliatory disposition in difficulties, your firmness in times of trial, and have afforded us your valuable services as an eloquent speaker on public occasions.

Rev. Brother: We feel the greater debt of gratitude to you on those accounts, because we are not unware of the fact that your conduct as a Temperance advocate has, by some, been harshly and unkindly criticised. You have suffered obloquy, persecution, and loss from some whose want of knowledge incapacitated them from judging of the sacred principles of our "honorable Order," and whose destitution of sound principle makes them unable to appreciate the purity of your motives and actions. We shall ever gratefully treasure in our memory your devotion and perseverance, and deeply regret the sacrifices you have been obliged to make. We greatly lament your departure from among us, but as it is in the order of Divine Providence, and in the prosecution of your high and holy calling, we are bound to submit, hoping that your proximity to us will enable you frequently to pay us a visit of friendship. Be assured, beloved Brother, that the best wishes of this Tent, and, we believe, of the great majority of this community, will accompany you wherever you go. We tender our sincere respects and esteem to your beloved partner, Mrs. Scott, and your family, and trust that God will vouchsafe to you all, his choicest blessings, and be you well assured that whenever the name of Brother Scott is mentioned by us, it will always recall the

most pleasing recollections, and perpetual profound respect and esteem.

Signed in behalf of Philipsburg Tent, No. 281, I. O. of R.,

W. J. CROTHERS, C. R.

D. T. R. NYE, R. S.

REPLY.

WORTHY CHIEF AND BRETHREN,—Deeply sensible of the honor and kindness you have conferred on me in presenting an address of thanks and confidence, and convinced of the propriety of the motives that have induced you to do so, I cheerfully accept it at your hands. The Temperance cause has for many years engaged my attention and commanded my feeble services; and, when I became a resident of Philipsburg, it was clearly my duty to exert what influence I could to arrest the dreadful vice of intemperance, which was fearfully extensive, and committed its usual ravages of misery and mortality. A Reclibite Tent had been formed, and was doing great good, being the only living and active antagonist against the visible and aggressive evil of drunkenness. Under these circumstances, I was led to examine the principles and constitution of your Order, and finding in them nothing adverse to Christianity and ecclesiastical order, but much that was morally excellent, and calculated to advance the best interests of society, I could not refrain from seeking a closer fellowship and co-operation with you.

Respecting my conduct and services, you are pleased to express yourselves in strong terms of approval and gratitude. I thank you, brethren, for your kind expression of opinion. You certainly have had many opportunities of forming a judgment; but, deeply impressed with a sense of my defects and infirmities, I fear you have entertained a greatly exaggerated estimate of the value of my assistance; but, assuredly, nothing, except the conversion of sinners to God, could have afforded me greater pleasure than the augmentation of your numbers and moral strength in this community. That some should have again fallen into the snare of the inebriate is not to be wondered at, especially when the painful and cold-hearted indifference of many professors of religion is duly considered in respect to its inevitable consequences. It is more than probable that, if reformed persons had been cheered and encouraged by a greater number of the religious and respectable portion of civil society, they would have nobly resisted temptation and maintained their integrity. There are those who professedly mourn over prevailing intemperance, but they are in a great measure responsible for its existence; and I cannot forbear expressing a kind remonstrance against all apathy and neutrality in reference to a cause justly entitled to zealous co-operation, and the active union of the hearts and hands and voices of all classes in every infected community.

To one paragraph in your address, I can scarcely venture to offer a remark. It is in the following words: "You have suffered obloquy, persecution, and loss from some whose want of knowledge incapacitates them from judging of the sacred principles of our honorable order, and whose destitution of sound principle makes them unable to appreciate the purity of your motives and actions." I am bound to say that the unchristian feeling indicated in the behavior you have described is limited to only a very few persons. Even those persons who are, or were engaged in the traffic, (which I am known so much to dislike,) have always treated me with uniform respect and kindness, and you have expressed the opinion that when I leave you for another sphere of labor, I shall be accompanied with your own good-will, and the best wishes of the great majority of the community. Yet there is some truth in

your observation, and I have had a small share of "obloquy, persecution and loss." But there must be either a sad overflowing of malvolence, more hurtful in design than in fact, or a sadder deficiency of grace and charity in those who would suppose that any honest worker for the general good could be deterred from duty by secular incensures arising from their unscrupulous ignorances and self-sufficiency. Besides, it has been eloquently remarked by the Rev. Charles Bridges, of the Church of England: "Never do we so enjoy the comfort of our principles as when we are making a sacrifice for them," and the wise man has said, by Divine authority: "The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them." Patience, moderation, charity, and a forgiving disposition should always be mingled in our temper and conduct, and then all will end well.

Worthy Chief and Brethren: I heartily thank you for your kind reference to my family, and especially to my beloved father.—She is worthy of your respect and esteem, because of the lively interest she has always taken in the progress and prosperity of our cause. The sphere of woman is less public and ostentatious than that of the other sex, but her mission is mercifully designed to effect, often unseen, an ameliorating, benignant, and encouraging influence on society and on individuals. How many times, and in how many ways I have experienced this, cannot here be expressed; but we shall always cherish a grateful recollection of your desires for our welfare and happiness.

If, in the order of Providence, I should be placed in such proximity to you as to enable me occasionally to visit you, I shall not hesitate to do so. You have always treated me with respectful deference, and it will afford me the greatest pleasure if, at any time hereafter, I can be of any service to you.

Brethren—Be faithful to your principles. Live and act under the banner of Temperance. Seek an abiding interest in the sole merits of our only Mediator and Saviour Jesus Christ, and may the God of all grace bless and guide you continually.

WILLIAM SCOTT,

P. C. R., No. 281, I. O. of R.

Agreeably to the request of several subscribers, we give in this and the following number of the *Advocate*, some account of the Beel, now in such general use amongst farmers,—together with the process of making sugar from it.

We thank our correspondent B. B. for his article on the use of tobacco. We cannot, however, throw our pages open to the discussion of the subject at present. We have often to regret that our limits do not permit us to give that variety that we could wish, on the "great theme," or what may be called the appropriate work of the *Advocate*, and if we were to introduce other topics for discussion, these limits would be still further curtailed.

We beg to assure our correspondent, however, that we have no love for tobacco in any form, and, in the great majority of cases where it is used, regard it as a useless, disagreeable, injurious habit. This conviction will, as it has on previous occasions, prompt us to do what we can to correct the evil.

We have much pleasure in calling the attention of our readers to the advertisement, on our last page, of Lectures by Mr. R. D. Wadsworth, and we hope that his able and zealous advocacy of our cause will meet with a kind welcome throughout the entire route he has laid out for himself. Mr. W. will receive cash subscribers for the *Canada Temperance Advocate* at his different

meetings; and all those desirous of obtaining back numbers for the purpose of completing the current volume can be supplied. We would also call the attention of our friends to the fact, that Mr. W. makes no public collections to defray his expenses, but as he is not a man of ample means, he can have no objections to receive private donations; but no doubt the friends will look well to this matter.

MEETING OF NATIONAL DIVISION AT TORONTO.

We would call the attention of our readers to the advertisement on our last page of the annual celebration and meeting of the National Division of the Sons of Temperance, to be held at Toronto. The meeting will be in all respects an important one, and no doubt both as respects the manner in which it may be conducted, and what may be said on the occasion by those who are to be honored to take part in it, it will have immense influence for weal or for woe not only on our cause as Sons, but on the interests of the general cause we are united to uphold and perpetuate. No doubt the committee of arrangements will bear all these things in mind. It only remains, then, for Temperance men every where to be earnest at a throne of grace that a blessing may attend this celebration.

We also call attention to the annual celebration and picnic of the Sons of Temperance of the united counties of Frontenac, Lennox, and Addington.

We omitted to state that Mr Thomas Robinson is appointed our Agent for Peterboro'.

A Hint to the Ladies.

Sir,—In looking over the account given of the great Delevan House, in Albany, at its first opening, my attention was arrested by the fact that the Ladies of Albany had placed in each room of that spacious Temperance Hotel, a Bible. And, sir, might it not be well for the Ladies of Montreal to copy the above donation, by placing in each room of the Temperance Hotel kept by Mr. Ducloux, a copy of the Holy Bible, in such print as would be conveniently read by candle light. Yours, respectfully,

A VISITOR.

Montreal, May 26, 1851.

CORRESPONDENCE.

East Zorra, 11th April, 1851.

Sir,—Respecting the progress of the good cause in this vicinity, you were informed some two or three years ago that we had a society here which had been in existence several years; and that we believed it had a mighty influence in keeping at bay the drinking customs. The society still exists, though perhaps not quite so numerous as it once was, owing to its having been rent by debates on what is called the grain question. That question, after about two years discussion, we hope we have now done with for ever; and though we commenced with a determination to settle it *pro* or *con*, we were glad ultimately to leave it just as we found it, being unable to settle it to the satisfaction of all parties. Some of us believe it to be wrong in any circumstances, to sell grain, knowing that it is to be distilled.—Others believe that there can be no harm in disposing of grain to the merchant, though they may have reason to believe it is to be distilled, if they do not raise and sell it for that purpose. They believe, in fact, that it is impossible to prevent the distiller from getting

his supply, if grain be sold at all; we have therefore agreed that it shall be a matter of forbearance. A few were determined to have a clause in our constitution for the expulsion of the grain sellers, these of course, have left us; but, as it may be inferred that they still act on the total abstinence principle, the cause has suffered little loss after all.

Upon the whole, I am persuaded the cause is steadily progressing in this vicinity. We have yet a few individuals (rather obstinate cases,) who persist in taking the moderate glass; but we have hardly a drunkard within our bounds. Perhaps you may view as a melancholy exception, one who was a short time a member of society,—a professor of religion,—even a class leader, but who unfortunately got into his hands, a pamphlet, containing a violent attack on teetotalism, in the shape of "three sermons on bible temperance," by a D.D. Having been at one time considerably addicted to drinking, he easily gave way to the doctor's arguments. He abandoned us, thinking he could do without our pledge; and sad to relate, I was horror-struck at seeing him a few months ago staggering on the street at W——, so beastly drunk as to be unable to keep out of the ditch: a sad warning to those who are so tenacious of their liberty that they scorn to sign a pledge. Surely it would not be so degrading to sign the pledge as to fall into the ditch. Never mind, they will tell us, they have not come so low as that yet. No, nor had the individual in question till one day—nor did he ever think of descending so low till he was actually in the ditch; and whether those high minded persons, who scorn to sign our pledge will manage always to walk straight and upright is, to say the least, "very doubtful." One thing we know, the individual referred to is not the last one of them who will be found in the ditch. Were it not for the love of strong drink, we could easily persuade men to sign the pledge. It is vain for professors of religion to quibble about the wine spoken of in scripture; were it not for the love of liquor, they could easily get over all their scruples. To the scripture reading wine-bibber I would say, whatever the scriptures say about wine, and whatever that was which the scriptures call wine, if I, deeply impressed with the evils of intemperance, abstain from all that intoxicates, with a sincere desire to save myself and my fellow mortals from that direst of evils; is there, I ask, one sentence in the sacred volume from which it may be fairly inferred that God will be displeased with me for so doing? No, not one. Then I am safe as far as this goes. I have abstained these 22 years, and I can go on abstaining to the end of my life without the slightest misgiving that God will be offended with me on that account. But I go farther: are there not many sentences in the word of God, from which it may be fairly inferred that my abstinence, if from said motive, will have the approbation of God? Certain I am, this too must be admitted to be beyond dispute. Then I go on cheerfully, not troubled in the least with your scruples about scripture wines, let these have been intoxicating or not. Yea, it would not effect me though you could demonstrate that the wine made by Christ, at Cana, was fermented. I know not how you get along, whether you have misgivings or not as to the propriety of obstinately persisting to use the drunkard's drink, in spite of all the arguments advanced in these days to show it to be wrong. But I will say, were I to adopt your course, I could not get on so cheerfully as I do. Even though it could be demonstrated that the wine of Cana was fermented, that would not relieve me from sad misgivings; for the question would be necessarily plying my conscience; was it after all, a liquor that might be compared with that from which we are called upon to abstain? With that, the use of which

plunges thousands of our fellow mortals in the abyss of intemperance? If the former was a liquor not to be compared with the latter, then, though it might be right to use a liquor like the wine of Cana, it may be egregiously wrong to use modern intoxicating drinks. And who will undertake to prove to me, that after the marriage party had drunk freely of such a liquor as our moderate wines, they were encouraged by the Saviour to go on drinking wine made by himself of a like nature, or even more tempting to the taste? The difficulty with me would be to imagine it possible for the party to escape getting drunk? And, worst of all, how to exculpate the Saviour from the blame! Can this be for a moment imagined of Him, who said "Take heed lest your hearts be overcharged with surfeiting and drunkenness?" Wine bibbing professor, re-peruse the narrative, and reflect for a moment on the necessary—the dreadful consequences of making it a shield to defend the common use of the drunkard's drink.

I have been successful in adding a few to the number of your readers in this vicinity, and I will continue my efforts to increase its circulation, persuaded that the prosperity of the cause depends upon it,—and such is my opinion of its character that I am not ashamed to recommend it.

F. MALCOLM.

London, 25th April, 1851.

SIR,—I am happy to inform you of the onward movements of the Temperance cause in this town and neighborhood; and, it may be cheering and encouraging to the friends of the cause to learn how we are doing in this neighborhood. The Order of the "Sons of Temperance," was organized here on the 25th January, 1850. The first division was called the "Pioneer Division," No. 58, which now numbers about 260 members. On the 29th of March, 1851, a second division, entitled "The London Division," No. 248, was organized, and which numbers already about 60 members; add to this, that we have also "The Olive Branch Section" of Cadets of Temperance, containing about 70 youth. This within the time above stated is not bad progress. Last evening a social meeting of the Sons of Temperance was held, under the direction of the "Pioneer Division" in the Town Hall; none but members of the order, and their female relatives or friends were admitted. The Hall was well filled, several having had to stand for want of accommodation; and an evening of pleasure and profitable social intercourse was enjoyed. What made this meeting peculiarly interesting was the presence of Mr. Burnham, Grand Worthy Patriarch of the Order, in Canada West, who gave us a most interesting Lecture, and evidently exhibited feelings which mark the wisdom of the Grand Division in the selection of their chief officer. During the meeting, an address was read by Dr. Wainless, but like all written addresses at social meetings, lost its effect, or seemed not to tell—it wanted the energy and warmth of an extempore speech. The Doctor was not fortunate in the arguments he used, to cast odium on Temperance Lecturers; whom, as he said, are in the habit of employing "The terror arguments" of Poison, Distilled Damnation, &c., &c. He repudiated this mode of lecturing, and he went to show that although alcohol is by some called poison, he would state from the circumstance of having known persons to live, who habitually used it for 40 or 50 years, without having been killed by it, that it must be "very slow poison indeed," and on this sentiment he laid much emphasis. Now this is not exactly good reasoning; he however endeavored to make up for this peculiar mode of advancing the cause, by giving statements of several facts which came under his notice, of persons

who came to ruin and untimely ends through the dreadful influence of strong drinks. After all give us the off-hand speech,

Mr. Freeman Talbot, editor of a new paper just issued in this town, entitled "The Middlesex Prototype," made some remarks which were very well received. Mr. Talbot is an old resident, and a long tried friend of Temperance on the old platform principle; he is now "a Son," and bids fair for being a useful one too; and though last not least, our worthy friend, John Fraser, Esq., who in his old age and hoary hairs has become "a Son" also; he was introduced to the meeting as the worthy Patriarch of the London Division of the Sons of Temperance, and truly this official title was most appropriate—Patriarchal in his appearance. Mr. Fraser gave us one of his very best speeches; we always hear him with pleasure, but he was evidently happy on this occasion, and especially while recommending the "London Division" to the notice of every one present (who had friends not yet among the initiate,) as the very best association into which they could be introduced. The London Division will doubtless be a large and influential division, having the experience of the Pioneer Division before them, guarding them on the one hand against possible dangers, and encouraging them on the other as to the issue of perseverance. Temperance principles are now taking strong hold on this community.

We had during this Social Meeting some tolerably good singing; the pieces selected were suitable, and were there a few good strong voices to assist the present choir, better effect would be produced.

Taking every thing connected with the meeting into account, and making all due allowance for the officials who are not long in office, and of course not over well acquainted with such meetings, and the mode of carrying them on, the meeting was satisfactory.

VERITAS.

To the Editor of the Canada Temperance Advocate.

Montreal, May 20, 1851.

SIR,—I observe in your last issue the question—"Is it consistent for a Son of Temperance to sign a petition praying that a Tavern-keeper might obtain a license?" In case I may suggest any thing new, I will offer a few heads:—

1st. I consider that it is not only inconsistent, but highly wrong, for any Son of Temperance to sign such a petition, because, in doing so, he indirectly breaks the pledge which he signed, one article of which says—"and that in all suitable ways we will discontinuance their use throughout the community."

2d. Because it will expose him to the ready animadversion of his numerous friends.

3d. Because, for the sake of example it is highly dangerous.

As I said, Firstly, in signing that petition he indirectly breaks his solemn pledge. It will not do to say that the Tavern keeper will get a license whether he signs his name or not, or that it is better, if he is determined to sell liquor, to get him a license.—This will not do. When he signs such a petition, he surely shows his acquiescence in its contents, and prays that the Tavern keeper may be allowed, *by law*, to sell liquor and poison by wholesale or retail. The argument that, "if the Tavern keeper was determined to sell liquor, it is much better to let him sell with than without one," or, "if he don't help him to get it, others will," reminds one of Cowper's allegory of the boy who went to steal apples from a neighboring orchard and excused himself on the score that if he did not take them, others would.

As to the Second remark, I can only say that Temperance people must walk very circumspectly, and weigh their every action with due caution. They have numerous enemies—enemies who are always on the alert, and always eager to pick a hole, however small, in the conduct of any of the Sons.

And Lastly,—For the sake of example, I would forbid any Temperance follower to think of doing such a thing hinted of in the above question. Why, sir, the whole doctrine of Teetotalism is made up of Example,—its whole structure is built upon the foundation of Example,—and it is a noble foundation, a firm one, too, because composed and cemented by "Love, Purity, and Fidelity." I remain, Yours, &c.,

PLEDGE TO THE LETTER.

Agriculture.

BEET.

Beet, a plant of the genus *Beta*, in the class *Pentandria*, and order *Digynia* of Linnæus, and, in the natural order, *Chenopodiæ* of Jussieu.

There are two distinct species of beet commonly cultivated, each containing several varieties, the one called the *Cicla*, or *Hortensis*, producing succulent leaves only, the other the *Vulgaris*, distinguished by its large fleshy root. The *cicla* is chiefly cultivated in gardens as a culinary vegetable, and forms one of the principal vegetables used by agricultural laborers and small occupiers of land in many parts of Germany, France, and Switzerland. A variety known by the name of Swiss *chard*, produces numerous large succulent leaves, which have a very solid rib running along the middle. The leafy part being stripped off and boiled, is used as a substitute for greens and spinach, and the rib and stalk are dressed like asparagus or scorzonera; they have a pleasant, sweet taste, and are more wholesome than the cabbage tribe. In a good soil the produce is very abundant, and if cultivated on a large scale in the field, this species of beet would prove a valuable addition to the plants raised for cattle. By cultivating it in rows, and frequently hoeing and stirring the intervals, it would be an excellent substitute for a mallow on good light loams.

All cattle are very fond of the leaves of this beet, which add much to the milk of cows without giving it that bad taste which is unavoidable when they are fed with turnips or cabbages, and which is chiefly owing to the greater rapidity with which the latter undergo the putrefactive fermentation. If sown in May, in drills two feet wide, and thinned out to the distance of a foot from plant to plant in the rows, they will produce an abundance of leaves, which may be gathered in August and September, and will grow again rapidly, provided a bunch of the centre leaves be left on each plant. They do not sensibly exhaust the soil. These leaves, when boiled or steamed with bran, cut chaff, or refuse grain, are an excellent food for pigs, or bullocks put up to fatten.

The second species, the *Vulgaris*, or beet-root, has been long cultivated in gardens; especially that variety called the red beet, which, when boiled and sliced, makes such an excellent addition to winter salad. It is a native of the south of Europe, and hence all the varieties are tender, and destroyed by frost when in their young state. It thrives best in a rich, light, dry soil, and, from the length of its taproot, requires a considerable depth. The white beet is an excellent root, and is preferred by many to the larger and more common intermediate varieties. It has been lately in great repute in France and Belgium for the manufacture of sugar. It is not commonly cultivated in our gardens, and we only notice it as being, with the red beet, the parent of those varieties which have been introduced into field culture.

The common field-beet for cattle, which has been long known in Germany, was introduced into England at the latter end of the last century; and its introduction is generally attributed to the late Dr. Lettsom, a physician of great reputation, and one of the Society of Friends. The German name is *mangold wurzel*, or *mangold* root, but it is commonly pronounced *mangel wurzel*, which means *scarcity* root; and by a strange translation, it is called in French *ravine d'abondance*, or root of *plenty*, as well

as *ravine de disette*, or root of *scarcity*. The name of *field-beet* is much more appropriate.

The improved variety of this beet, which grows to a very large size in good soil, has a red skin, and when cut through appears veined with red, in concentric circles. The principal part of the root rises often a foot and more above the ground, and the leaves, which are large and succulent, spring from the crown of the root. There is a limit, however, beyond which the root does not improve in quality as it increases, and the roots of a moderate size contain more saccharine and nutritive matter in the same bulk than the larger. This is particularly the case with those varieties from which sugar is extracted. The soil best adapted for the beet-root is a deep sandy loam, naturally rich, or made so by repeated manuring. The manure should be well incorporated with the soil, and if any is added for this crop, it should be well rotted and ploughed in deep. The application of liquid manure during the growth of the plant greatly increases the roots; but it is also said to make them more watery, and for the sugar beet it is not recommended. The seed, which should be chosen from the most perfect plants, is sown in May; if sown sooner, there is some danger from the frosty nights which often occur about the beginning of that month; or if the spring is warm and genial, it gets too forward, and instead of increasing in the root, it shoots up a seed-stalk, and the root becomes comparatively useless. If it is sown later than May, it never arrives at a full size before the approach of winter: hence the first or second week in May is the best time in our climate. It is found by experience that those plants of beet which grow from seed sown where they are to remain have larger roots, in general, than those which are transplanted; the seed is therefore usually drilled, or dibbled, in rows from twenty-four to thirty inches distant; the seeds are put in about an inch deep, and when they are dibbled, the holes are about four inches asunder, and two or three seeds are put in a hole. After they come up and are out of danger of frost or insects, they are thinned out, so as to leave the plants a foot asunder. Where the plants have failed, the intervals are filled up by transplanting some of those which are superfluous in other parts: in doing this it is essential that the fibres of the roots be not torn off in pulling up the plant; and if they are taken up carefully with some of the mould adhering to the roots, it will well repay the additional trouble. If the ground is well prepared, there is little fear of the plants not coming up, or of their being destroyed by the fly, as is too often the case with turnips. A sprinkling of liquid manure along the rows, about the time that the plants first appear above ground, will in general secure an abundance of them; and this may be done with much less trouble than would be imagined, by those who have never practised it. It requires only a water-cart, with a large cask and two leather hose, kept at a proper distance from each other by a stick between them, so that they may pour the liquid manure over two rows at once. If the field be not above a mile from the tank, a man and horse will water two acres in a day, and if the distance is half a mile, four acres; the expense will be amply repaid in the crop.*

On a very large scale this may not be so practicable; but wherever a field of beet is near the home-stall, it should never be omitted: the evident advantage of it will soon remove any objection arising from trouble or expense. When the plants are three inches above ground, they may be thinned out a foot apart in the rows: the intervals between the rows may be stirred with the plough, grubber, or horse-hoe, and the intervals from plant to plant in the row, with the hand hoe. The ground cannot be kept too fine and open, provided the soil be not extremely porous, and the weather very dry; in that case it must not be stirred so much, for fear of the moisture evaporating too much. It is a common practice to throw the earth from the rows against the roots; but the most experienced cultivators do not approve of the method: on the contrary, they recommend drawing the earth from the plants, or at least laying the whole ground level. Where the soil is naturally rich and deep, the drills may be made on the level

* If the water cart contains 100 gallons, it will water one-third of an acre in rows at three feet distance; the horse will go over one mile and a half in an ordinarily shaped field to water an acre, to which must be added twice the distance from the tank, taken three times. This makes in all $1\frac{1}{2} + 6$, or $7\frac{1}{2}$ miles for each acre, when the distance is one mile.

ground; but if the soil is shallow, or the subsoil of a barren nature, it is best to raise small ridges, as is done for turnips on the Northumberland plan, and bury the dung under them, by which means the roots have more room to strike downwards. As soon as the outer leaves begin to droop, they may be gathered and given to cattle, but a tuft should be left in the centre to carry on the vegetation, or else the roots will not increase. This practice of gathering the leaves is strongly recommended by some, and they assert that the root does not suffer in the least, although the leaves are reproduced; but here we would give this caution, founded on experience and observation. The dropping leaves, if not gathered, will decay and fall off; they have performed their office, and therefore to gather them before they wither is a real economy; but to strip off fresh and growing leaves must injure the plant, and the juices required to replace them are so much taken from the growth of the roots. When fodder is very scarce this may be a sacrifice worth making, but if the object is to reserve the roots for winter food, the leaves should remain on the plant as long as they look fresh and growing, until near the time of taking up the whole crop: the top may then be cut off an inch above the crown of the root, and will be excellent food for the cows and pigs.

The roots are generally taken up and stored for winter, some time before there is any danger of considerable frost; the top having been removed, and the tap root cut off, the mould which may adhere to the fibres is scraped off with the back of the knife. The roots are then either stacked in a barn or root-house, with alternate layers of straw, and the sides and top protected from the frost by straw placed all round, in which way they will keep well and fresh till spring: or they are placed in trenches (two feet deep and six feet wide, with a layer of straw at the bottom and against the sides); they are heaped up in these trenches to the height of three feet above the ground, forming a ridge at top, and then covered all over with straw, over which the earth taken out of the trench is spread, and made smooth, sloping like the roof of a house. A small trench is dug all round this heap, with a proper outlet to prevent any water from soaking in; the heaps are made of any length, according to the quantity of roots to be stored, and the two ends are secured with straw, and covered with earth like the sides. When it is required to take out the roots for use, an opening is made at the end, a sufficient quantity is taken out, and the end is secured again with straw and earth as before. When the roots have been put in dry, and some time has been allowed for a slight fermentation, and the steam produced has been allowed to escape before the heap is finally covered in, they will come out quite fresh and juicy till late in spring, but if the proper precautions are neglected, they will often rot or become musty, and then the cattle will not readily eat them. There are few crops so valuable for winter food for cattle as the beet; Swedish turnips, or ruta bags, exceed them in the quantity of nourishment, weight for weight, but on good light soils the produce of the beet per acre is much greater. On old pasture ground trenched up enormous crops of mangrel wurzel have been raised. When the Regents Park was forming, a part which had been trenched was sown very thick with mangrel wurzel seed, and such was the produce, that it was sold by auction, in lots, to the cow-keepers in the neighbourhood, at the rate of 80*l.* per acre.

(To be continued.)

Education.

The Art of Teaching.

Teaching is an art, and it must be learned as much as any other art. To give instruction in the best manner, to conduct and govern a school so as to make it answer its chief end, is a work of great difficulty and importance. Fact in teaching is in fact the art of so communicating knowledge, that the pupil shall understand subjects sought to be imparted; and associating what is thus received with other and previous attainments, he may be led at one and the same time "to cultivate his original faculties," and store his mind with useful knowledge. Says one, "he who would be an accomplished physician, must study principles, as well as *casu* cases." In like manner, he who would be a successful teacher, must look beyond systems to the principles on which they rest. The man who imagines himself a teacher, qualified

for the responsible duties of an instructor, merely because he has seen others teach in a particular way, is just as much an empiric, as a pretender in medicine, who occasionally walks through the wards of an hospital. The art of communicating knowledge has its principles—principles which lie deep in the philosophy of our nature.

Some of the best minds in our country and in Europe have for several years been employed in elucidating these principles, and in discovering the best methods of imparting instruction. The day for quack pedagogy is passed. A teacher to be successful in his high calling, must not only be thoroughly acquainted with all branches which he proposes to teach, teaching principle as well as facts, but he must possess extensive general information, have a good knowledge of human nature, possess good common sense and prudence, ease of communication, the ability of inspiring in his pupils an enthusiastic love of knowledge, the power of maintaining good government, self-control, an amiable disposition, attractive personal accomplishments, and a character eminent for purity and excellence.

A thoroughly accomplished teacher is as rarely to be met with, as an individual of the highest merit in any of the professions or other responsible callings of life. And no person can excel as an instructor, who does not make some special preparation for his work, and acquaint himself with the philosophy of teaching, and the art of conducting and governing a school.—*Journal of Education.*

A Word Fitly Spoken. How Good is it!

"Little things," make up the sum of human existence. In the natural world, objects, animate and inanimate, are composed of particles. Innumerable shining sands form the barrier against which old Ocean loves to fret. Crystal drops compose the vast extent of water which covers nearly three-fourths of our globe. The "blessed light," which cheers us day by day, may be separated into an infinite number of rays, each blending with its neighbour while faithfully performing its work. And the rich odors, so grateful to the senses, which float in our atmosphere, are actually tiny atoms, escaping from the dewy petals of the rose or lily, which blossoms at our feet. Meet emblems are those odors, floating round us all unseen, of the influence of words "fitly spoken." Words are among the "little things" which determine our influence for good or ill. Speak they of sympathy, of encouragement, or reproof, if so be they are spoken kindly, they are like "apples of gold, in pictures of silver." And no class has the privilege or opportunity of distributing so largely these small but precious coins, as the teacher. True, many are the words of counsel and instruction that fall from a parent's lip. But they are confined chiefly to those of his own household. The faithful pastor, as he kindly cares for all his flock, passes not by the lowliest, even without some "fitly spoken" word, which may, perchance, sink deeply in the youthful heart, there taking root, to bring forth fruit, long perhaps after he who planted the good seed shall have passed away. But his intercourse is limited, while the teacher meets daily with his band. And daily is his own character partially recreated in each one of his number, through the medium of his words. It is his to prune and fashion the slender sapling, which shall hereafter become the mighty oak. To his keeping is given the gold, while molten, and he may mould in what formsoever he pleaseth. To him is entrusted the fertile soil of deathless intellect, and whether the seeds there scattered shall produce flowers that will cheer and bless with their life-giving fragrance, or blast and destroy with their poisonous breath, depends very much on him. Would you have influence with those who look to you for guidance and instruction? bear with you the law of kindness. Would you command their respect? let your words though they inflict pain for the time, drop kindly from your lips. Would you lead them all in her ways, whose paths are pleasantness and peace? labour constantly, earnestly, kindly. The child has his troubles, as well as the man, and they are as hard for him to bear. Therefore he needs words of sympathy. Let him have them,—let him have them too from his teacher. And let that teacher remember, he has done no vain thing, for he has made a human being happier, and perchance saved him the "loss of a day." For it is the wonderful virtue of sympathy to lessen grief, and the troubled spirit soothed, which will rouse again its energies, and toil on as before. The youthful heart, too, however hopeful, will

sometimes be depressed, discouraged. Then, a single word, if it be "fily spoken" by a loved teacher, will, like the magician's wand, work wonders. And when the word of reproof is needed, let not the faithful teacher shrink from duty, but rebuke, exhort, exhort, with all patience, and he shall win the reward of his well-doing.

AN EMPTY HOUSE.—It is pleasantly indicative of the improved state of the community of the vicinity, that on the day after Guelph Fair, the County Jail should be tenantless, not a single individual in limbo in the County of Waterloo, the largest and perhaps now the most populous electoral division of Canada West. When we consider the mixed nature of our population—receiving annually a considerable proportion of the immigration from Europe, comprising occasionally parties who may not have left their native land with the most unblemished reputation, the circumstance is highly gratifying, and we state another singular fact for the locality, that of their being two taverns to let in town, it is not impossible that some of our readers may surmise that our empty Jail—long may it continue so—is in some measure and in some inexplicable manner connected with the Temperance Reformation in the County. Now is the time to agitate for a Lock-up.—*Guelph Herald.*

Sons of Temperance.

The following is the form of application for a Charter of a Division of the Sons of Temperance, and must be signed by at least eight persons, of good standing in the community. If the applicants reside in Canada East, application may be made to Mr. J. C. Becket, Great St. James street, Montreal.

FORM OF APPLICATION FOR CHARTER.

(Date.)

The undersigned inhabitants of _____, believing the Order of the Sons of Temperance to be well calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition the Grand Division of the _____ of _____, to grant them a Charter to open a new Division, to be called the _____ Division, No. _____, Sons of Temperance, of the _____ of _____, to be located in _____, and under your jurisdiction.

We pledge ourselves, individually and collectively, to be governed by the rules and usages of said Grand Division, and also by those of the National Division.

Enclosed is the Charter Fee, £1 5s. Books, 5s.

It must, also, be stated whether the applicants are members of the Order, or not—if they are, of what Division.

HOWARD DIVISION, No. 1, Sons of Temperance, meets every Tuesday evening in the Rooms over Mr Becket's Office, 22 Great St. James street, opposite the Wesleyan Chapel.

I. O. of R.

Form of application for a Charter of a Tent of the Order of Rechabites, which must be signed by at least ten persons of respectability. Application may be made in Montreal to Robert Irwin, McGill-street.

FORM OF APPLICATION FOR CHARTER.

(Date.)

Sir:—We, the undersigned, being desirous of uniting with the Independent Order of Rechabites, respectfully request the Montreal District to grant us a Charter to open a new Tent, to be called _____ Tent, No. _____ I. O. R., to be located in _____, and under your jurisdiction.

We bind ourselves, individually and collectively to be governed by the Constitution of the Order, and General Laws of the District. Enclosed is the Charter Fee, £1 5 0

SAMARITAN TENT, No. 45, meets every Monday evening in the Rooms over Mr Becket's Office, 22 Great St. James street, opposite the Wesleyan Chapel.

UNION TENT, No. 96, meets every Thursday evening in the *Rechabite Hall*, Great St. James street, over R. Weir's Paper Warehouses.

PERSEVERANCE TENT, No. 107, meets every Tuesday evening, in the *Rechabite Hall*.

MONTREAL DISTRICT TENT, meet on the 2d Friday in each month, in the *Rechabite Hall*.

Hours of Meeting—8 o'clock.

BIRTHS.

Montreal—6th ult, Mrs S C Sewell, of a son. 9th ult, Mrs D Darling, of a daughter. 11th ult, Mrs T Galbraith, of a daughter. 17th ult, Mrs Thomas J Teller, of a son.

Three Rivers—20th ult, the wife of E M Hart, Esq, of a daughter. Windsor Mills, Eastern Townships—6th ult, Mrs C E Wurtele, of a daughter.

MARRIAGES.

Montreal—9th ult, by Rev Charles Lavell, Mr Samuel Russell, to Miss Flora McNeil, both of Chateauguay. 14th ult, by Rev William Taylor, D D, Mr James Locke, to Margaret, eldest daughter of the late J Hall, school-master, Chateauguay. 16th ult, by Rev F H Marling, Mr James McDougall, to Miss Sarah, daughter of Mr Hance Alderdice. 19th ult, by Rev John Jenkins, Mr R Smith, to Annie, only daughter of P Reynolds, Esq, of St Leonards. 21st ult, by Rev F H Marling, Mr John W B Wheeler, to Miss Mary Amelia Ann, daughter of Mr J. S. Presby.

Cobourg—8th ult, by Rev Mr M Loud, Mr Thomas Knox, Oshawa, to Miss Isabella Fringle, of Whitby. Hinchinbrook—19th ult, by Rev H Montgomery, John B Dunn, Esq, St Henri, to Miss Catherine Hutton. Oak Hall—19th ult, by Rev E S Ingalls, Mr T G Bratnerd, merchant, Clarenceville, C.E, to Elizabeth, eldest daughter of G Gunn, Esq. Pembroke—7th ult, Mr Peter Woods, to Miss Mary Ann Melville. Picton—6th ult, by Rev W McCulloch, M B Robin, Esq, to Eliza, eldest daughter of the late Andy Austin, MD. St Louis, Beauharnois—16th ult, by Rev W Paul, Mr James Richardson, to Mrs Agnes Wylie.

DEATHS.

Montreal—13th ult, Elizabeth Steel, wife of Mr Wm Dann, Kempville—16th ult, in his 70th year, Mr Thomas Lonsdale, formerly of Colne, Lancashire, England.

Kilwinning, Ayrshire, Scotland—1st ult, Margaret Knox, wife of Mr Alexander Paton, aged about 70 years.

Lancaster East—29th April, Mary Anne Brown, wife of P M Vichio, aged 25 years.

Les Quatrez Mills, parish of St Jacques—14th ult, after a few hours' illness, of an attack of inflammation of the brain, caused by the explosion of a fowling piece about six years ago, Russ. Swiss, a native of Meriden, Connecticut, U.S., aged 43 years and eight months.

Politie Nation—18th ult, Catherine, wife of Mr T Cole, aged 27 years.

Quebec—10th ult, the Rev Daniel Wilkie, LL.D, aged 74 years.

Toronto—14th ult, Margaret Plaghe, relict of the late Hon Wm Warren Baldwin, aged 80 years. 19th ult, Mr John Mallon, Printer, aged 24 years.

TEMPERANCE HOTEL.

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

FRANCIS DUCLOS.

Montreal, April 14, 1851.

TEMPERANCE HOUSE,

King-street, Chatham, C.W.,

KEPT BY

TRAXLER & PATTON.

P. S.—N.B.—Good standing, and a careful Hostler always in attendance. Messrs. T. & P. will do all in their power to Accommodate the Public who may favor them with their Patronage. Chatham, C.W., April 10, 1851.

FIFTH NATIONAL JUBILEE
OF THE
SONS OF TEMPERANCE
OF
NORTH AMERICA.

A GRAND PUBLIC FESTIVAL will be held in Toronto, on WEDNESDAY, the 15th June inst. The NATIONAL DIVISION OF NORTH AMERICA will assemble in Annual Session on the 17th, the Officers and Members of which will unite with the GRAND DIVISION of C. W.; the GRAND UNION OF THE DAUGHTERS OF TEMPERANCE, of C. W.; and the GRAND SECTION OF THE CADETS OF TEMPERANCE, of C. W., in the general Festivities of the 15th.

The Members of the Order, here and elsewhere, in United Canada, are particularly desirous of meeting the American Brethren, of the United States, as also those of the other British Provinces, at this Festival, in order that they may extend to them the hand of friendship and regard, and unite with them in fraternal communion on the Canadian shores of old Ontario.

Some of the leading and distinguished Speakers, members of the Order, have been specially invited, and are expected to be present.

The Proprietors of the under mentioned Steamboats, have courteously consented to convey Brethren to and from the Festival at half the usual Fare: viz: Steamers "Passport," "Magnot," "Princess Royal," from Kingston to Toronto, calling at Cobourg, Port Hope, Burlington, and Hamilton, daily; Steamer "Admiral," from Rochester to Toronto, calling at Cobourg, Port Hope, Burlington, Oshawa, and Whitby; Steamer "City of Hamilton," from Hamilton to Toronto, calling at Wellington Square, Oakville, and Port Credit, and vice versa, daily. On all these boats, passengers, by paying full fare to Toronto, will be supplied with *Free Return Tickets*. Steamers "City of Toronto," and "Chief Justice Robinson," running between Toronto and Lewiston, daily, and Steamer "Mazappa," between Toronto and St. Catharines, daily, have reduced their fare to 2s. 6d. Deck, and 5s. Cabin, each way.

The Committee of Management are also making arrangements with the keepers of Hotels and Private Lodging Houses for the entertainment of visitors at the usual charges.

Members of the Order coming into the City by Dundas Street, will please report themselves at *Coldstream Division Room*, Queen Street; those by Kingston Road, at *Toronto Division Room*, over Mr Hamilton's Paint Store, Church Street; those by Yonge Street, at *York Division Room*, Yorkville; and those by Steamers, at *Ontario Division Room*, Temperance Street, where the respective Sections of the Order will form four deep, at 10 o'clock, A. M., and march to King Street, opposite the St. Lawrence Hall, and join the Procession, which will form at 11 o'clock precisely.

Members of the Order are respectfully requested to bring their appropriate Regalia.

PUBLIC MEETINGS will be held on the evening of the 15th, in St. Lawrence Hall, Temperance Hall, and Hall of Toronto Division, Church Street, at 7 o'clock, P. M.

COMMITTEE.

R. J. OLIVER, C. L. EASTWOOD,
P. McPHAIL, A. SPEERS.

JOHN M. ROSS, Secretary,
Joint Committee.

SONS OF TEMPERANCE.

THE SUBSCRIBERS keep constantly on hand, Sons of Temperance Emblems, D. G. W. P.'s REGALIA and EMBLEMS; LACE, CORD, RIBBON, &c.

P. T. WARE, & Co.

N.B.—Also to be had of D. T. WARE, & Co., LONDON.
Hamilton, C.W., Jan. 11, 1851.

GRAND DEMONSTRATION.

THE SONS OF TEMPERANCE, of the United Counties of Frontenac, Lennox and Addington, will hold their

ANNUAL CELEBRATION and PIC-NIC,

at the VILLAGE of WILTON, on WEDNESDAY, the 15th day of JUNE next.

The several Divisions of the Sons, Sections of the Cadets, and Unions of the Daughters of Temperance, are requested to assemble at 11 o'clock, A.M., at the Stone School House, with their appropriate Regalia and Banners, at which place they will form in procession and proceed from thence through the Village, accompanied by a BAND OF MUSIC, returning to the Maple Grove in rear of the School House.

A cordial invitation is given to the members of the Total Abstinence Society, Sons of adjoining Counties, and the Public generally. A number of SPEAKERS are engaged for the occasion.

Chair to be taken at TWELVE o'clock, precisely.
By order of the Committee of Management,

J. HILL, Chairman.
C. C. CHADWICK, Sec.

Wilton, May 15, 1851.

Lectures by R. D. Wadsworth,

EXPLANATORY of the Origin and Principles of the existing Temperance Organizations, will be delivered at the following places and dates. The public generally are invited to attend.

June 3-Tuesday,	Stone Chapel, Galt road	Evening 7 1/2
4-Wednesday,	Galt do juvenile meeting,	Afternoon 2 1/2
4-Do	Dawson's Bridge	Evening 7 1/2
5-Thursday,	Ayr, juvenile meeting	Afternoon 2 1/2
5-Do	Covered Bridge	Evening 7 1/2
6-Friday,	Berlin Celebration	
7-Saturday,		
8-Sabbath,		
9-Monday,	Hamilton, juvenile meeting	Afternoon 4 1/2
10-Tuesday,	Toronto, do do	do do
11-Wednesday,		
12-Thursday,		
13-Friday,	Bowmanville, juvenile meet'g	Afternoon 2 1/2
13-Do	Mulvillo	Evening 7 1/2
14-Saturday,	Newton, juvenile meeting	Afternoon 2 1/2
14-Do	Newcastle	Evening 7 1/2
15-Sabbath,		
16-Monday,		
17-Tuesday,	Gananoque, juvenile meeting	Afternoon 4 1/2
17-Do	Do	Evening 7 1/2
18-Wednesday,	Mallory Town, juv. meeting	Afternoon 2 1/2
18-Do	Coleman's Corners	Evening 7 1/2
19-Thursday,	Brockville, juvenile meeting	Afternoon 2 1/2
19-Do	Mutland	Evening 7 1/2
20-Friday,	Prescott, juvenile meeting	Afternoon 2 1/2
21-Saturday,	Spencersville, do do	do do
22-Sabbath,		

An effort will be made to organize a Juvenile Band of Hope for Canada—the rules will be explained: and at all the meetings an opportunity afforded for signing the pledge.

THE Subscriber makes Advances on PRODUCE for Sale in MONTREAL; and also on PRODUCE shipped to his friends in BRITAIN, by the St. LAWRENCE or UNITED STATES.

JAMES R. ORR.

Jan. 30, 1851.

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