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ALCOHOL AND OPIUM; OR, THE TWO-EDGED ARGUMENTS.

"I hope you will attend the teetotal meeting this evening, Mr. Wilson," said Mr. Ruby, the wine merchant, to his young minister, whom he met in the main street of the small country town in which they both resided.

"For what purpose?" was the interrogative reply.

"So that you may be able to confute and overturn the arguments of their famous speaker, who is so much talked about among them. I have, for my own part, no patience with their absurdities—nothing can exceed the preposterousness of the positions they assume. Only think, for instance, of the statement made at their last meeting, that the respectable moderate drinker did more, in effect, to perpetuate the evils of intemperance than the low and degraded drunkard."

"If they go to such lengths," said Mr. Wilson, "it is necessary that they should be shown their error: I will go to their meeting, and if an opportunity occurs, express my opinions on behalf of moderate drinking."

Having said this, and having engaged to meet his friend, the wine merchant, at the meeting, the preacher went to his own house, seriously impressed with the propriety of the course upon which he had determined.

He found when he got home that his sister, who was his housekeeper, had provided for sitting down to tea. During this cheering repast he was unusually taciturn, and was not tempted into conversation by his sister, who understood her esteemed brother's habits thoroughly, and knew that his silence betokened deep cogitation upon some absorbing theme. She gathered from him, however, before tea was over, that he intended to go to the teetotal meeting. This surprised, and, indeed, rather amused her, for as she knew nothing of the system but its name, and that none of the leading (i. e. the rich) members of her brother's church encouraged it, she sagely inferred that it must be truly ridiculous, if not something worse."

As soon as the young minister had risen from the tea table

he proceeded to his study, where he seated himself at his writing desk, and rapidly struck off the following leading ideas, intended to guide him in the delivery of his speech at the meeting.

REASONS FOR USING STRONG DRINK.

1. The fruits of the earth, from which it is made, are given by Providence.
2. Many gain a livelihood by making and vending it.
3. We have had its use recommended by the advice and experience of our forefathers before us.
4. Its excessive use (or abuse) should be denounced, but not its careful and temperate use.
5. The Scriptures nowhere say, "Thou shalt not use strong drinks temperately."
6. We all know that we are the better for using it, because we feel refreshed when we have taken some.
7. Men who labour hard testify that they could not do their work without it.

Whether or not our ardent antagonist of total abstinence thought well of his seven "points," from his recollection of the fact that "seven" was deemed in olden time a perfect number, we cannot determine. When, however, he had completed his task, he smiled with a little self-complacency, then drawing his chair close to the window, which commanded a fine view of the country, then taking from the table a religious newspaper which had arrived by that day's post, he skimmed over the columns of general news, occasionally lifting his eyes, and feasting them with the prospect before him.

It was a calm and pleasant evening. The sun was near its setting. The sky presented the glowing and beautiful appearance, which has been held in all ages to be predictive of a fine and peaceful morning, when the still and stormless night shall have passed away. On one side of the landscape could be seen the old church-yard gate, and its scattered moss-covered grave-stones, while the ivy-crowned steeple towered above the lime-trees which bordered the scene behind. On the other side lay the open country, partitioned into fields and meadows, and dotted with farm houses, and then more fields and trees and hedges in the distance, until all mingled and then melted to the gaze, in the gathering gloom of the eastern sky. In the centre of the prospect there were some plantations and a short range of hills in the background. A narrow gravel road wound its devious way over these hills, and along this road the carrier's cart, which had paid its weekly visit to the nearest market town, was slowly returning, now seen and anon hidden by a turning in the road, or the high hedge foliage which grew upon its sides. Then, to give more life and pleasantness to the picture, there were the rooks flying home on wearied wings to the rookery near the manor house, labourers plodding upon tired feet from the furrowed field, and the faint tinkling of the sheep bell in the meadows, as the flocks were gathered by the shepherd's dog, so that his master might count them and see that all were safe ere he left them to their night's repose. These things seemed to attract the greater part of Mr. Wilson's attention, until his eye rested upon a paragraph in the paper, which was headed thus: "Great Meeting to

Consider the Use of Opium by the Chinese." He had heard of the meeting from a friend, but was now enabled to peruse a full report of the eloquent speeches delivered by some eminent speakers, both lay and clerical, on this topic, which was, to him, one of the most interesting kind.

Having read through the report, he laid his brow upon his hand, leaned his elbow upon the arm of his study chair, and pursued a train of thought upon this subject, until, as it were, his mind was buried in the profundity of his cogitations.

He was roused from this state of abstraction by the opening of his study door, and the unannounced entrance of an elderly gentleman, who was dressed in a suit of parsonific black, who wore a pair of horn spectacles upon his nose, and carried a roll of paper in his hand. Before the surprise of the minister had subsided so as to allow of his asking for the name of his visitor, the stranger had drawn a chair close to that in which Mr. Wilson sat, and placing his hat on the table, said in a tone of easy familiarity :

"Don't disturb yourself, my dear sir, I came in thus as my business was pressing; the fact is, I want to lecture in your church to-morrow evening, and I want your countenance and assistance; my subject will be,—'The Promotion of the Use of Opium amongst the Chinese.'"

"Surely not!" exclaimed Mr. Wilson, "you cannot intend ———."

"Exactly what I have said," smilingly interrupted the old gentleman, "and you will agree with me when I have given you a few reasons for the habitual use of opium."

So saying, he unrolled the paper in his hand, and began to read in a clear and unembarrassed tone, to the following effect:—

#### REASONS FOR USING OPIUM.

1. The poppy, from which it is made, is bestowed by Providence.
2. Many gain a livelihood by making and importing it.
3. The Chinese have had it recommended by their ancestors.
4. Its excessive use is bad, but used in moderation it is good.
5. The Bible does not say, "Take no Opium."
6. Men feel revived when they have used it.
7. Working men in China and Turkey declare that they are strengthened to labour by the use of opium.

"Why, these very reasons are those which I meant to urge in favour of strong drink!" exclaimed Mr. Wilson, much astonished.

"Very likely," returned the old gentleman, "for the same reasoning will apply almost exactly in favour of opium and alcoholic liquor."

On a sudden, the stranger left the room, and as Mr. Wilson started up to follow him, he awoke from the sleep into which he had fallen over the newspaper, and found that his visitor had been merely an actor in the drama of a dream!

It is expected that the incidents of the vision were not unprofitable, for the minister went to the meeting, *not to oppose, but to learn*, and returned a convert to the doctrines of teetotalism!

#### A REASON FOR DRUNKENNESS.

Nearly forty years ago, we were sitting on a rock that juts out towards Plymouth Bay—a slight breeze swept up the channel and rippled its current; far off, but far between the projecting capes, was the line of the horizon, resting on the blue circle of the multitudinous sea. There was nothing to disturb the scene; it was the hour of noon; and silence reigns along the shore, and even within the habitations, because the table is there blessed before enjoyed, and the invocation, if it brings not down the spirit which it seeks, lifts up the heart which it reaches.

We had been despatched that day, with the dinner basket

and the bottle to the man labouring among the rocks, and gathering up the debris of the shore.

In these days, piety herself proffered the glass, and temperance solaced herself with the regular cup.

The man busied himself with his fare, but he tendered to us a portion of his food—we declined it, having already dined.

"I will not offer you anything from the bottle," said he, "it's bad, very bad for the young, and worse for the old. Never touch it, Joseph, as you hope for respect in life."

Let us say that the speaker was the son of one of the most respectable persons in the country, had been well educated, and started in manhood with a fine competency—but took to rum. From one grade to another he had gone down to the rank of a common labourer, in the town of his birth, and earned a miserable living for a wife and numerous children, by the most menial offices, and went home beastly drunk whenever he could get rum enough to make him intoxicated. He was a lost man, a miserable object.

"Never touch it," said he, "as you hope for respect in life. It is a deadly poison, palsyng all physical and moral powers; with its use, man becomes a brute, a slave to every one who wishes to command him; without it, temperate and industrious, he may be what he pleases.

"No man can hope for respect who indulges in rum; but temperate and with the education to be acquired in our schools, he must grow up in the respect of his fellow men; and in time, must obtain competency. Indulge in this," and he held up to the sun the half empty bottle, "and shame, poverty and toil follow; avoid it, and you command the services of every one that sins that way; may you never be thus commanded."

The man had been a sot, proverbially from our earliest remembrance, and though we knew he possessed a spirit of kindness towards others, we had never heard him thus refer to the sin that most easily beset him. We gazed, therefore, for some time upon him, before we ventured a reply; at length we said, in a tone marked rather by affectionate solicitude, than the forwardness of boyish impertinence: "If respect is only found by avoiding excess in drinking, why then, do we see so many forfeiting that respect?" Mr. ——— looked a little confused, but he was soon prepared with a reply.

"It is, perhaps, because they have no one to point out to them their errors."

"But," said we, "some know their own errors, and point out the consequences to others. Why do they not avoid them?"

A cloud passed across the face of the poor man; but it was a feeling of pain, not of anger. He rose from the ground on which he was sitting, and standing for a few moments by my side, his feelings gradually subsided to the calmness of the delightful bay on which we were looking.

"You ask," said he, "why they do not avoid the evil consequences of rum. Alas! you are too young to know the influences of appetite, when the means of gratification are within reach. You cannot know how desolating to every heart is the spirit of intemperance. At times it seems that good resolves will spring up, but if the temptation is not removed, the evil is repeated. Could there be found some powerful influence, some human beings to remove the sufferer from the plague, to raise him above the attack, he would, perhaps be saved; but who shall do it?"

"Look along the shore; nearly its whole extent is marked by barren sands or abraded pebbles. Not a spire of grass shoots up, for every tide washes the whitened surface; and should there at any time spring up beyond us a few green spots of herbage, the acid waters of the returning spring tides would destroy it all. There is far up the bay, a single exception; Mr. ——— has redeemed, by his care, a portion of the shore, by shutting out the tide and elevating the sod;

no portion of salt water now reaches the enclosure, which is as green and flourishing as the upland fields. And just so it is with the drunkard. The poisoned glass returns to his lips as regular as the tide to the shore. Every house he enters presents the bitter waters, and thrice a day his employer provokes and gratifies appetite for the accursed poison, in order to stimulate his muscles to labour. And if a single resolution of abstinence is formed, in sickness or in want, it is swept away by the returning wave of dissipation. When I see what has been the murderous effect of drunkenness, I stand astonished, that those who have got something to lose, should put all to risk upon every day's gratification.—If they cannot elevate the fallen above the influence of the waves of intoxication, they might at least place the feet of their children above this tide."

We were astonished, child as we were, at the correctness of the man's perceptions. The wonder was that he should have ventured on expressing them.

"If the effect of drunkenness," said we, "is so injurious, and sobriety is so certain to bring early respect and ultimate wealth, why do we see so many; why, indeed, one that knowing those consequences, indulge in intoxication?"

"Or rather," said the man, starting suddenly, as if offended at the question, "why do I continue to drink? why do I go racing through the town every week, mad as a bacchanal and drunk as a brute? why do I destroy every form of rational pride and every claim to human respect, by swilling at the bottle, until the very dogs bark at me as I reel along the road, or seek a lodging beneath the shelter of a friendly wall? Why is my wife, born to something better, and my children ruined by my example, disgraced and half-starved by my cursed habits? This is what you ask; you mean to inquire why I caution you against the crime."

We stepped back, somewhat startled at the force of the appeal, and the truth of the application, but we did not deny that his own case was in our mind when we made the inquiry.

The man turned with us toward the beautiful bay, whose soft repose seemed to calm his agitation, and sooth the irritation of his mind. He gazed for some time upon the glassy surface, as if it reflected back to him the pleasure of his earlier days, full of promise, of honour to himself and comfort to others; at length he said:

"You have heard from your mother and others, all my story, which is one of folly, not of crime, as the world reckons it; no man can charge them, with the ordinary falsehoods which business excuses, if not encourages. My rapid descent was accelerated by the custom which now prevailed, and my intoxication was but the consequence of a single extra cup. I am now what you see me, without the ability or knowledge for mechanical labour, and consequently, dependent on the discharge of the meanest offices for bread. Yet, with a full recollection of all that I was, a consciousness of attainment suited to the enjoyment, if not the acquisition of wealth, it is now impossible for me to do more than to earn my bread by this menial toil, and it is painful to think that I could have done better.

"When I awake to sobriety from my most beastful state, I feel that this labour is suited to such a wretch; I lose my self-respect, and grow content with my degradation. A week's sobriety would make me too proud to gather material for manure from the sea shore, and my family would starve; my drunkenness has steeped my family in poverty; I must not, by sobriety make them beggars. You do not understand this; you do not know the benefit of destroying all natural pride.—May you never attain that forbidden knowledge; but remember that nothing is so effective as intoxication. Drunkenness is the perfect destroyer of self-esteem."

The tears that coursed down the cheeks of the poor

degraded man, told of awakened feelings, and we felt a hope that some new resolve of good was to be made.

"I have at times thought," said he, "that something might be done to check this torrent of intoxication, and plans have presented themselves to my mind; once, indeed I spoke of them to one whose station would give importance to his views; he only replied, 'I drink only what I need; you drink too much.' There is a way to abate the evil, but what it is I know not; and generations may pass away, the proud be humbled, the rich beggared, and the noble and gallant degraded by drunkenness, before the true remedy will be applied. What that is, I know not."

The poor man died the tenant of an almshouse, and his auditor lives to see the remedy fully applied in all the circle, at that time within the knowledge of the two interlocutors.—*United States Gazette.*

## A CHAPTER OF RUM'S DOINGS IN TWO TOWNS IN ORANGE COUNTY.

(From the *Temperance Herald.*)

Last Sabbath as I was returning from church at noon in a village through which the railroad runs; I saw a man lying across the heads of two or three flour barrels dead drunk, snoring away the fumes of alcohol to the outrage of the feelings of every passer by on that holy day. Two or three others were hustled into a rum store apparently to get them out of sight as the people were returning from meeting in the afternoon. A fortnight ago to-morrow, that awfully cold, and stormy, blustering day, men were seen drunk, here and there, reeling, staggering and plunging into the snow. Two or three got down, and were dragged into a building to keep them from freezing until they got sober enough to take care of themselves. Two started for home, a mile's distance or more, and one of them was so drunk, he could not walk without the help of his more sober companion. When they came in sight of neighbors, half a mile from the village, the least drunken one, ashamed to be seen in such a situation, went on till he got by the houses and stopt till his associate came up. The other unable to walk when left alone, pitched, and rolled, and tumbled, and crawled as best he could through the drifts, almost frozen, until he overtook his friend, who helped him home. Another man near the same village was found dead the next morning, after he had been drinking hard the day previous, and alcohol, the instrument of his destruction, was found upon his person.

Another man has been twice in the state prison from the same town for crimes committed under the influence of intoxication, and is now at home again. When not under that influence, he is said to be quite a decent man; but when he is, he has a peculiar propensity to commit the crime, for which he has been in prison. A short time since a clergyman of the place found him by the side of the road, drunk, and took him in his sleigh, and carried him home. His wife and children met him at the door, weeping as though they would break their hearts, to see their husband and father in such a situation. They expect to see him in prison again unless he can be kept sober. At a temperance meeting holden in the village the last Sabbath evening, at which I was present, there was a good degree of feeling manifested in consequence of these recent instances of drunkenness, some of which transpired that very day and were told in the meeting. I have heard since, that one of the dealers has threatened a gentleman of the place with a prosecution for slander; just as though the English language furnished terms capable of slandering a rumseller, whose business it is to get men drunk if he can induce them to drink enough to produce that effect. In an adjoining town a man was out with an ox team, and started for home drunk. The road was drifted, and he left his team, and being unable to walk, he crawled through the snow about half a mile;

was found with his feet and legs, hands and arms, frozen to his knees and elbows; was taken into a house, and died in a few moments. In the same town an aged man and his wife were in the habit of getting intoxicated—had been drinking—the husband went for more rum, and while gone, his wife, being intoxicated, came in contact with the fire, and was burned to death. All of these, in two towns, within two years last past. Take a case in Windham County. A man in a certain village there, had drunk until he had lost the use of his limbs, and all that knew him expected he would soon die. He thought so himself, took the alarm, left off drinking, recovered his health in a good degree, and became a man again. Imagine the feelings of that wife with her husband thus restored to her, and able to assist in the support of the family; for his friends rallied around him, used their influence with the Post Office department at Washington and obtained the office of postmaster in the village for him. That wife stood in doubts of the landlord in the place. She went to him and talked with him about her husband, told him he had reformed, but did not know but his appetite might revive and he might want to gratify it again. She besought him if he should ask for liquor not to let him have it, and proposed to him if he should ask for it, that she would pay him every week as much as her husband would pay if he drank. A gentleman present also pledged himself that the contract should be fulfilled. The result showed that her fears were not without foundation. That husband *did* ask that landlord for rum—that landlord *did* let him have it. One glass touched fire to the train of his appetite, he called for more, and more was furnished until he became dead drunk on the premises. Some of the neighbours ascertaining what was going on, went in and found him there in that state, and proposed to carry him home, and insisted that the landlord should help them. He went. But sir, I should rather have led the fiercest assault in the taking of Monterey, than have marched up as he did to the battery of the outraged woman's countenance, eyes, and tongue. Pointing to her husband, and looking at the landlord she said: "SEE WHAT YOU HAVE DONE TO MY HUSBAND, are you not ashamed of such doings," and in such like language she gave vent to her almost crushed heart. That same landlord was invited a few years since to go and see a young man in a fit of delirium tremens. "Come," said a gentleman to him, "go over and see the work of your hands"—but he chose not to go. Take another case in the same county. A man was confined in jail for some crime committed while intoxicated—had a fit of delirium tremens one night—roared, and screamed and made "night hideous" with his yells of horror. And in trying to escape from the awful spectres conjured up by his phrensied brain, he repeatedly dashed his head against the walls of his prison, and in the morning was found dead, with his brains literally beat out, and wherever he had struck his head against the walls, there was a circle of blood, and hair, and quivering flesh. And now, gentlemen voters, you are called to vote a license or a prohibition of a traffic that produces such results. You are called upon by some of these very men, who have been accessory to these very outrages that I have recorded, to vote *them* a license, for they are still in the business. Freemen of Vermont, what other business fraught with one hundredth part of the evil inflicted upon community by the sale of intoxicating liquors as a beverage, would be *tolerated* by you one single year; much less *licensed* by your votes. Personify alcohol—call it a man. Then let that man ruin as many characters, destroy as much property, produce as much crime, injure as much health, take away as many lives, and tender millions of wives, and children, widows, and orphans wretched in the extreme, as intoxicating liquors do; and then call upon you to vote that man a license to do all this, to render his business respectable as far as your vote, and sanction, and influence can do it; I ask of you,

fellow voters, how you would vote upon that question? nor need I pause for a reply. You would feel yourselves insulted by the question. Is it not, then, what you ought to feel now, when asked to vote a license for the sale of intoxicating liquors as a beverage? I speak to *wise men, voters, freemen* of Vermont. Judge ye, and act—act in accordance with enlightened reason, in accordance with the dictates of sound *common sense*, and the State will be re-deemed.

AN AGENT IN THE TEMPERANCE CAUSE.

Randolph, Feb. 12, 1847.

P. S.—The specified cases alluded to, are authenticated by persons on the spot where they occurred, save those recorded as having been seen by the writer.

#### DR. NOTT'S LECTURES.

The Rev. Dr. Chapin of Rockyhill, Connecticut, one of the fathers of the temperance reformation, has sent us the following epitome of his own views of Dr. Nott's lectures and the criticisms, and the views of the friends of the cause in that region.

1. The friends of perfect temperance, in this region, find themselves constrained to understand President Nott as *giving up the essential principle*. That principle is, entire abstinence from the drinking of any liquor—whatever its name—which is known to be capable of causing drunkenness. Such abstinence can *hurt* no person. As far as adopted, it renders the abstinent *safe* from exposure to one of the greatest evils ever suffered in this world.

2. That much respected President's *degrees* of alcohol constitute the pestilent theory of his lectures. Your distinction between the *degrees* and the *totality* of practice in relation to the only true and safe principle, is appropriate and obviously just. The attempts of our beloved brethren, in this cause, J. E. and E. C. D., to make his theory come right, are clearly unavailing.

3. Admit, for a moment, the correctness of their very questionable philosophy. Be it allowed that there is alcohol in the air we breathe, and in the *pure water* we drink. Go further, if you please. Affirm the existence of alcohol in every potato—in every turnip—in every particle of food you eat. But these, and millions of other articles, indispensable to human existence and comfort, never produces drunkenness. They never *can*. This is an established article in the constitution of existence on earth. It is not so with the alcoholic drinks, which man makes, by either distillation or fermentation. Food, we know, can be abused by vicious indulgence. But who can say, with truth, that such gluttony, either by its commonness or deadliness, is comparable, in mischief, with intoxication?

4. A word or two as to this enticing philosophy—enticing, I mean, in its intended application—may not, perhaps, be amiss. Where is the chemist who can make his crucible show, either by fire or by gas, the alcohol contained in a handful of air? Who would not as soon expect to obtain alcohol from a ray of light, or from electricity, or magnetism, or a coal of fire? How consequently, it may well be asked, can there be any wisdom discoverable, in associating this sort of imaginary philosophy with the efforts of benevolence to carry up to perfection the temperance reformation?

5. A conclusion from the lectures, and from the efforts of men long known and loved, as ardent friends of our high and holy cause, to show that the drink *called wine*, and generally believed and known to be intoxicating, may be safely drunk, seems to manifest a desire to quiet and justify, in the deleterious example of table use, and of mis-called hospitality, those aristocratic portions of the community, who would be accounted fashionable and rich. That liquor—*facitious*, and deceptive, and base as it is—many are, doubtless, in the daily habit of drinking, without ever

becoming sots. But, certainly, it does them no good. Rather the effect, if any besides the expense is perceived, cannot but be bad. The example is, unquestionably, pernicious. There can be no good reason for such indulgence.

The example, too, of the rich and fashionable has an influence which demonstrates their duty of entirely abstaining from this "appearance of evil." At the same time, those who indulge themselves in this habit, so pernicious in its tendency, and yet flatter themselves that they are out of danger, may well be challenged to show either safety or prudence in their practice. The world knows that multitudes are enticed, by the first glass—be it to day—when the merrrow comes, to take another. Doses larger, and more frequent, follow. Sooner or later, death, the first or second, is suffered.

To the above the Doctor adds:—

"On receiving Dr. Nott's lectures, I sat down to a review of them. Before taking the pen, however, I saw and gained the opinions more or less of my brethren. I heard only one sentiment expressed concerning the essential principle.

It was understood to be implicitly, and of course, as far as the lectures were taken for truth, would be, practically, given up. Your criticisms I found, by the judicious and wise, admired. They are pronounced just; and the wish is that you hold on, and never flinch in your path of duty."

—*Journal Am. Tem. Union.*

### SOLDIERS AND TEMPERANCE.

Nor could any one much lament, under the circumstances in which the brigade was placed, that not one drop of spirits remained in store. As an article of daily consumption, it is now universally acknowledged that ardent spirits tend only to weaken, not to invigorate the human constitution. So long as English soldiers are encouraged to regard the habit of drinking spirits as a privilege, crime, as well as disease, will abound in the army. In Jellalabad, however, there were no spirits, nor could any of the places round about supply them; and the consequence was, that through the continuance of this siege there was no crime, no sickness; the highest courage, the very best honour, and a docility and quickness such as had never before been noticed. \* \* \*

The officers of the garrison had celebrated Christmas-day, first by reverently attending divine worship, and then by dining together, and remembering in their talk, the friends and relations whom they might never, perhaps, see again. Their beverage was only water, yet they drank it to the health of many far away; and were as happy, with a sobered joy, as they could expect to be apart from the society of those dearest to them. \* \* \* Patience, good-humour, unwearied zeal, from the beginning to the end of the siege, characterized the behaviour of all classes, and rendered the garrison of Jellalabad, though few in number, invincible.—*Sale's Brigade in Affghanistan, by the Rev. G. B. Gleig, M.A.*

### TEMPERANCE SOCIETIES

OF THE FIFTEENTH AND SIXTEENTH CENTURIES.

On the revival of literature after the dark ages, intemperance in drinking was exceedingly prevalent, but as men became enlightened they had recourse to measures calculated to prevent it; and it is a curious fact that in the fifteenth and sixteenth centuries temperance societies were formed by the most influential men, for the purpose of stopping intemperance in drinking. One was called the society of St. Christopher, others were called temperance societies: and the members of one took the name of the *Golden Band*. These societies were productive of great good; they augmented industry, and contributed to the improvement of manners, and the establishment of good order.—*Dr. Bingham on Mental Cultivation.*

### PUBLIC POISONERS.

What I find culpable in this adulterator, this vender of intoxication, is not only his poisoning the people, but his debasing them. Man, fatigued with work, enters his shop with all confidence; he loves it as his house of liberty. Well, what does he find there? Shame! The spirituous liquor sold to him under the name of wine, has, as soon as drunk, an effect that a double or triple quantity of wine would not produce. It masters the brain, troubles the mind, the tongue, and the motions of the body. Drunk and penniless, he is cast by the tradesman into the street. Who is not pierced to the heart in seeing sometimes, in winter, a poor old woman, who has partaken of this poison to warm herself, thrust out in this state, to be a butt for the barbarity of children? The rich man passes by and says: "Behold the people!"—This is from "*The People*," a new work of Michelet's, just published, translated by Cocks.

### Progress of the Cause.

#### CANADA.

GUELPH, Feb. 9.—I have waited for some weeks for the balance of the money subscribed for the *Advocate*, but I have concluded to wait no longer. By much persuasion I have been able to obtain twelve subscribers, and the money in advance for the greater part of them. I am sorry to state that the temperance cause here is at present at a very low ebb. We have had no temperance meetings in Guelph since last summer, and intemperance is increasing to an alarming extent. We have, in this place, eight evangelical ministers, and not one of them will come forward to assist in opposing this soul destroying evil. Many of our Christian brethren and sisters, who have been staunch teetotalers for these five years and more, have violated the pledge, and are now actually opposing us.—GEORGE W. ALLEN.

WHITCHURCH, Feb. 12.—The good work of reformation is steadily progressing in this vicinity—we generally have good meetings, our society numbers over six hundred members, in good standing. An association called the "Home and Simcoe District Total Abstinence Association," was formed last spring, and has met quarterly since. Its object is the promotion of the cause of total abstinence, by employing lecturers, and otherwise. The last quarterly meeting was held at Newmarket, on Tuesday, the 2d instant, at which a resolution was passed, to petition the two Houses of Parliament at their next Session, to enact such laws as will prevent the selling of intoxicating liquors, except for sacramental, medicinal, or mechanical purposes. Would it not be well to publish a form of the petition in the *Advocate*, so that in the event of the movement becoming general, the object prayed for will be uniform.—BENJAMIN PEARSON.

REDNERSVILLE, Feb. 16.—The Temperance cause is doing well in the Township of Ameliasburgh. The young people have formed themselves into a juvenile society, with Joel Locklin, President, and the writer, Secretary, and an efficient committee of young men. We have some lecturers among us, who are holding meetings in the various parts of the Township, which are well attended. The old society is now holding some meetings, and endeavouring to do something to forward the cause. I hope your excellent paper may be well supported, as it is the means of doing a great deal of good.—M. B. ROBLIN.

LOVD TOWN, Feb. 17.—Our Annual Meeting took place last month, when Mr. John Smith was elected President, Isaiah Tyron, Vice-President, Jas. Pierson, Home Secretary, and John Graham, Cor. Secretary. This society numbers about 300 members, with

a slow but steady increase. Intemperance seems still to be on the ascendant in this place, independent of the most forcible and convincing lectures delivered by our lecturer, Mr. Roberts, and others, besides the unwearied exertions of many of our members male and female, and numerous warnings to the contrary notwithstanding. We had one man, within these five days, who was taken with *delirium tremens* and died in forty eight hours from its commencement, besides several narrow escapes of freezing to death. Your correspondent saved the life of one within these five weeks, by taking him into my own house, in the dead of night, and administering to his wants with care. When on the appearance of daylight, (sensible of the narrow escape he had made), he requested to be allowed to sign the glorious pledge, and he is now a member of the Loyd Town Total Abstinence Society. The case of this individual ought to be a warning to all the moderate drinking advocates. I have been acquainted with him these nine years, and I may say, safely, that there are few individuals in the Township whose general character would stand investigation better than his own. But he was an advocate for moderate drinking, (and he was no lame tectotaler that could argue with him and hold his own), he was one of your moral force gentlemen; he had a mind and a will which he thought he could keep in proper subjection by the force of inward reason. But alas, the "mighty hath fallen," and he has now discovered, after living upwards of forty years, that the use, (even by strong minds), will create abuse, and that no human being is safe except the tectotaler. We had an additional new tavern built here this winter which, were it not for intoxicating drinks, would be a great accommodation to the travelling community, more particularly on account of its spacious shed and driving house. There is one thing to which I would wish to direct the attention of your numerous readers, and that is the erection of Temperance Houses, for local and travelling accommodation. There are few towns or villages in Canada but has a temperance society, and the members in such places and neighbourhood must find it very inconvenient that they have no house of public entertainment without being brought in contact with the alcoholic reveller, besides being subject to much inconvenience, in many places, for proper and convenient places to meet in. Now, sir, I am of opinion that if a few of the most active spirits in each society would put themselves to a little trouble, by drawing out an estimate of the expense of a plain comfortable house, with a shed and driving house, commensurate to the wants of the neighbourhood, I do not only believe that the tectotal members in the towns and villages would come forward and subscribe handsomely, but I also believe that the other societies in the surrounding country and neighbourhood would subscribe cheerfully also, as they would find it suitable to their comfort and convenience to have such houses while doing marketing and other business at such places. In country towns and villages houses with three rooms and a kitchen on the first floor, would, in general cases, be sufficiently convenient, whilst the second story would make an excellent temperance hall for society meetings—here would be a place where social, instructive, and amusing intercourse could be had amongst the members—here they might have a library, a debating society, a singing school—here their band could practice, and a reading room could be opened at all reasonable hours, to the anxious politician, and the lovers of the marvellous, and, above all, a good supply of temperance papers. But the greatest advantage arising from all this would be the separation of our youth from the contaminating influence of the licenced bar room; the temptations they are exposed to at parties, having no public accommodation where they

can enjoy themselves harmlessly without swallowing poison in behalf of the landlord. Some of your readers will want to know how they are to raise money. Well, then, suppose the whole concern should cost £250. Then suppose the society was capable of raising from £50 to £100 of this sum by free subscription, the society to have the charge of this as their stock; after this sell out the rest of the stock to members of the society, say at a pound each, so as to allow the humblest individual member of the society the satisfaction of holding a share. The investment would be safe, even for the speculator, and profitable. The stock would be readily bought for this reason, that the society would willingly give up their free subscription stock rather than that the institution should be embarrassed. It is also evident from the example given by our temperance brethren in the United States, that a grand, determined, and effectual movement will take place throughout Canada upon the licencing system. It therefore behoves the friends of temperance to be up and stirring, giving evidence of their sincerity, by furnishing accommodation to the public upon anti-alcoholic principles.—JOHN GRAHAM, *Cor. Sec.*

MITCHEL, HURON DISTRICT, Feb. 20.—Knowing that any information respecting the cause of Temperance will prove acceptable to you and the readers of the *Canada Temperance Advocate*, I take the liberty of sending you a few lines, for insertion in your valuable periodical. The village of Mitchel is situated nearly in the centre of that rich and fertile tract of land belonging to the Canada Company, known by the name of the Huron Tract, on the leading road from Hamilton to Goderich, just where this road crosses the main branch of the River Thames. Until recently, the capabilities of this part of this valuable Tract were known only to a few; within the last four years it has been rapidly settling; and this little village at present contains two stores, two taverns, one flouring mill, one saw mill, and one distillery, which is just beginning to send forth its fiery streams, to scatter firebrands, arrows, and death, in our hitherto peaceful neighbourhood. A few of the friends of sobriety, thinking it expedient to nip the influence of this baneful poison in the bud, called a Temperance meeting on Friday evening last, which was prettily numerously attended. Mr. Wm. McCrae was called to the chair; and the Rev. S. Stewart, of the E. M. C., set forth the claims of total abstinence; and, in an able and scientific manner, showed the evils of drinking usage on individuals and the community at large, which he illustrated by exhibiting Dr. Sewell's plates of the human stomach. Prior to, and at the close of the address, twenty-two persons signed the pledge. A Society was organized on the spot, and the following Officers appointed, viz.:—Mr. Jas. Moore, President; Daniel Kerr, Vice-President. Michael Hardy, John Haines, Wm. Davidson, Jasper Pridum, and John Woodley, Members Committee.—JAMES HILL, *Secy.*

ELM GROVE MILLS, MARIPOSA, Feb. 24, 1847.—Knowing your zeal and devotion to the temperance cause, we have thought it our duty to report to you the state of the temperance cause in this place, as we are not aware that you have received any account from this township. There has been a temperance society organized for some years on the ninth line, called the Mariposa East Temperance Society. The Society that we are united with was organized about two years ago, called Mariposa South Temperance Society. This Society was formed under very encouraging circumstances; at our first meeting we heard an address from E. George Sherman, followed by John B. Lundy and Elisha Holton. After the addresses were delivered, the following officers were chosen:—R. F. White-side, President; Thomas Eck, Secretary; and a male and female

committee; thirty-four came forward and signed the pledge. At our second meeting, John Enon and John Edwards gave us interesting addresses, when forty-four came forward and signed the pledge. At our last annual meeting, R. L. Whiteside was re-elected President, and John Haight, Vice-President, and John Dix, Secretary. Our Society has now increased to 150 members; when our Society was first formed, there was no intoxicating liquors sold in this part of the township, and there seemed no work for temperance men, as there was no temptation to break the pledge; but the unfeeling rum-selling spirits seeing our prosperous condition, thought it would be to their interest to set up an altar for the worship of their idol—*strong drink*—which they have done, and caused some to break their pledge. Our minds have been led to contemplate the suffering condition of many of our fellow-men for the want of the necessaries of life, while thousands of bushels of grain are daily being converted into a liquid poison to drown both soul and body in never-ending ruin. We would be glad to have temperance lecturers give us a call when it is convenient for them, that we may receive more light and encouragement from them.—JOHN DIX, Secretary.

CARLETON PLACE, Feb. 26.—The Annual Meeting of the Howard Temperance Society was held in the Methodist Chapel, on Friday the 26th inst. The President took the Chair. A brief report of the proceedings of the past year was read, after which the office-bearers for the ensuing year were chosen. Robert Bell, Esq., was elected President; James Boyd, Vice-President; R. C. Lawrence, Secretary; and a Committee of seven. Able addresses were then delivered by D. Cram, Rev. R. M'Morin, Dr. Russell, and by the President. Although there were but few in attendance, yet we are not discouraged, and are determined to put forth more exertion the coming year. Our Society numbers at the present 160 names; of this number 18 have violated the pledge; two or three have withdrawn; leaving about 140 what we consider staunch members. We have obtained about 50 signatures during the past year; many of these were obtained through the instrumentality of Mr. Bungay, who laboured so zealously and successfully among us. We intend to hold monthly meetings this year, and hope, by Divine aid, to be instrumental in saving some from a drunkard's doom. We have but one tavern in our village where liquors are sold, and two or three grogeries. We have one good Temperance house, where travellers can be accommodated with all they need to make them comfortable. We regret that there are so many who seemingly are so careless and indifferent in so benevolent a cause, especially among professing Christians. Is it not astonishing that so many of those who profess to love Him who loved them even unto death, can see their fellow mortals, on the right hand and on the left, falling victims to intemperance, with so much indifference? May we all awake to our duty, and as professing Christians, and as philanthropists, bestir ourselves, and endeavour to save our fellow men from the thralldom of drunkenness!—R. C. L., Sec.

ST. ANDREWS, BROCK DISTRICT, Feb. 26.—We are about organizing a Temperance Society in this village. For some time past I was the only Temperance advocate in the village. Our prospects are flattering. You may soon expect to hear from me again.—JACOB D. ALLEN, Sec. pro tem.

BRANTFORD, Feb. 27.—There has nothing very remarkable taken place since my last. There have been six deaths within the short month, plainly attributable to habitual drunkenness. One was the person I described before. In his last moments he died cursing the only one who attended him, and begging piteously for

more drink, (the person who attended him is the ostler at the tavern, and I have the facts from his own lips). About the same time a poor old inebriate, who had been begging through the streets some time past, was found frozen to death one cold morning about the 20th of January in a barn, and one of the jury told me that it was given in evidence, that he refused food several times the day before his death, but would ask and drink freely of whisky if given him. Of the other four, two were women, but I cannot stop to give a particular description of them for want of time and room. Liquor had much, if not all, to do with their deaths, in fact the husband of one of them told me so, yet there has been no particular excitement about it among us. The starving Irish have not caused much diminution of distillation here, if we may judge from actions. Five distilleries are running, as they term it, about 40 bushels per day of the staff of life, and buying up all the coarse grain they can get at 4s York per bushel, which is about the price here for rye and corn, and some are so eager to make this liquid poison the coming season, that one distiller was heard to confess that he had run the distillery on the Sabbath not long since, and that he was ready to pay his fine and do it again, when he conceived there was a necessity for doing it. I said there was no particular excitement among us, but I believe there was a considerable storm in the ranks of the illicit vendors about a week since, and three or four fines obtained from these lawless nuisances to our town, and if justice were done there might be a dozen more obtained, but it is hard to get good evidence against them. Indians are daily seen drunk in our streets, yet nobody seems to care.—J. M. T.

SHANNONVILLE, March 8.—In the order of a kind Providence I arrived home on the 5th March, from a tour of four months through the Newcastle District, as agent in the temperance cause; during which time I had many very interesting meetings, and was ably assisted by many valuable and able advocates on the platform, and succeeded in obtaining 932 names to the pledge, and collected £15 15s for the *Advocate*. I could have wished for better success; but when we see an under current at work, and that current set in motion by individuals from whom we would expect better things, we are thankful to the giver of all good for the success that has attended the labours of the temperance friends in that district. The societies are in a healthy state, in general; the districts well organized, (at least the front Townships); and the friends appear to be determined to give the enemy no quarter until he is driven from society. You will probably receive the Report of the Executive Committee for publication, which will give a more complete account of the affairs of the district.—PHILIP J. ROBLIN.

#### LOWER PORTS.

TEMPERANCE SOIREE.—The Soirée under the management of the Portland Young Men's Total Abstinence Society, was held in the Vestry of the Wesleyan Chapel, Portland. It was one of the most interesting parties of the kind that we ever had the pleasure of attending. The room was fitted up in the most elegant style, the walls being decorated with the ensigns of Britain and the Ship-builders banner, while at the rear of the platform was suspended the very neat banner of the Carleton Young Men's Total Abstinence Society. The meeting was opened by singing a Temperance Hymn, after which the Rev. Mr. Smallwood having asked a blessing upon the repast, the party, consisting of about 350 persons, sat down to tables which were literally loaded with delicacies of the most sumptuous description. In a short time after tea, the President of the Society having taken the chair, returned thanks to the ladies of Portland and Indian Town, for the kind manner in which they had entertained the guests, and for the superb repast which they had afforded them. He then



called upon several gentlemen to address the meeting. The names of the speakers upon the occasion are the Rev. Messrs. Smallwood, Francis, Mc'Donnell, and Very, and Messrs. Thomas Ruddle, James Briggs, officers of the Portland Young Men's Society, Mr. W. H. Fisher, President of the St. John Young Men's Total Abstinence Society, and Mr. Kindred, President of the Carlton Young Men's Total Abstinence Society.—*Communicated.*

### SCOTLAND.

**DRINKING CUSTOMS AT FUNERALS.**—DUNFERMLINE.—Some time ago, the Provost, magistrates, and ministers of Dunfermline, having taken into consideration, the prevailing custom of presenting liquors at funerals, appealed to the community, and recommended the abandonment of this useless and pernicious custom. In August last, the recommendation was made from the pulpits, and published in the local journals, and since that time the alteration has been effected without the least symptom of dissatisfaction from any party.—*Scotman.*

### SYDNEY.

*Extract of a letter from Sydney.*

The clergy (so called) do not assist in the work; they are almost all in favour of moderate drinking, and in fact, consider total abstinence from all intoxicating drinks, in some degree, sinful. This latter opinion is entertained more especially by the bishop and clergy of the Established Church; there are a few exceptions amongst the dissenters. The Roman Catholic clergy only take an active part in the work. The number of members of this society, and its branches, are upwards of six thousand, they have scattered themselves in various parts of the colony, and wherever they have advocated its principles, their labours have been successful; but in the city of Sydney, the question has of late become somewhat dull; in fact, the members are so dead to the great benefits which would result to the society, if actively supported, that they will not support a newspaper to advocate their principles.

I remain (with respect),

Thy friend in the temperance cause,

JOHN MORING.

### NEW ZEALAND.

We are glad to find that in the new settlement of New Zealand the cause is progressing. The Wellington Total Abstinence Society lately held their annual festival in the Wesleyan chapel in that place. We have not received any details of the proceedings, but in the *Wellington Spectator* we have this notice of the meeting:—"The proceedings of the meeting were harmonious, and the members of the association appear determined to wage war against the frightful evil of intemperance. We wish success to everything that can in any way benefit our species. The Rev. Messrs. Watkins and Inglis, and Messrs. Bradshaw, Harding, Hartley, and others, assisted in conducting the meeting. One of the chief attractions was the music and singing; there were several instrumentalists present, and their performances were excellent.—*New York Organ.*"

### Miscellaneous.

**WOMAN BURNED TO DEATH.**—On Saturday evening last a woman of the name of Elizabeth Ormand, who lives with her brother-in-law in Orchard Street, met her death under the following painful circumstances:—Her brother-in-law had gone to bed about midnight, on Saturday, and had left deceased sitting at the fire. It is supposed that a spark from her pipe had set her garments on fire, and ere assistance could be given her, her right side was burned almost to a cinder. She was taken to the House of Recovery, and died there in great agony, on Thursday evening. It is said that she had been drinking freely on Saturday night.—*Renfrewshire Advertiser.*

**PURIFICATION OF THE CHURCH.**—The conference of the Evangelical Lutheran Church, in Manesville, Ohio, has unanimously

determined, that it is the duty of the church to expel from its communion those members who, after having been duly admonished, continue to use to excess, or to abuse, ardent spirits, or who may be engaged in the sale of ardent spirits. We firmly believe that the day is coming when no person will be admitted to a Christian church, who uses intoxicating drinks as a beverage.

**HELP THE POOR DRUNKARD.**—At a late temperance meeting in T. an anti-license speech of three sentences in length, was made by an individual who probably never made a speech in public before. He was an unfortunate man who had fallen into the hands of rum-sellers, and been by them brought to destitution and misery. Assisted by a few benevolent persons, he was attempting to reform, and had signed the pledge, but in an evil hour overcome by the allurements of appetite and the invitations of old associates, he violated his pledge. He did not however wholly lose his self-control, but rallied his remaining energies, and recommenced the struggle for freedom from the galling chains of alcohol. Some of the speakers having alluded to his case, he arose and said, "I have drunk since I signed the pledge. I am very sorry for it. I hope you'll get the rum out of the way as soon as you can." That short speech was the most powerful anti-license argument which could be presented. Those few simple words were pregnant with great meaning. Rum-selling, by the authority of the State of Vermont, had made him a drunkard, had caused untold sufferings to his family, and now that he was trying to redeem himself from the evils that had befallen him, the State of Vermont was licensing men to put the bottle to his lips, and supply fuel for the half extinguished fire within him. Well might he call on the citizens of Vermont to withhold their sanction from the traffic.

At an immense meeting, held 21st December last, in Norfolk, Va., the following resolution was discussed by many of the ablest men of that city, and was unanimously adopted, viz:—

**Resolved,** That as the sale of intoxicating liquors, to be used as a beverage, tends to the increase of drunkenness, pauperism and crime, and in numerous ways to the lasting injury of the community, no one has or can have a moral right to pursue it; that as no man has a right to use his property in such a way as to injure others, and as the traffic of intoxicating poison manifestly does this, such traffic is evidently a GREAT EVIL, and the public good requires that it should be legally prohibited.

The London Christian Witness says:—"The American Temperance Union presents to the Christian philosopher a momentous theme of meditation. In spite of all the extravagance which has occasionally mingled with the movement, it is, beyond dispute, one of the most magnificent moral confederacies that the world has ever witnessed. Fools alone will laugh at it, and only he who is something more than a fool will lift a finger against it.

In Prussia there are 8,581 breweries, and 18,131 distilleries. The minister of War has addressed a circular to all Generals holding command, ordering them to allow every soldier who may be willing to give up his allowance of brandy, its value in money.

**TONICS.**—This word, derived from the Greek, signifies to give elasticity, and is employed by medical men to describe an elasticity of muscular fibre. That ardent spirits are not capable of giving this elasticity is well known. Anything which should give additional excitability to the brain, and increase the sensitiveness of the nerves, would be known to act diametrically opposite to tonic. The slight tanning principle in port wine may give it the character of a tonic, whilst the alcohol acting as an irritant impairs its value; and other tonics, such as bark, quinine, rhatany, columba, gentian, camomile, &c., may be applied with better effect, in infusions extracted by boiling water, or in making tea, or the dilute nitric or sulphuric acid, besides many preparations of iron. But for a moment we will suppose the wines to be tonic—if so, how long will a tonic medicine be beneficial? Every medical man knows that after a few weeks—say four at the most, generally at the end of half that time—a tonic becomes useless, and he has occasion to vary it and give another: but he will in the case of wine order it six months, and the patient will continue it for six years. Again, who ever heard a surgeon prescribing a tonic medicine to be taken on a full stomach? If a dose of any bitter infusion, or of acid, or of iron, is ordered, it is directed to be taken fasting; before breakfast, an hour before dinner, or at such times after dinner as that the stomach shall be unburdened; but in the case of wine, it is ordered at dinner-time, or generally after a full meal. Oh! the inconsistency and delusion of habit and custom, even upon scientific minds!

A second fertile source of pauperism, as already hinted, is the gin-shop. Our unwashed population have learned to carry their scanty means to the nearest dram-drinking shop, to enable them to destroy the *emul* induced by discomfort. In cases where abundance of wholesome food is partaken, dram-drinking but slightly affects the constitution; but on the starved dwellers of our lanes, the effects of drinking are immediate, and fearfully fatal in destroying at once body and mind. Medical reports supply terrible evidence of the enfeebling, corroding effects of intoxicating drinks on the ill-fed part of the city. Every one who seeks the good of the community, is bound to encourage rational means for putting a stop to the fearful ravages intoxicating drinks are daily making. The temperance reformation has unquestionably been the means of effecting much good, though it is to be regretted, that its efforts have scarcely yet reached the class most in need. Like other and older institutions, its efforts have not yet been directed to the plagues and pests of society, though members of various societies have advocated that cause as they attended to the interests of Christian Instruction Societies and Sabbath Schools, &c. The industrial classes have chiefly derived the benefits of the movement, while the poor outcasts of our lanes have found no one to care for them. The difficulty of reaching such is, no doubt, great; but we trust that means will soon be adopted to make these the object of its solicitude.—*Pauperism and Crime in Glasgow.*

The almost heavenly vision is before us. It will soon open upon us in all its beauty. The revolution has begun, and the law, and the Bible, and good men are with us. God is with us. And who can doubt, that, between all the conflicts of passion and of interest, law and order will finally prevail? The work of purification from the giant vice of our world, is going on; and it will be rendered perfect, under God, by the simple principle of total abstinence from everything that can produce intoxication. This pledge is the bow of promise to this nation and the world. It spans the heavens in a bold and brilliant arch; and, while it tells us that the raging and protracted storm has not yet gone by, it prophesies that the morrow will dawn upon us, a brighter and a better day. As it was with the bow, to which the eye of the Patriarch of the old and the new world was directed by the finger of God, so it is with this; its beauty and magnificence are the result of heaven's clear light shining on pure water. It is the rainbow of another covenant. \* \* \* That curse which has for ages scorched and withered the nations shall be repealed. That curse, beneath the crushing weight of which the earth has groaned, and man died, and widows poured out their streaming tears, and hopeless orphans lifted up their piteous cries and over which every pious and philanthropic heart has bled and still bleeds—shall be chased away from the abodes of men, and be seen no more on the face of the earth. In one word, that curse which has robbed earth and peopled hell shall be no more. A race of men shall then stand up in our place,

—Such as earth

Saw never, such as heaven stoops down to see.

—*Dr. Beman's Sermon.*

**POISONS.**—Alcohol was by no means the least dangerous in the class of poisons, and the probability was, that alcoholic drinks destroyed persons more rapidly than opium. He believed that if alcoholic drinks could be banished from the community, that apoplexy, sudden death, and insanity would be almost unknown: it was a fact that those diseases were rarely known in countries where alcoholic drinks were not used. A healthy condition of the brain was essential to clearness and vigour of thought; and where the brain was affected by alcoholic drinks to any extent, idiocy or insanity was very likely to ensue. No person could enjoy perfect good health who took any portion of alcoholic drinks. Dr. Latham had declared that there were great numbers of persons in London who were never sober from one year's end to the other. As to drunkards, they so confounded their sensation by the constant use of strong drinks, that they could not say whether they were well or not: they were labouring under diseased action for months and years.—*Mr. Hicks, Surgeon.*

**VALUE OF A LICENSE.**—Mr. Pierpont, in one of his temperance addresses, spoke on the plea which venders often put up—their licence. "Yes," said the speaker, "you have a license, and that is your plea. Well, my friend, if that is your plea, I would abjure you to keep it—lock it up among your choicest jewels—guard it as the apple of thine eye; and when you die, and are laid in your

coffin, be sure that precious document is placed within your cold and clammy fingers, so that when you are called upon to confront the souls of your victims before your God, you may be ready to fyte in your plea of justification, and boldly to lay down your license on the bar of the Judge."

## Poetry.

### THE RUMSELLER'S PRAYER.

BY J. L. BECKETT.

I saw him kneel  
And lift his eyes to heaven as if to pray;  
And as he prayed, it seemed  
As if his words were stopped, his way  
Hedged up completely.—A widow stood  
With her *three orphan babes*, with horrid shrieks  
She begged him for her husband. He that day  
Had sold him rum—and now he lay  
A corpse—a suicidal corpse.

The prayer was hushed,  
Big drops of sweat stood on the *murderer's* brow,  
Yet still he tried to pray. I looked again,  
A mother stood before him, and in tones  
A mother only can command, she asked  
Him for her boy—her young and blooming boy,  
The sole support of her declining years.  
"Ye sold him rum!" and laid him in the grave."  
He turned away—yet close beside him stood  
A poor and ragged girl, and down her cheeks  
Rolled tears of bitter anguish. Tremblingly  
She asked him for her father! "Give me back  
My father! He who loved me in my infancy—  
Whose voice was ever sweet and kind; but now  
Made mad by Rum you sold him, lies  
Within the prison walls.—Give him back  
To me again." She reached her trembling hand,  
Still supplicating him who knelt in prayer.—  
He gazed upon the child. He could not pray,  
He could not beg for mercy, but there rose  
Before his eyes some victim of his traffic.

Oh! could the wealth of worlds, and all the gold  
Of Eastern climes be won by Rum;  
I ne'er should envy him who dealt it out,  
Destroying husbands, fathers, wives and friends,  
And making those whom God designed for men,  
Brutes to themselves and all the world besides.  
No: better far that poverty be mine,  
Than wealth that's purchased at so dear a price.

## Canada Temperance Advocate.

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

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, MARCH 15, 1847.

### SUBSTITUTES FOR GRAIN IN DISTILLATION.

If we do not find total abstinence laid down in Scripture in as many words, and some say they find the reverse, who will venture to deny that the principle of self-denial for the sake of others is one which breathes from every page of the Scripture? and if it has lain long there unnoticed as respects the peculiar form in which total abstinents endeavour to urge it, yet, happily, now it

is getting into its proper place in the attention of Christian men; and we feel assured that but a short time must pass ere there is a mighty stirring amongst every denomination. There seems something like presumption in some interpretations given of the voice of God in his Providence; but it is our duty to try to know what his dispensations mean, and in his putting forth his hand and touching, so as to wither, so large a portion of the food of man, he may desire to call our attention to the destruction of an immense amount of the bounties he so liberally bestows, and destruction, too, for the purpose of producing that which tends so much to the ruin of the happiness of man both here and hereafter. We can admit to the full extent the secondary cause of the loss of the potato crop, if that can be found out, without at all derogating from the honour and glory of Him, who, himself uncaused, is yet the First Great Cause. And while he has never left himself without a witness of his goodness in that he has given us rain from heaven and fruitful seasons, filling our hearts with food and gladness, he has also frequently testified of his justice and his hatred of sin, by sending on man judgments of famine and pestilence, in some cases where the second cause is seen, but often where it seems as if the angel of death and destruction, immediately commissioned by God, was present to destroy. However it be now, in the matter of the prevalent famine in Great Britain and Ireland as respects secondary causes, and while owning a first cause, we ought to look for the other; yet we do rejoice to see that this fearful judgment has led many to question the right of man so to alter the natural gifts of God's bounty, as to form from it something so pregnant with all evil as alcoholic liquors are. The idea has happily got into the minds of men, who, once alive to it, will not rest until they are themselves satisfied, and that satisfaction, we doubt not, will result in their urging on others also the truth which has convinced themselves. And we hope that the famine of 1846-7, arising from the loss of the potato crop, will be long remembered as an era in the history of Temperance Societies—as a time when the truths they endeavoured to inculcate received a mighty impetus. It does seem sad that while the destruction of much food in the breweries and distilleries is admitted by all, the impression of its improper conversion into that which causes crime and starvation, (while the very existence of this cause proves that much which might have relieved the want has been lost.) seems still to be so weak. We see this in the supposed necessity to introduce a substitute for the barley and other grains hitherto used in distillation; for apparently the first thought in the public mind with reference to the destruction of food in distilleries seems to have been, it is very true, that there is a great loss in this way, but we must be careful not to cause greater mischief by taking away the *other necessities* of life, porter, ale, whisky, &c., we must make provision for them. Accordingly, the distillers, brewers, &c., get permission to manufacture their wares out of sugar and molasses, and thus, as is supposed, several important ends are gained. Firstly, the drinkers of spirits, porter, and ales, are satisfied, since, come what will, they get their beverage, and are quite indifferent whether it come from barley or sugar. Secondly, the distillers are satisfied, because, notwithstanding the horror expressed by some London papers at the idea of the price of beer and porter being raised, they have advanced the price, and find that they can make their chequer from molasses. Thirdly, the Government is pleased at the idea of the revenue being at least not diminished, and possibly considerably augmented, by this piece of legislation! Fourthly, something, called the West India interest, is in high glee, because there is likely to be a more lively market for their staple, which

is to be admitted at a low duty for the purpose of being transmuted into rum, or something similar, and quite as bad. Amid all these, it is left to a few to protest against the destruction, by distillation, of grain, which ought to be used as food, without ever thinking it necessary to provide a substitute; and, at the first view of the case, it would seem as if the cause of temperance had gained nothing by the exchange. Still, we hope it has not been in vain that attention has been called to the fact, that, in order to the production of that which causes ruin here and hereafter to thousands annually, so large an amount of the creatures of God, intended for the healthful sustenance of man, is destroyed. One thing is sure, that not much is to be hoped for from laws and lawmakers, until the community who appoint the latter are better informed on this point. If they are persuaded to listen to the cry, "Stop the distilleries," it will not be to put a complete stop to their working until after they have discovered a substitute. We must trust little to them, and very much to the urging every where, in season and out of season, what they may consider a nostrum, but what we hold as an undoubted truth, the principle of Total Abstinence.

#### PRIZE ESSAYS.

The Committee of the Montreal Temperance Society, having resolved to publish and distribute, monthly, to every family in the city, a four-page Tract, to be entitled, "THE MONTREAL TEMPERANCE SOCIETY'S MONTHLY VISITOR," do hereby propose the following subjects for Prize Essays, viz.:

1. "I never take any thing to hurt myself."
2. "There is as much harm done by eating as drinking."
3. "Do not the Scriptures countenance the use of intoxicating drinks?"
4. "To what extent should legislation be brought to bear on the traffic in intoxicating drinks?"

The first three subjects are the objections most commonly made to joining the Temperance Society, and the last is one which must necessarily soon engage the attention of this community. Any one who will fairly meet and expose the fallacies contained in the first three, will do much to induce men voluntarily to abstain from intoxicating drinks; and any one who will convince the public of the propriety of restraining the desolating traffic in them by law, will perhaps do much towards diminishing the temptations in the way of the weak and the unwary.

On account of the low state of their finances, and the large expenditure consequent upon the publication and distribution of the tracts, the Committee can only offer prizes of small value; and they think the most appropriate, and the most likely to engage ministers and others in this important service, will be a Sunday School Library, to the value of £2 in each case. The real prize, however, being—the hope of doing good.

The essays are to be short, in order to be within the compass of a four-page tract; distinctly written, in order that the judges may have a fair opportunity of judging of their merits; and they are to be sent in free of expense, on or before the first day of June next, to Mr. R. D. Wadsworth, Corresponding Secretary, No. 4, Exchange Court. The essays should be anonymous, but each be accompanied with a sealed note, containing the name and address of the author; and some word or motto must be chosen by each author, which is to be inscribed on the outside both of the essay and the accompanying note. Competent judges will be selected by the Society; and it is understood, that though only one essay on each subject shall receive the prize, yet the others will be at the disposal of the Montreal Temperance Society, to publish in the

*Advocate* if they see fit, unless in any case where the author should wish his manuscript returned.

### PITY FOR THE STARVING HIGHLANDERS.

We learn from a Greenock paper that on the 28th January last, the Presbytery of Greenock met in the Gaelic Chapel, for the purpose of ordaining the Rev. Mr. McDonald to the pastoral office in that congregation. We should almost have expected, that at a time when even Government saw how much of the food which should have been left for the support of the starving population of the Highlands of Scotland and Ireland, was destroyed in order to produce a ruinous stimulant, giving no nourishment to the body, the ministers of religion would have been quick to see that they should not encourage anything tending to perpetuate the drinking usages of Scotland. We find, however, that after the ordination, the new incumbent, with the members of the Presbytery, sat down to dinner in the Tontine Hotel. The landlord would seem to have discharged his duties satisfactorily, as the standing commendation is bestowed, "the dinner, wines, and attendance were excellent," and before "the company separated, all highly pleased with the entertainment of the evening," at least twenty-five toasts were drunk. We really do not know how much wine goes to one toast, nor do we know exactly what is meant by the expression "drunk with all the honours," but it must have been a sad sight to every thinking mind amongst the people of his charge, to see their future pastor leading off a *hip, hip, hurra*, and cheering at the full pitch of his lungs. We suppose they were some chosen ones whose health was drunk with all the honours, of which there were some half dozen, while cheers, great cheers, and great applause, were liberally showered on one another by these convivial gentlemen, in response to speeches, in the concoction of which, according to the description of one of the members of the Presbytery, they seemed to have "taken a lesson from a story told by Dr. Chalmers of a person who, in consulting a cookery book, found it stated after several recipes 'the more butter the better.'"

Now, surely this is a bad beginning of a pastoral charge. It is well known that with the people amongst whom Mr. McDonald hopes to labour for many years, there is not less of the evil of intemperance than amongst others, and therefore it must be very great; and why should he thus so completely tie up his own hands from proving that drunkenness which exists in Greenock, arising from mistaken forms of hospitality? "Drunk with all the honours," is rather an equivocal expression to be attached to either one's name or speech, and when we find the usages with which it is connected rampant even in Greenock, where Dunlop wrote so ably concerning them, we feel inclined almost to despair, and tremble for our country. Such meetings amongst those who should instruct and warn by example, seem like opening up the fountains of the great deeps of sin, and letting the waves loose on a prostrate world. The watchmen who ought to give warning are, in this matter, asleep, and will not be awakened, loving to slumber, and of whose hand has God said that he will require the blood of those who perish, because the watchman when he saw the evil blew not the trumpet and gave not warning? Could we only look into futurity and see the effect produced by this conviviality, and by similar exhibitions amongst every denomination in Great Britain, we would have reason for coupling with the name of many, something different, and sadly say that whatever they once were they are now habitually in the practice of being "drunk with all dishonor."

We trust we shall not be deemed harsh in these remarks. Far

from us be the wish to say or do any thing tending to lessen the beneficial influence of any branch of the Church of Christ. But, knowing well that if one suffers in this respect all suffer with it, our desire is rather, if possible, to induce all to take a higher standard than that which the world presents. If any one deems the total abstinence principle an infringement of Christian liberty, let him hear Paul, than whom there was no one more jealous of whatever even seemed to interfere with it, "All things are lawful for me, but all things are not expedient;" and with him expediency constituted a sacred obligation—"Be ye," he says, "therefore followers of me."

We suppose such reasons as the following are continually coming under the notice of all who do anything in the total abstinence cause, as they seem the staple arguments of the great majority for refusing to join the society. We rejoice in this proof of the ladies being at work in earnest, and should like much to have frequent communications from them. They need not be afraid of too much publicity.

#### REASONS FOR NOT SIGNING THE PLEDGE,

Lately given to two ladies of the Auxiliary Temperance Society, while soliciting names.

1. *A man*.—Was drinking all his life, was now old and could not sign.
2. *Another*.—We can pledge to ourselves well enough, *i. e.*, wife and self.
3. *Another*.—Doctor recommended him to take a little to keep him warm.
4. *A woman*.—In delicate state of health; would not sign just now, thought a little would do her good.
5. *Another*.—Liked her bitters too well; the only time she did without was when she could not get it.
6. *Another*.—Temperate enough, only took a little when sick, or with visitors—go to the drunkard.
7. *Another*.—Knew, if she signed, had not resolution enough to refuse her country friends something warm in cold weather—could not be unpolite, and feared she would fail in this way.
8. *Another*.—Too old to do any good by giving her name, she took only a little—young people should sign.
9. *Another*.—Must consult her husband.

The news from Scotland by the last mail is of a most cheering nature. The following paragraphs from the *National Temperance Chronicle* speak for themselves:—

TEMPERANCE LITERATURE IN GREAT BRITAIN.—A new paper, under the most flattering auspices, is coming out in Scotland—*The Glasgow Times*. The temperance question, as well as other measures of social reform and improvement, will be fully treated. *Hunt's Journal* is to be devoted to all these questions; but we advise him to secure writers who have at least paid some attention to the arguments used by temperance advocates.

ANTI-USAGE.—It appears that the teetotalers of Scotland have commenced operations on this point. Several large towns have abjured their drinking customs at funerals, and Glasgow is following in the train. If such a delicate matter as a partial change of funeral-usage is being attempted, it will be less difficult to make an aggression on the drink fines and footings, and the fatal usages prevailing at the payment of wages, and at the benefit society meetings. We give from a Glasgow newspaper the commencement of the movement in that important community:—"At a meeting of the Town Council of Glasgow, on Thursday, a deputation was admitted, consisting of the Rev. Dr. Symington, Rev. Dr. Wardlaw, Rev. Dr. Willis, Rev. Dr. Beattie, Rev. Mr. Borland, Rev. Mr. McBeath, and another clergyman, who stated that their object was to obtain the co-operation and countenance of the civil authorities to a resolution, which had already been agreed to by 80 ministers of various denominations in the city, with the view of putting an end to the custom of giving refreshments at funerals. Dr. Symington briefly enforced the objects of the resolution. Drs. Wardlaw, Beattie, and Willis, shortly expressed their views to the Council, when the deputation

retired. Mr. Lumsden then briefly moved that the Council should adopt the resolution which had been agreed to by the clergymen, and support its recommendations with all their influence. Bailie Smith seconded the motion. Mr. Leadbetter heartily approved of the motion, and wished it to be understood that each member of Council would pledge himself to discontinue the custom which had been found so injurious, in the event of bereavement unhappily visiting their own families. [This suggestion seemed to accord with the mind of the Council.] After a few words from Bailie Bryson, Mr. Chapman, and the Lord Provost, the motion was unanimously agreed to; and it was remitted to the Magistrates to prepare a resolution in concurrence with the sentiments of the clergymen.

**INFLUENTIAL ACCESSION TO THE TEMPERANCE CAUSE.**—We learn, that the Temperance movement is about to receive an important impulse from several of the leading Free Church ministers of this city (Edinburgh), who, having acted privately, for some time past, on the principle of abstinence from intoxicating liquors, are now proposing to make a public movement on the subject. In order to recommend the subject to the influential classes of society, and invest the movement with a higher and nobler aspect, it is suggested by some, we believe, that individuals, in the middle and upper ranks especially, who adopt the abstinence principle, should devote the money, formerly spent in wines and liquors, to the relief of the poor, and other beneficial objects.

The following is an extract from the Presentment of the Grand Jury at the assizes held February, 1847:—

"The Grand Jury believe that they ought to make some representations to your honourable Court, on the extreme facility with which men who have none of the necessary qualifications, obtain in country parishes the license to keep taverns. No person can be ignorant that a great number of these taverns are sinks of drunkenness and debauchery, and are often the scenes of scandalous quarrels. In almost every village, the number of taverns is out of all proportion to the wants of the population. They offer no comfort whatever, to travellers, and have no other effect than to maintain their proprietor in idleness, and propagate the frightful vice of drunkenness among the people of the country. The most efficacious means to prevent these abuses, would be to give to the entire corps of Magistrates in each locality, and not only to the eldest of them only, the power of granting certificates and of giving recommendations. The reason of this suggestion is easy to understand. A body of men is less susceptible of being influenced by a thousand secondary and purely local considerations, and always preserves in its action a greater independence than a single individual."

Extract from the Report of the water Committee, to the Mayor, &c., of Montreal:—

"An adequate supply of pure and wholesome water, is a treasure, which cannot be too highly appreciated by the citizens of Montreal; for, besides the advantages already enumerated it will increase the duration of human life, the working day, and the extension of the average period of working abilities, among the working classes; it will be also a saving to the citizens, of medicine and medical attendance—and it is to be hoped no arguments are needed to convince the citizens of Montreal, that pure water needs no corrective by ardent spirits, and it is the sworn enemy of fire, whether in the shape of alcoholic poison, or in that of its more simple element."

We beg to inform our friends, West of Hamilton, that Mr. Jas. McKirdy is duly authorized to collect subscriptions for this paper; and further, we have to state that he will be happy to address meetings on the important topic of total abstinence from intoxicating drinks.

#### TO CORRESPONDENTS.

Several reports, which must be interesting to our readers, and are very encouraging to ourselves, must lie over till next publication.

Our thanks are due to an old friend for "A number of serious objections to a lecture of the Rev. Henry Hopkins, Bishop of Vermont, published in 1835 and 1840." We have not yet overtaken this.

(To the Editor of the Temperance Advocate.)

AMHERSTBURGH, Feb 24.

DEAR SIR,—At a meeting of the "Essex Temperance Union," (composed of Delegates from the different societies in this County), held in Colchester on the 10th instant, it was reported that a temperance meeting in Gosfield had been so much disturbed by the riotous conduct of some young men, who hooted and yelled, and used profane language, that the speakers were unable to proceed with their addresses, and the meeting was broken up. The affair had been brought under the cognizance of a Magistrate in that township, but the young men were dismissed, so that the temperance people feel that in holding their meetings they might be disturbed and interrupted without any way of preventing the annoyance in a legal manner.

The Union resolved to submit the following points to the Editor of the *Advocate* for his own opinion, or that of any of his readers or correspondents.

We have been informed by a magistrate, that if the meeting were a *religious one*, or a *legal one*, that is, one called by some individuals and signed by a magistrate, that any disturbance or interruption could be punished; but unless a temperance meeting can be classed under one or other of these heads, the magistrate could not take cognizance of impropriety of behaviour, unless for swearing, or for an assault committed on some person.

- 1st. Is the opinion here expressed correct?
- 2nd. If so, is a temperance meeting which is commenced and concluded by prayer, entitled to be regarded under the class of religious meetings?
- 3rd. If disturbance took place *during prayer*, would not that at least be regarded as disturbing a religious meeting, even although in *law* the meeting, as a whole, might not be called a religious meeting?

- 4th. If the meeting were not commenced with prayer or praise, is there nothing in British law that will prevent riotous persons from breaking up a meeting by yells and disorderly conduct, even although there was no profane language, and no actual assault on the person of an individual?

An answer to any of these questions, or any others arising out of this subject, is respectfully requested from yourself or any of your correspondents.—Yours &c.

BOBERT PEDEN, Cor. Sec.

[Will any of our legal friends answer the above.—Ed.]

#### EFFECTS OF INTOXICATING DRINKS ON THE PERMANENCE OF SUNDAY SCHOOL IMPRESSIONS.

The eleventh annual report of the Rochdale Total Abstinence Society contains some really appalling statements with respect to the number of Sunday Scholars who, in after-life, have become drunkards, and the means now being taken in some parts of the country to prevent the continuance of so great an evil. We make the following extracts from this document relating to both these points:—

The committee are happy to find that the attention of the friends of Sabbath schools is being directed to the question of total abstinence, not only in Rochdale, but throughout the country. About twelve months ago an adjourned quarterly meeting of the Manchester Sunday School Union was held at the Roby rooms, for the purpose of discussing the following important question:—"Have the promoters of the Temperance movement any special claims to the sympathy and co-operation of Sunday school teachers at the

present time?" There were nearly a thousand individuals in the spacious room, and after a keen but friendly discussion, the following resolution was, with the exception of two or three, unanimously adopted, viz.—"That Superintendents and promoters of Sabbath schools be recommended to form, in connexion with their several schools, Juvenile Temperance Associations." A number of societies have already been established in connexion with schools in Manchester, and hundreds of the scholars, and many of the teachers too had adopted the principle. There are, for example, upwards of three hundred connected with the Rev. William M'Kerrow's school; and a short time since the teachers of the Roby schools—where there are eleven hundred children, under the ministry of the Rev. Richard Fletcher—established a society, and upwards of a hundred and fifty have already joined, and about four hundred attend their weekly meetings on Tuesday evening. "Our hope," as Dr. Campbell says, "is in the rising race, and hence the necessity and importance of sowing broadcast the seeds of the system in the youthful mind. It is well worth the deepest study, by what means the question may be most successfully brought before the minds of the Sunday school teachers of England—a noble band, comprising some two hundred thousand young of both sexes—the flower of British society." The importance of the subject will appear still more clearly, if we reflect upon the vast number of elder scholars who are dragged from our schools by the drinking system. It has been ascertained that, in certain districts, every seventh scholar falls a victim to intemperance!

## Education.

### THE HUMAN SKIN.

Very few of us indeed are at all aware of the nature of the covering of our own bodies. We see a "soft smooth pliant membrane, which invests the whole of the external surface of the body, following all its prominences;" but we know not till the researches of science, which have reached only a few, inform us that the whole of the interior of the body, all its cavities and bumps, are invested with a similar, or rather the same covering. The skin passes as at the lips or eyelids, into mucous membrane, and one becomes the other, as it is wholly excluded from or exposed to the free action of the atmosphere. By its surface in the interior and on the exterior are all the functions of nutrition and decay, of health and disease, of appetite and sensation, carried on. Its changing action, according to circumstances, in every climate and temperature, keeps the body at one nearly uniform heat. It is subject to many diseases. Life has been sustained by food unbibed at its exterior pores; the disease which kills and the medicine which cures may both enter the same openings. It conducts electricity, that mysterious, invisible and intangible agency, by which we are surrounded, and on the diffusion of which health is dependent, into or out of every part of its frame. It is at once the great enveloping and secretory organ of the whole body, and the immediate means, except as to colour, by which we communicate with the external world. It can become accordingly the substitute for our least glorious, but not the least useful organs, such as the kidneys, and is the means of conveying to us nearly all that we have learned of the glorious universe.

Its structure is not less wonderful than its uses. It is composed of two layers; one horny and insensible, the other highly sensitive; the latter being the actual and universal organ of feeling, and the other varying in thickness as it covers an exposed or hidden part, its ever-attendant guard and protection. Each of these layers is of a different, though analogous structure, and performs different offices. Both are continually renewed, yet each preserves forever its own distinct properties. The sensitive skin is so full of nerves and blood vessels, of which the scar-skin is digested, that it is scarcely possible to insert a needle in any part of the whole body without causing pain and a flow of blood. Its surface is uneven, to increase its extent and multiply its power. Its papillæ, microscopic in size, by which the enlargement of the surface is provided for, and each composed of a hair-like vessel and a minute nerve, several times bent upon themselves. In every part of it there are perspiratory tubes, with attendant glands, terminating on the surface in a pore. To give one striking example of its extraordinary structure, we may mention that Mr. Wilson has counted 3528 of those pores in a square inch on the

palm of the hand; and each tube, of which the pore is an opening, being a quarter of an inch long, it follows, that in a square inch of skin on the palm of the hand, there exists a length of tube equal to 882 inches, 73 feet. In other parts of the body the pores are not so numerous. "Taking 2800 as a fair average for each square inch surface in a man of ordinary height, the number of pores will be 7,000,000, and the length of perspiratory tube 1,750,000 or nearly 23 miles." Well may Mr. Wilson say, that of this wonderful covering, which ignorance and brutality even yet fetter, scourge and brand, we are wofully ignorant, and science cannot be better employed than ascertaining its properties, and in teaching us how it may best be preserved. The former has been for several years the great object of Mr. Wilson's assiduous researches; the latter is the immediate object of his present work, entitled "A Healthy Skin,"—a work which cannot be too highly prized. He has here methodized his own discoveries and the discoveries of other physiologists and anatomists, and given us a practical treatise on the means of procuring and preserving a healthy skin. When we remember that to this end we erect and preserve dwellings and manufacture clothing—a large proportion of the labours of the community, having that for his object, it being in importance second only to supplying us with food (if, in the wonderful economy of nature, any one part can be said to be only secondary)—we conclude that we can scarcely overrate the value of such researches as those of Mr. Wilson, and the practical lessons he has successfully deduced from them.—*Jerrold's Magazine.*

### RULES FOR GOVERNING CHILDREN.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.
2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irrelative to punish, and when the child is not subdued by the first threat, repeats it half a dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.
3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

Mrs. Sigourney well says—"Speak to a child, any child, in a calm, positive clear voice, and he will be sure to obey you, if you speak once, and only once."

## Agriculture.

### OF THE RANCIDITY AND PRESERVATION OF BUTTER.

We are now prepared, in some measure, to understand the changes that take place when butter becomes rancid—and the way in which those substances act which are usually employed for preserving it in a sweet and natural state.

1. When butter becomes rancid, there are two substances which change—the fatty matters and the milk sugar with which they are mixed. There are also two agencies by which these changes are induced—the casein present in butter, and the oxygen of the atmosphere. The quantity of casein or cheesy matter which butter usually contains is very small, but, as we have seen, it is the singular property of this substance to induce chemical changes of a very remarkable kind, upon other compound bodies, even when mixed with them in very minute quantity.
2. As it comes from the cow, this substance, casein, produces no change on the sugar or on the fatty matters of the milk. But

after a short exposure to the air, it alters in some degree, and acquires the power of transforming milk sugar into lactic acid. Hence, as we have seen, the milk begins speedily to become sour. Further changes follow, and, among other substances, butyric acid is formed.

In butter the same changes take place. The casein alters the sugar and the fatty matters, producing the butyric and other acids, to which its rancid taste and smell are to be ascribed.

In the manufacture of butter, therefore, it is of consequence to free it as completely as possible from the curd and sugar of milk. This is done in some dairies by kneading and pressing only; in others, by washing with cold water as long as the latter comes off milky. The washing must be the most effective method, and is very generally recommended for butter that is to be eaten fresh. In some dairies, however, it is carefully abstained from, in the case of butter which is to be salted for long keeping.

There are two circumstances which, in the case of butter that is to be kept for a length of time, may render it inexpedient to adopt the method of washing. The water may not be of the purest kind, and thus may be fitted to promote the future decomposition of the butter. Sprengel says that the water ought to contain as little lime as possible, because the butter retains the lime and acquires a bad taste from it.

But the water may also contain organic substances in solution—vegetable or animal matters not visible perhaps—yet usually present even in spring water. These the butter is sure to extract, and they may materially contribute to its after-decay, and to the difficulty of preserving it from rancidity.

Again, the washing with water exposes the particles of the butter to the action of the oxygen of the atmosphere much more than when the butter is merely well squeezed. The effect of this oxygen, in altering either the fatty matters themselves or the small quantity of casein which remains mixed with them, may, no doubt, contribute to render some butters more susceptible of decay.

3. But the casein, after it has been a still longer time or more fully exposed to the air, undergoes a second alteration, by which its tendency to transform the substances with which it may be in contact, is considerably increased. It acquires the property also of inducing chemical changes of another kind, and it is not improbable that the more unpleasant smelling capric and caproic acids may be produced during this period of its action.

In the preservation of butter, therefore, for a length of time, it is of indispensable necessity that the air should be excluded from it as completely as possible. In butter that is to be salted also, it is obvious that the sooner the salt is applied and the whole packed close, the better and sweeter the butter is likely to remain.

4. The action of this cheesy matter, and its tendency to decay, are arrested or greatly retarded by the presence of saturated solutions of certain saline and other substances. Of this kind is common salt, which is most usually employed for the purpose of preserving butter. Saltpetre, also, possesses this property in a less degree, and is said to impart to the butter an agreeable flavour. A syrup or strong solution of sugar will likewise prevent both meat and butter from becoming rancid. Like saltpetre, however, it is seldom used alone, but it is not uncommon to employ a mixture of common salt, saltpetre, and sugar, for the preservation of butter. Where the butter has been washed, this admixture of cane-sugar may supply the place of the milk-sugar which the butter originally contained, and may impart to it a sweeter taste.

The salt should be as pure as possible, as free, at least, from lime and magnesia as it can be obtained, since these substances are apt to give it a bitter or other disagreeable taste. It is easy, however, to purify the common salt of the shops from these impurities by pouring a couple of quarts of boiling water upon a stone or two of salt, stirring the whole well about, now and then, for a couple of hours, and afterwards straining it through a clean cloth. The water which runs through is a saturated solution of salt, and contains all the impurities, but may be used for common culinary purposes or may be mixed with the food of the cattle. The salt which remains on the cloth is free from the soluble salts of lime and magnesia, and may be hung up in the cloth till it is dry enough to be used for mixing with the butter or with cheese.

The quantity of salt usually employed is from 1-24 to 1-28 part of the weight of the butter—with which it ought to be well and thoroughly incorporated. The first sensible effect of the salt

is to make the butter shrink and diminish in bulk. It becomes more solid and squeezes out a portion of the water—with which part of the salt also flows away. It is not known that the casein actually combines with the salt, nor, if it did, considering the very small quantity of this substance which is present in butter, could much salt be required for this purpose. But the points to attend to in the salting of butter are to take care that all the water which remains in the butter shall be fully saturated with salt—that is to say, shall have dissolved as much as it can possibly take up—and that in no part of the butter shall there be a particle of cheesy matter which is not also in contact with salt. If you exclude the air, the presence of a saturated solution of salt will not only preserve this cheesy matter from itself undergoing decay, but will render it unable also to induce decay in the sugar and fat which are in contact with it.

It is really extraordinary that such rigid precautions should be necessary to prevent the evil influence of half a pound of cheesy matter, or less, in a hundred pounds of butter.

5. Though the curd or casein appears to be the enemy against whose secret machinations the dairy farmer has chiefly to guard, yet the oxygen of the atmosphere is a second agent by which the fatty matters of butter are liable to be brought into a state of decomposition, and the presence of which, therefore, should be excluded as carefully as possible.

We have seen that by the action of oxygen the solid margaric acid of butter may be changed into the oleic or liquid acid of butter. This is the first stage in the decomposition, which, when once begun, generally spreads or extends with increasing rapidity.

Again, I have also stated that this fluid (oleic) acid of butter absorbs oxygen with great rapidity from the air, and changes rapidly into other compounds. This is the second stage, and is succeeded by others, which it is unnecessary to enumerate.

To this action of the air is partly to be ascribed that peculiar kind of rancidity, which, without penetrating into the interior of well packed butter, is yet perceptible on its external surface, wherever the air has come in contact with it. A knowledge of this action of the atmosphere, therefore, urges strongly the necessity of closely incorporating and kneading together the butter in the cask or firkin—that no air holes or openings for air be left—that the cask itself be not only water-tight but air-tight—and that it should never be finally closed till the butter has shrunk in as far as it is likely to do, and until the vacancies, which may have arisen between the butter and the cask, have been carefully filled up again.

## THE CARROT A SUBSTITUTE FOR THE POTATO.

(To the Editor of the Weekly Journal.)

Sir—The carrot (*Dulcis Carrotta*) is a weed indigenous to almost every district of Britain. While other valuable plants are affected with a tainted atmosphere, the carrot is only occasionally attacked at the root by the common coiling myripod which good cultivation can destroy. Impressed with the idea that the carrot is the best substitute for the uncertain potato which the cottager as well as the farmer can grow, I offer the following hints for the present preparation of the land, purposing at a convenient season to give my views on the general treatment of this valuable crop.

Immediately select light, dry, deep land for the carrot. If at all poor, dung it well, but do not apply common dung, or trench it later than February (but the sooner now the better). Rich soil will not presently require manure. Spade-trench the land or plough-trench it with a narrow deep furrow in dry weather, burying the dung a foot or more down. In this rough way it may remain till sowing time. Should, however, a peculiar winter or soil render the furrow weedy, stiff, or sour-like by February, cross-plough it then with an ordinary furrow. It is thus ready for top-dressing as sowing. By such practice I have grown at the rate of 45 tons, and by a more expensive one, eighty tons, at present worth £450, per acre! The carrot, beet, and parsnip, are all better grown on partially consolidated land, prepared in autumn or before February, than on a fresh furrow. Let every cottager trench over all spare ground now two or three feet in depth, draining it well as the trenching proceeds. Let farmers hesitate not to prepare large fields for the purpose.

The nutritious qualities of the carrot for the labouring man, as well as horses, cattle, sheep, and pigs, are attested by both chemical analysis and experience to excel the potato, while the produce of the former may be rendered much greater.

Superior carrot crops might be produced on waste bog land in Ireland, &c., and might presently yield seasonable and profitable employment in draining and trenching the land. Indeed a joint stock company for the purpose might pay very well, and effect much present good.—Might there not at least be national subscriptions, say of 6d each, from the high and middle classes, in order to offer immediate premiums of £1, in each parish throughout Ireland, Scotland, and England, for the heaviest carrot in each parish.—ROBERT ARTHUR.

## News.

By the last mail, we learn that the British Navigation and Corn Laws have been suspended. It now becomes an interesting question for Canada, whether our navigation laws are to be repealed, as well as those of Great Britain.

The Wilmot proviso, excluding slavery for ever from any territory acquired from Mexico, has passed the House of Representatives, by a vote of 115 to 103.

The Mayor of Montreal, J. E. Mills, Esq., has divided his official salary £300, between the Firemen's Benevolent Society, and the Mechanics Institute, or £150 to each.

A preliminary meeting for the establishment of a House of Industry, was held on the 22nd Feb., comprising representatives from most Protestant denominations in the city.

It is proposed to supply Montreal with water, by raising it with force-pumps from the River St. Lawrence, immediately above the city, to a basin to be constructed at the foot of the Mountain, and from thence to be distributed in the usual manner, by gravitation to the city.

The Montreal Committee of the Joint Relief Fund, remitted £1500 to Ireland, and £500 to Scotland by last mail; and private individuals remitted at the same time through the Bank of British North America £1,375, and through the Savings Bank £210.

The runcellers of New York have got up a private petition to the Legislature now in session at Albany, praying the House not to grant the right to determine whether intoxicating liquors shall be sold in it or not; this having been found out before the petition had gone to Albany, the friends of temperance were aroused. Numerous public meetings have been held, and petitions already signed by over 30,000 respectable persons, have been forwarded to the Legislature praying them not to rescind the late excise law, and asking that the rights may be extended to the city.—*Montreal Witness*.

It is expected that emigration from Great Britain, and especially from Ireland, during this year, will be very great. A city paper says, "it is very desirable that every District of the Country should form an efficient society without any delay, and mature plans, so that this increase to our population may be for the good of our country, and benefit of the emigrant.

The Church of England in Montreal, has had a meeting to establish a consecrated cemetery for the use of that denomination.

It is proposed to form an Agricultural Society for Eastern Canada, for the increase and improvement of stock fruit trees.

Henry Sherwood, Esq., is agitating for the repeal of the usury laws.

The average height of the men in a regiment of Sikhs, 1000 strong, raised at Ferozepore in August last, was six feet three inches, many of the men exceeding six feet six.

Mr. Everett, the American minister to China, arrived at Macao on the 6th of October, and on the 20th embarked for Canton.

THE MEMORY OF THOMAS CLARKSON.—The coloured citizens of Cincinnati held a public meeting on the 2d ult., and passed resolutions eulogistic of the late Thos. Clarkson, and regretting his death. They also resolved to wear mourning for thirty days, and recommended the pastors of their churches to deliver discourses appropriate to the occasion.

An eccentric beggar thus laconically addressed a lady—"Will you, ma'am, give me a drink of water, for I am so hungry, I don't know where to stay to-night."

ASSUMED VALUE OF A HAND.—On Monday week, at Stockport, a manufacturer was fined £10 for not boxing off a piece of machinery, by which a young man had lost his hand. The magistrates refused to inflict a heavier penalty, "least they should be offering a premium to men to put in (and lose) their hands!"—*Liverpool Times*.

A Yankee paper says—"Our glass went clear thirty degrees below nothing, and would have gone much lower, but it wasn't long enough." Another paper says—"We have no thermometer in this town, so it gets as cold as it pleases."

So great is said to be the falling off in the slave trade, that in Porto Rico, where a newly imported negro used to sell for two hundred dollars, the price is now 450. In Brazil, a newly imported negro used to sell for one hundred milrees—the price is now 400.

MORE FOSSIL HUMAN BONES.—A letter from Stockholm, of the 24th ult., says that human bones of colossal size have just been discovered in Sweden, in a bog between Ystad and Falsterbo, near Beddinge, amongst immense fossil remains of horses, stags, bears, elks, &c., and arrows and lance heads of bone and flint.

In his late work on the United States, Mr. Featherstonhaugh says, that in all trials for small debts, in the townships of the northern states, when the magistrate asks the jury, "Gentlemen, who do you find for?" the foreman answers, "We find first for ourselves!" which is sixpence for each of the jury at every trial.

The *Presse*, French paper, wishes success to the short-timed agitation of Messrs Castler and Ferrand, and cites, as one reason, that by it, "England will lose some commercial advantages!"

Public opinion in the City points to Mr. Samuel Jones Loyd as the undoubted original from whom Dickens has portrayed the cold, precise, and formal head of the great house of *Dombey*.—*Manchester Examiner*.

TERRIBLE EXAMPLE.—"My son," said an old turbaned Turk, one day, taking his child by the hand in the streets of Cairo, and pointing out to him on the opposite side a Frenchman just imported, in all the elegance of the Parisian costume—"my son! look there! if ever you forget God and his prophet, you may come to look like *that*!"

In a new edition of his "Statistical Account of the British Empire," Mr. McCulloch appears as the vigorous advocate of "an efficient Poor-law" for Ireland; bringing up his argument to the actual state of facts. The reclamation of waste lands, gradually undertaken, might not be bad as a speculation; but any general, simultaneous, and sudden scheme, he thinks, would be a failure.

AQUATIC SHOES.—A new article of dress of extraordinary floating pretensions, has, it seems, been invented by Lieut. Smits, the director of the military swimming school at the Hague. It is a species of shoes which will enable a man to walk and run on the water, and if upset, to float on it. The shoes are attached to an apparatus which covers the entire body, leaving it the free use of the arms, and the apparatus is said to be shot proof. Several experiments have been made, and have proved successful.

THE SKIPPING ROPE.—The skipping rope, a toy which is discarded by the young girl when entering a premature womanhood, but which ought to be looked upon as a necessary article in every boudoir, or private room occupied by a woman of civilised life and civilised habits, is one of the best, if not the very best kind, of gymnastic exercise that I know. It exercises almost every muscle of the body. There are few women who do not neglect exercise.—*Dr Robertson*.

CONSUMPTION OF SMOKE IN LIVERPOOL.—The good effects of the Liverpool Sanatory Bill are already visible. The steamers on the river, instead of vomiting forth, as heretofore, huge columns of black smoke, have been compelled to bring the aid of science to assist them in its consumption, and, while the atmosphere on the river and about the pier-heads, is much purer, the unsightly nuisance, which reflected such odium on this community has disappeared.

PERILS OF THE LUCIFER MANUFACTURE.—Cases occur of the removal of the lower jaw bone, in consequence of disease, from persons working in lucifer-match manufactories. The disease usually attacks girls who, for trifling wages, risk the loss of their health. When the jaw-bone is once attacked, however slightly, the malady is incurable, and the jaw-bone must be removed, an operation entailing great agony.

CURE FOR GOSSIPING.—Four or five gentlemen residing in a country town, lately adopted the following method to cure several gossiping neighbours of a rage for listening to defamatory stories:—They agreed alternately to set on foot some extraordinary tale of each other. By the time one story had nearly circulated through the town, a second was afloat, and so on with a third, fourth, fifth, &c. At length the male and female gossips, finding the whole to be without the least foundation, grew so extremely incredulous as not to believe the report of even a real *sauz pas*.



The ship *Cœur de Lion*, Kendall, commenced loading at Liverpool for Montreal, on the 18th January.

There exists at present in Great Britain, not less than 300,000 Sunday school teachers, and the number of the rising generation having no other instruction is two millions, making only about one out of ten who attend schools on a Sabbath day. (How important to influence such a large mass of teachers.)

**PRIZE YOUR INTELLECTS.**—The intellectual faculties are impaired by alcohol. Even moderate drinking weakens the intellect, blunts the power of discriminating perceptions, and if it does not, as is often the case, make a man dishonest, renders him more liable to be deceived, and to make mistakes.

**Montes Received on Account of**

*Advocate.*—Sundries, Montreal, 13s 9d; 15s; T. J. Mulkin's, Simcoe, 25s; Mr. Stewart, Breadalbane, 2s 6d; R. F. Whiteside jr., Mariposa, 10s; A. Kilgour, West Williamsburgh, 10s; Jas. Hill, Mitchell, 5s; C. Pier, Peton, 5s; S. H. Wartman, per D. Hersey, Kingston, 20s; J. M. Tupper, and H. Wade, Brantford, 20s; J. B. Bollamy, North Augusta, 2s 6d; J. D. Allen, St. Andrews, Brock District, 30s; W. S. Aikin, Edwardsburgh, 2s 6d; W. Boa, St. Laurent, 2s 6d; J. Clarke, St. Rose, 2s 6d; A. Chapman, Marshville, 15s and 5s; H. Black, St. Thomas, 20s; Sundries per Mr. J. McKirdy, 5s and 20s; S. Warner, Wilton, 10s; G. Newcombe, Grand Falls, NB 20s; W. D. Dickinson, Prescott, 5s; Rev. J. Corbett, Chelsea, 2s 6d; L. McKay, Glasgow, Scotland, 2s 6d; Sundries from T. C. Orr, of Glasgow, Scotland per J. R. Orr, 10s xii vol.; 15s xiii vol. *Sundries, per Rev. P. J. Roblin of S.annonville, £4 5s; W. Williams, Darlington, 7s 6d.*

N. B.—In future orders for the *Advocate*, the Publisher will feel much obliged by parties stating distinctly opposite each name whether the subscriber be *old* or *new*, as all those for the last volume were supplied with Nos. 1 and 2. From some places no order has come yet, this we regret, as our spare numbers are going rapidly off, and we cannot continue printing a large surplus: our friends we trust will see the necessity of ordering immediately.

**MONTREAL PRICES CURRENT.—MARCH 12.**

<b>ASHES</b> —Pots. 27s 0d a 27s 6d Pearls 27s 0d a 28s 0d	<b>BEEF</b> per 200 lbs.— Prime Mess (do) 60s 0d a 00s 0d Prime - - (do) 50s 0d a 52s 6d
<b>FLOUR</b> — Canada Superfine (per brl. 196 lbs.) - - 35s 0d a 00s 0d Do Fine (do) 32s 0d a 33s 0d Do Sour (do) 00s 0d a 00s 0d Do Mid. (do) 00s 0d a 00s 0d	<b>PORK</b> per 200 lbs.— Mess - - 99s 0d a 95s 0d Prime Mess 75s 0d a 00s 0d Prime - - 65s 0d a 00s 0d
<b>American Superfine</b> (do) - - - 00s 0d a 00s 0d Wheat, U. C. Best, (per 60 lbs.) - 6s 6d a 7s 0d <b>PEASE</b> - per min. 5s 0d a 5s 2d	<b>BUTTER</b> per lb. - - - 7d a 8d <b>CHEESE</b> , per 100 lbs.— American - - 40s a 50s <b>LARD</b> per lb., best - 0d a 7½ <b>TALLOW</b> per lb. rough 4½d a 5d

**APPOINTMENTS.**

Mr. A. Duncan, from Scotland, will keep the following appointments as the Travelling Agent of the Bathurst District Temperance Union:—

- March. Tuesday, 16th, Lanark Village.
- Wednesday, 17th, do. Baptist Chapel, Rosetta.
- Thursday, 18th, do. Methodist Chapel at "Boyd's Settlement."
- Friday, 19th, do. Carlton Place.
- Saturday, 20th, do.
- Monday, 22d, do. Methodist Chapel, near "Mansell's," Ramsay.
- Tuesday, 23d, do. Pakenham Mills.
- Wednesday, 24th, do.
- Thursday, 25th, do. Methodist Chapel, near Mansell's Ramsay.
- Friday, 26th, do. Carlton Place.
- Saturday, 27th, do. Boyd's Settlement.
- Monday, 29th, do. Preston's School House, Drummond.
- Tuesday, 30th, do. Balderson's Corners.
- Wednesday, 31st, do. Free Church, 9th Line Dalhousie.

- April. Thursday, 1st, 6 p.m., School House, near Bolton's Mills.
- Friday, 2d, do. St. Andrew's Church, Perth.
- Saturday, 3d, do. M'Lean's School House, Elmsley.

The friends at the several appointments, will please see that the houses are warmed and lighted in good time, and that the appointments are made known as generally as possible. Collections will be taken up at all the meetings, to defray the expenses of the Agent, &c.

JOHN DRACON, Jr.  
Sec. Tem. Union.

Perth, March 1, 1847.

**NOTICE.**

**PENNY PARCELS OF TEMPERANCE TRACTS**, containing the following:—Narrative of the Efforts of a Drunkard to Escape from the Rumsellers; The Ways of Ruin; A Friendly Letter to Whisky Drinkers; Ought a Christian to use Intoxicating Liquors in the present Condition of our Country? The Duty of Christians towards the Intemperate; A brief Statement of Total Abstinence Principles; Are Total Abstinence Societies Scriptural? Are now ready for Sale at the Temperance Office, No. 4, Exchange Court.

R. D. WADSWORTH.

March 15, 1847.

**NOTICE.**

**PENNY PARCELS OF TEMPERANCE TRACTS**, containing the following:—*Drunken Sea, Responsibility, Valuable Medical Testimony, Are those who use intoxicating drinks moderately the friends of Temperance? The Popular Delusion, Is not a pint of Ale good for a working man? Rules for a Juvenile Temperance Association, Address to Professing Christians, Alcohol as a Medicine, The Wine Bottle, Teetotalism needful for all, Seven wonders of Drunkenness, Sale of Spirituous Liquors, The Drunkard silenced, or what would you give to lose your Reason? Moderation in intoxicating liquors, Why am I a Teetotaler? Stimulation:*

Are now ready for sale at the Temperance Office, No. 4, Exchange Court.

R. D. WADSWORTH.

March 1st, 1847.

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