

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires: There are some creases in the middle of pages.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

AUGUST 1, 1844.

No. 15.

THE WINE QUESTION.

[Many have indulged in severe animadversions, on those who are opposed to the use of intoxicating wine at the Lord's Supper; and many more shrunk from the discussion or even the consideration of the question with a sensitiveness which though growing out of excellent motives and feelings, is nearly allied to superstition; but it is rare indeed to find any one willing to support by argument the present practice, as contradistinguished from the use of the fruit of the vine in an unfermented state. It is therefore an opportunity not often to be met with which we now enjoy of laying before the readers of the *Advocate*, a series of papers on both sides of the question, which it will be seen were originally intended for and up to a certain point published in the *Harbinger*, a religious journal of this city. We would add that "Subscriber," or any other who is disposed to defend the present custom, will have a fair field in the *Advocate*, to lay his views and arguments before the public, provided they be compressed within reasonable limits; and we cannot but think that whilst many pious men's minds are agitated on the subject it is the duty of such as believe they have reasons for continuing the use of alcoholic wine to bring them forward, that if valid, all scruples may be removed, and if not the practice may be given up.—Ed.]

No. 1.—FOR THE HARBINGER.

MR. EDITOR.—To those whose minds may be unsettled as to the propriety of the use of wine at the Lord's Table, as a symbol of his blood shed for the sins of the world, and who would desire some substitute, from the idea that the wine used by our Saviour, was not what is considered such at the present day, the following extracts from "*Perkin's Residence in Persia*" may not be uninteresting, as showing what is regarded as *wine* by eastern nations. Its insertion in the columns of the *Harbinger*, will oblige.

A SUBSCRIBER.

"Inquiries have often been proposed to me on the subject of the wines in Persia; and I may here, as appropriately as any where, state the facts in the case. The juice of the grape is used in three ways in Persia, when simply expressed, it is called *sabeel*, i. e. sweet liquor. It is not drunk in this state, nor regarded as fit for use, any more than new unsettled cider at the press in America; nor is it even called wine until it is fermented.

A second and very extensive use of the juice of the grape is the syrup made from boiling it from this sweet state, which resembles our molasses, and is used in the same way for sweetening, but is never used as a drink. This is in fact neither more or less than oriental molasses. The third use of the juice of the grape is the distillation into arrack or Asiatic brandy.

The wines of Persia are in general much lighter than those of Europe, but they are still always intoxicating. In making these statements I throw down no gauntlet for controversy on the much vexed wine question, but wish simply to communicate information; were I to hazard the expression of personal feeling and opinion on this general subject, it would be that of deep regret for any approximation in the tenacity of the age to the removal of the sacred landmarks of Scripture Institution.—Page 236.

No. 2.—TO THE EDITOR OF THE HARBINGER.

REVEREND AND DEAR SIR,—As you have admitted a communication on what may be called the alcoholic side of the wine question, into your last number, I trust you will think it only fair to admit a reply. Your correspondent relies on an extract from *Perkin's Residence in Persia*, to the effect that the juice of the grape is extensively used both as a fermented liquor—in which state only it

is called wine—and as a syrup made by merely boiling it, in which state it is used in the same way as molasses with us for sweetening, but never as a drink. Now this last is precisely the mode in which very many of the ancient wines were used, merely to mix with water, not as a drink by themselves. The common quantity of water in which the wine was diluted was six parts to one, but some wines were so thick (i. e. not only boiled to a syrup but to a paste) that they served for twenty times their own weight, or bulk of water.

If the case of Persia be at all analogous to that of Palestine in Scripture times, and I see no reason to doubt it, for however language and names may change the natural character of a country and its productions generally continue the same. If it be analogous, I say, then the Jews must have had the two distinct preparations of the juice of the grape described above; but what was the latter called? Surely an article so extensively used must have been sometimes spoken about, and if so, will any one be so kind as point out the name employed to designate it. If there be no distinct name, is it not reasonable to infer that it is to be found included in the general term wine, which is to be understood according to circumstances, either to mean the first or second of the preparations described. And this is all we contend for. But even assuming that the word wine was always applied to the fermented juice, an admission by no means warranted by evidence, still that word is no where applied to the symbol of Christ's blood, so that unless it could be proved that the fruit of the vine was never used except in a fermented state, this assumption, so far from making in favor of the common practice, would be directly against it.

If the Holy Spirit, in describing the article used as a symbol of Christ's blood, avoids the word "wine," which might be understood to mean intoxicating drink, and uses the phrase "fruit of the vine," which we have no reason to believe ever implied intoxicating qualities, it surely affords presumptive evidence, to say the least, that the unfermented preparation is intended; but if, in addition, we bear in mind the law of the passover, by which every thing leavened (i. e. fermented) was excluded from the houses of Jews when the Lord's Supper was instituted, a law which the Jews still observe, by using the unfermented fruit of the vine at the passover, surely the proof in favor of that article, as the emblem to be used at the Lord's Supper, amounts as nearly to demonstration as the nature of the case will permit.

I need not reply to the gratuitous and very uncharitable charge of "removing Scripture landmarks," brought against those whose chief desire is to exalt the authority of Scripture above that of tradition and custom. All my difficulties, which I confess are great, would be obviated by a single good argument from Scripture, in favor of the present practice. Would it not then be kind in any of its numerous and learned supporters, to bring forward such an argument, if it exists, and if there be none such, would it not be Christian duty in them to consent to relieve those whose consciences are troubled in partaking of the intoxicating cup? I wait a reply.

I am dear Sir, your most obedient servant,

JOHN DOUGALL.

No. 3.—FOR THE HARBINGER.

MR. EDITOR.—In the last number of your excellent periodical, a communication appears from Mr. John Dougall, commenting upon the extract from "*Perkin's Residence in Persia*," inserted in the *Harbinger* for April. My object in communicating the extract alluded to was to show from *Facts* in regard to the customs of Persia and other oriental countries, that the term wine was only applicable to the fermented juice of the grape, that this is the only article in general use as a beverage, and that the syrup of grapes was used in the same manner as molasses or other syrups with us. Now, while Mr. Dougall admits this to be the case, he goes on to state that the "latter was precisely the

mode in which many of the ancient wines were used merely to mix with water, and not as a drink by themselves." This certainly does not accord with Mr. Perkins' statement, neither does it in my humble judgment, correspond with the general customs of the ancients or moderns. For while I admit this "mode" might have been the practice to some extent, it formed the exception to the general rule, and we cannot gather from sacred or profane history that this was by any means the common custom. That the case of Persia is analogous to Palestine, and that the Jews had two distinct preparations of the juice of the grape there can be no doubt. If so, enquires Mr. Dougall, what were they called? That the fermented juice of the grape is called wine, both in ancient times, and at the present day admits of no question. And in regard to the term used to distinguish the latter, I must refer Mr. D. to the learned commentators. Says Dr. Gettess, "In my version" (Gen. xiii. 11) "I have rendered the Hebrew word *debesh*, palm honey after Bochart and Celecius. I am now convinced it is the inspissate juice of the grape, still called at Aleppo by the same name, *dihs*. It has much the appearance of coarse honey, but it is of finer consistence. It is much used by the inhabitants of Aleppo. It is brought to town in great goat skins, and retailed in small quantities at the Bazaars." Rosenmuller also speaks of a "resin honey, or syrups made from grapes."

We thus have "two distinct preparations" of the grape—one by fermentation, and in the other the process is arrested by reducing the juice by boiling to a thick syrup, used as honey or molasses with us.

Our Saviour, in speaking of the symbols of his blood, uses the term, "fruit of the vine." If we take this literally, we should understand the grape itself. But that it is a figurative expression, referring to wine, we may gather from the practice of all churches since the time of our Saviour, and moreover, that it was in general use at the time. Perhaps, however, the paraphrase of "Anti-Bacchus," (a text book for ultra teetotallers,) is appropriate: "Now we drink *passum* wine, made by pouring water upon dried grapes; then we shall drink virgin wine, the blood of the grapes of Paradise, the nectar of heaven"!!!

Allusion is made to the time of the substitution of the Lord's Supper being at the Passover, as evidence that there could have been no leaven in the wine.

Every one is aware that the juice of the grape, as well as the bread, was prepared expressly for the Passover, and because neither contained leaven, are we to suppose they were in common use? nor have we any right to suppose they were such as our Lord used, or that He would have retained anything pertaining to Jewish ceremonies in the institution of the Supper. If so, why do not the friends of this "new measure" display the same sensitiveness in regard to the bread?

Your correspondent desires one good argument from Scripture in favour of the present practice. For this I need only refer to the institution of the Supper by our Saviour himself, and here I suppose we shall differ in regard to the term "Fruit of the Vine." This, as I before stated, has been regarded by the church, since the time of our Saviour, as a figurative expression; of course we cannot suppose our Saviour to have used the adulterated wines of the present day. But if the same effort and care is exercised to procure a pure and wholesome wine, as is made to obtain syrup of grapes, there is no doubt all "difficulties," would be obviated. In conclusion, (and I fear I have trespassed upon your space and patience,) while I am not surprised that Mr. Dougall should prefer the syrup to the wine of grapes, and that he should be desirous for a change, I must say I was not prepared to see the "cup of the Lord," the symbol of his blood shed for sinners, that which Scripture pronounces as a "cup of blessings" around which such sacred associations cluster in the mind of every Christian, designated as an "intoxicating cup," and can only regard it as a "gratuitous and uncharitable charge brought," not only "against those whose desire is to exalt the authority of Scripture above that of tradition and custom," but against the institution itself. I cannot bring myself to believe that the cup of the Lord ever has or can be an "intoxicating cup," to any Christian who in sincerity partakes of it.

Yours respectfully,

A SUBSCRIBER.

June 6, 1844.

The following reply, which has been slightly modified, was declined by the Editor of the *Harbinger*, who stated that he had fully met the claims of Editorial equity and courtesy, and ad-

vised the transference of the correspondence to the *Temperance Advocate* :—

NO. 4.—TO THE EDITOR OF THE HARBINGER.

DEAR SIR,—I ventured to request one good argument from Scripture in support of the present practice of using fermented wine at the Lord's Supper, and your "Subscriber" refers me to the institution of that ordinance, and the words, "fruit of the vine," used on the occasion as the good argument required.

It is indeed apparently with some misgivings that he brings forward this admirable specimen of what has been called begging the question, for he supposes beforehand that we will differ as to the meaning of the term "fruit of the vine," a supposition which does credit to his penetration, wherefore he fortifies his view by adding that all churches from the time of our Saviour have understood the "fruit of the vine" to be a figurative expression for wine, i. e., according to Subscriber, fermented wine, for he maintains that nothing else was or ought to be called wine. Now I would admit this to be an exceedingly strong corroboration of Subscriber's opinion were it true, but where are the evidences? Subscriber ought to have them, for he makes the assertion without qualification, and I trust he will, for the credit of the side he espouses bring them forward.

The answer to my other question respecting the Scriptural designation of inspissated grape juice is not more satisfactory; only one instance being given, in which this article admitted to have been in common use is supposed to be named, and that in the book of Genesis, whilst the question at issue has reference chiefly to the New Testament.

I stated that very many ancient wines were used mixed with water, and not used as a drink by themselves, which Subscriber says does not in his judgment correspond with the customs of ancients or moderns. I will not quote Anti-Bacchus in opposition to Subscriber's judgement, as he seems disposed to underdate any thing from that quarter, although I think it might be well to examine nearer home before pulling the mote out of the eye of the learned author of that admirable work: but the following extracts from, I apprehend, unexceptionable authorities, appear to me rather to outweigh the evidence derivable from Subscriber's opinion. In Porter's Grecian Antiquities we find it thus written:—"The wine was generally mixed with water. There was no certain proportion observed in this mixture; some to one vessel of wine poured in two of water, some to two of wine mixed five of water; others, more or less, as they pleased." Vol. ii. p. 359, 360. In like manner in Adam's Roman Antiquities we find, "In order to make the wine keep, they used to boil the must down to one half, when it was called *Defrutum*. to one third, *Sapa*." "The wine was mixed with water in a large vase or bowl, called *crater*, whence it was poured into cups."—p. 441, 442.

It is here to be observed that the boiled preparation of the juice of the grape, which certain American writers of the *New York Observer* school (whose views Subscriber seems to have imbibed) delight to call syrup, and which they broadly assert was never called wine, is by the preceding highly respectable authorities called wine without hesitation, and that, be it remembered, before there were any temperance societies or controversy on the subject. Similar instances might be greatly multiplied. Now, I need not add that boiling is the way to prevent fermentation, or if fermentation had taken place, to drive off the alcohol; and that instead of boiling wines to preserve them, the custom of the present day is to add brandy, shewing a radical difference between most of the ancient wines and those now used.

Subscriber appears to admit that the Jews would not use fermented wine at the Passover, for he does not try to answer the argument on this head, but endeavours to escape its force in the following original manner:—"Nor are we to suppose," says he, "that they (the bread and cup used at the Passover) were such as our Lord used, or that he would have retained any thing peculiar to Jewish customs in the institution of the Supper." If we are not to suppose this, we must suppose that the Lord caused the unfermented bread and wine used at the Passover to be taken away, and those which were fermented to be brought in for the Supper, which would certainly in the absence of any evidence, be rather a stretch of imagination; besides, it is expressly said that after Supper he took the cup—not another cup. To ask why we do not equally object to leavened bread as to fermented wine, is quite foreign to the question. If there were as much intoxicating poison in the bread as in the wine, and if by taking it we gave as much sanction to deadly and desolating customs, and put a stumbling block in the way of brethren who had for-

merly been intemperate, then indeed would the question be open, and require to be carefully considered.

In conclusion, I cannot resist the temptation of giving an extract from a letter which I have received from a highly revered correspondent on the subject, some of whose ideas I have already appropriated.

He, Subscriber, says, the phrase 'fruit of the vine' is figurative, and that if taken liberally it would mean the grape itself. Why so? Is not the juice of the grape, as well as the grape itself really, literally, the fruit of the vine, and the principal or best part of its fruit? The grape, with all it contains, solid and fluid, the one as really as the other, is certainly the fruit of the vine. But the fermented juice, or what he would call wine, properly speaking, is not the fruit of the vine, because it contains a deadly thing which the *vine never produced*. Yet he says, in reference to the good argument you desired, "I need only refer to the institution of the Supper," that is, I suppose, to the phrase "fruit of the vine." I think it would be better for him to have said, I can only refer, &c. instead of saying, "I need only," &c. For could he really think that this only, or of itself is a good argument, or any argument at all. It just amounts to this. "The juice of the grape is not the fruit of the vine, unless, or until, it be fermented; therefore the fruit of the vine is a figurative expression, proving alcoholic wine to have been used in the Supper!!! Truly, if the church believed this since the days of the apostles, she must have been very willing to believe some things without examining into their nature or evidence; and it is high time that we should enquire what do the Scriptures teach, rather than what *did*, or does the church believe.

"There is another strange error in the article of the Subscriber. He seems to think that the nature of the contents of the cup in the Supper, depends on the quantity which men drink of it; and as he cannot believe that a real Christian would drink to intoxication, therefore the cup, though containing alcoholic wine, is not intoxicating. He may as well say that if a man do not drink as much of a cup containing poison, as will cause his death, therefore the cup is not to be called poisonous."

I requested first a single good reason for the use of intoxicating wine at the Lord's Supper, and second, to be informed as to the Scriptural designation of an article admitted to have been in common use in Palestine, viz., the boiled juice of the grape. Subscriber must, I think, from the forgoing considerations, admit that he has failed in either case to comply with my request; will he or any other supporter of the present practice oblige me by again undertaking the task? If no one do so, I intend to show that, if the Scripture furnishes no good reasons for using fermented wine, very strong arguments may there be found on the other side of the question.

I am, Dear Sir, your most obedient servant,

JOHN DOUGALL.

Montreal, July 6, 1844.

Family Temperance.

"O leave the sparkling wine-cup bright,
From whence drink and evils grow,
And seek the fountain of delight,
Whence health and vigor flow.
The madd'ning wine-cup cannot soothe
The drowning spirit's grief,
Nor closer bind the ties of love,
Or give the soul relief."

It is believed that the subject of family temperance has not received that attention in the great reformation, which its importance demands. Individuals, to vast extent, have signed the pledge; while comparatively few families have adopted it as a family ordinance, signed and sealed as their heraldry, their publicly avowed and distinguishing characteristic. A few considerations only are needed to show its importance.

First.—It is through family influence that intemperance has been chiefly fostered and spread. Individual habit has done much to perpetuate and extend the evil; but little very little compared with the provision of intoxicating drinks made in family diet; in the labours of the workshop and field; as a family medicine; for social parties; in the greetings of friendship, and the rights of hospitality.

The father has given the intoxicating cup to the son; the mother to the daughter. Every guest has been welcomed by it to their dwelling. It has been the universal panacea for all ills; has ushered the new-born babe into the world; been the crown and glory of each successive marriage festival, and the solace of mourners as father, mother, and child, have been laid in the grave. The wonder is, that in the family drinking usages of the country, drunkenness has not increased a hundred fold. Family temperance drives at once and forever the curse from under the roof. It cuts the great sinews of the devouring monster; and, if perfected, would soon put an end to all his desolations.

Second.—Family temperance secures the young. "He is a chip of the old block," is an adage applied, alas! to many a poor boy; born, unfortunately, in a drunkard's home. And who could expect it to be otherwise? "I will drink," he says, "for father drinks; and what he does, cannot be wrong." The moderate drinker flatters himself that his child will only walk in his footsteps; but alas! he soon finds that, while he holds by the summit, the boy, bolder than himself, has dashed downward to the bottom of the gulph. Temperance training will secure the young. Why? Because they respect their father and mother. They venerate their counsels. They are proud of their example. With no natural appetite for liquor, under the power of no evil custom or fashion, a kind influence exerted day by day under the parental roof, a decided expression by parents of their detestation of the intoxicating cup frequent explanations of its connection with poverty, murder, ruin of body and soul, and an exhibition of the sin and debasement of the drunkard growing out of moderate drinking—all accompanied with consistent example, will almost invariably result in the entire security which the most anxious parent can desire. A certain mother trembling for her children, in whom a love of the intoxicating cup had already been engendered by family usages; offered each a reward if they would taste nothing stronger than water for a year. They gathered around her with a tender affection, spurned her reward and said, "Mother, if it is your wish, we will drink nothing else while we live."

Third.—Family temperance is a security for domestic peace, family thrift, and family piety! It is an old question, "Who hath woe? who hath sorrow? Who hath contention? who hath babblings? who hath wounds without cause?" Not the cold water family. And who "come to poverty? Who desecrate the Sabbath? Who blaspheme God?" Let the "stone out of the wall, and the beam out of the timber answer." There may be peace, and thrift, and piety, where there is wine; but the wine forms no security for either; through other influences they may exist in spite of it; but to-morrow may determine the whole, and sweep all away as with the besom of destruction. It has done it in the fairest families of the land; it may do it again. To the absence of intoxicating drink more than anything else, the society of Friends have owed their peace and thrift. The temperance family is freed from unnatural excitement and angry feuds, is moderate in its desires, industrious in its pursuits, anxious for truth. Self-government is its leading feature; and governing itself, it readily submits to the government of God. Hence temperance families are those who reverence the Sabbath, become extensively the subjects of revivals, and live and die as heirs of heaven.

Fourth.—Family temperance exerts a wide and salutary influence. Families are governed by families. The question is not so much in a neighborhood what an individual does, as what a family does. Does this family give wine? Did Mrs. G. have it at her party? Was it seen at Mrs. F.'s on New Year's day? Would Mr. and Mrs. L., when they call, feel it as much an insult to have us offer them intoxicating drink, as something that corrupts morals and

destroys the health? And would their guests as soon think of finding poisoned food or drugs upon their table, as wine? These and other similar questions are not asked and answered without effect. One decided temperance family is a purifier to a whole neighborhood. Each family is conscious that it is right; that it acts on the only safe principle; that while the children of other families may go to the drunkard's grave, the children of this family, whatever may be their outward allotment, will be sober and estimable, and that "the blessing of Him who dwelt in the bush," will be upon them. Here is a secret, silent, but all-controlling influence, under which thousands of families throughout this nation are already rejoicing; and in their turn, exercising an influence over other families, which will continue to spread like the circles in a disturbed lake, till they reach the utmost boundary.

Fifth.—Family temperance secures a blessing to distant generations. When the family of Rechab became a temperance family, and he and his household said, "We will drink no wine," a principle was established which was to descend and bless all future generations. It remains to this day. And though century after century has rolled away, not a drunkard has been known among them; nor will there be to the end of time. What family in any Christian land can say this? The future drunkards of this nation will be chiefly from the families who now refuse to give up the intoxicating cup and sign the pledge. Their children will boast of the independence and spirit of their fathers; drink, and go in troops to the drunkard's grave. And as they go, they will curse the memories of those fathers who set them the example they so fatally followed. Others, and they will be thousands and millions, descended from those who have now the boldness and virtue to sign the temperance pledge, and shun the drunkard's drink, will spread along these iron-bound shores and over the mighty prairies of the west, a happy race—sober men and sober women—rejoicing in an era, not even second to that which gave them and their children civil independence.

Should not family temperance then, be the great object of the friends of reform? Is it not loudly demanded by the ruin brought upon a thousand households by drunken fathers; by the bitter curse of a drunken mother; by the wo inflicted upon venerable age through a drunken son; by the broken heart-strings of a lovely daughter, broken and scattered to the winds by the intemperance of him to whom she had given her all in the morning of her days; called for by all its powerful restraints and blessed influences upon present and distant generations and its connection with religion and the salvation of the soul? Is your family, reader, a temperance family? Have you a family pledge, which you, and all your house have signed? Is there no son, no daughter, out of this ark, over whom you may yet mourn as swallowed up in the gulph of intemperance? Is your family recognized in the community in which you dwell as a temperance family, decided, thoroughgoing—touching, tasting, handling not the accursed thing? This is a day of accumulating light. If you still continue in your house the intoxicating cup, you assume a fearful responsibility. You support the traffic which spreads around fiery desolation. You give over your children and children's children to the enormous folds of the fiery serpent. Will you, can you, longer do it? O, rise in your manliness and dignity as an enlightened Christian, and at once banish the curse forever.—*Jour. Am. Temp. Union.*

What often makes a Drunkard.

My situation in life renders it more difficult for me to express my feelings than many others, but as I am a member of a Ladies Temperance Society, I take the liberty to say something which I deem for the benefit of all. In relation to the cause of temperance, I would say, that within my circle of acquaintance which intemperance pre-

vailed much, in many cases the evil should be attributed to my own sex. To prove this, I will give an instance in point. I have frequently seen a man come home in the evening somewhat exhausted with hard labour, and to all appearance in good humour; probably before he got a seat—which by the by he would have to procure himself—the first sound that would echo from the lips of the wife would be the slang of some new or old fault of his, which she would keep upon, till by her fretting and scolding she had taken away his good humour and exhausted his patience, and he, to all appearance, in order to get rid of it, would leave the house, and that too sometimes without eating his supper, and go to some tavern or grocery, where he would meet with several others beginning to be full of mirth, and passing the bottle freely, and where he, not being divested of all pride, conforms to the fashions of the day, by treating the company with liquor merely for the benefit of the house. Others do the same, each partaking of each other's calls, until he becomes quite tippy, when it is time for him to go home. These facts occur from time to time, until the man becomes a *drunkard*. Then what is the state of the family? Alas! it is soon too awful to describe. Now in such a case as this, was not the woman to blame? I do not by any means pretend to justify the man, but surely his wife was the cause of his fall; and it may be if they succeed in raising a family, that she might not only be guilty of making one drunkard, but probably many, because it is well known, that the example of one person goes to a very great extent. Now would it not be far better, that the wife should try, all honourable means, to please the husband, by being cheerful and lively, abstaining from scolding, seeing that the cooking, washing and mending, &c., were well done, and that her house was ordered with economy and neatness, and thus make her husband's home pleasantly and cheerfully welcome to him when he returns from the labours of the day. No fear then of his becoming a drunkard, if he loves his family, and no fear then of want and trouble entering their abode. Let every wife, who is now suffering from a drunken husband, but strive to make his home comfortable, and it may be that his heart may become touched, and she will soon reap with joy what she has sown in tears. On the other hand, cross words and ill humour are like throwing oil on fire, they only irritate and make deeper the wound, and the poor wife finds, too late, they all recoil upon herself. It is a bitter, bitter thing to be the wife of a drunkard, but ah! that bitterness is tenfold increased, when we have reason to feel that our faults have brought the monstrous evil upon us.—*Olive Plant.*

A Simple Scene.

It was a sultry day, not a breath of air stirred the foliage, and the scorching July sun was pouring its fiercest rays upon the brick walls and stone pavements, when word came that the Washingtonians were to have a Pic-nic in a delightful grove a short distance from town. It effectually roused me from my waking dream, and, like others of my sex, my next source of pleasure was to find some one to whom to communicate the news, and to wonder at what hour it would take place. So sallying forth to my next door neighbour, I was most fortunate to meet there one of the expected party. I had before known her, but how changed did she now seem to when last I had seen her. Her countenance had then worn the expression of constant care and anxiety so long, that the features had, as I thought, become unalterably fixed. Deep gloom also had rested there, but now it was supplanted by a cheerful smile and a sweet expression of peace and contentment. I was not slow in divining the cause of all this change, and longed to hear her speak of it. I therefore asked if she was one of the party to-day. "Yes," she replied,

"I did not really feel able to go, but then my husband came home last night, and invited me to; so as my clothes were in soak, and my bread sponge set, I rose early, and washed, baked and prepared for it; my biscuit and cake are nice and new for the occasion. We went to T— for a ride and a visit to my husband's aunt on Monday, so my work was hrrrying me; but as G wished to have me go, I could not refuse. In fact, since he took the Washington Pledge I do not wish to refuse him any thing. If he asks me to go out with him, I drop all and go, and make up for it at night; for it was years that he never wished me to go with him any where, but now he does not seem to like to go without me."

Just then the husband came in. If I had thought the wife changed, what was my astonishment to witness the change in the husband! He was without his coat, and his linen was delicately white, showing her care. He had just been shaved, and his hair was gracefully turned aside, displaying a fine manly forehead. He smiled pleasantly as his eye rested on his faithful wife, and he said, "Well, dear, are you ready?"—and drawing her arm within his, they passed on their way. My own heart bounded after them with such delight, that I could scarce refrain from shouting and dancing for joy. Is not one such rescue and scene worth all the effort, all the excitement, all the money expended in the Washingtonian reform? Are there not many to respond "Yes! yes! yes!" with glowing hearts?—*Olive Plant.*

PROGRESS OF THE CAUSE.

Extracts from Report of the National Temperance Society, and Speeches Delivered at its last Anniversary Meeting.

A comparative table of malt made in Great Britain and Ireland, for the years 1836, 1841, and 1842, shews a decrease, in four years, from 1836 to 1840, of 5½ millions of bushels and in two years, from 1840 to 1842, a further decrease of 5½ millions; or in six years, a decrease of 11,090,969 bushels, or 25 per cent. From the same sources we learn, that there has been, in three years, a decrease in rum, of 26 per cent. And in wines of all kinds, in the same period, 22 per cent. In French brandy, in two years, 14 per cent., and Geneva, 33 per cent. In Ireland, in three years, whisky has diminished 50 per cent.; 8300 beer-shops have been closed in the past five or six years.

Cases of Drunkenness.

"From a return recently moved for by Mr. Hume, it appears that not only has drunkenness greatly diminished in the metropol, but that the improvement bears decided marks of the operations of Temperance Societies:—

In 1831 the cases were 31,353 of whom 11,605 were females.
1832..... 32,636 " 12,332 "
1833..... 27,880 " 11,612 "

In 1831, the Committee on drunkenness was constituted in the House of Commons, and the mass of evidence then produced, caused the utmost astonishment, and told upon the public mind with considerable effect.

The cases this year were—

1834..... 19,779 of whom 7100 were females.
1835..... 21,794 " 7253 "

This year the New British and Foreign Temperance Society was established and re-organized in the following; and the return shows for—

1836..... 22,728 of whom 6861 were females.
1837..... 21,426 " 7405 "
1838..... 21,237 " 6941 "
1839..... 21,269 " 7317 "

This year the British and Foreign Society for the Suppression of Intemperance commenced its operations.

1840..... 16,505 of whom 5842 were females.
1841..... 15,006 " 5123 "
1843..... 12,338 " 4350 "

In 1813, Father Mathew visited the metropolis, and the cases were 10,890, of whom 4148 were females.

The total number in the thirteen years being 275,811, of whom 173,692 were males, and 98,119 were females.

In the City of London the return gives:

In 1819 " 7260 cases
" 1841 " 3961 "
" 1842 " 3099 "
" 1843 " 4830 "

An increase in the last year of 60 per cent.

This circumstance requires examination and renewed exertion on the part of the friends of temperance, and especially those residing in the city."

"It would appear from returns, that the members of Temperance Societies are about 5½ per cent. of the population; which would give about 1,000,000 for the whole of Great Britain; one-tenth of whom, or 100,000 being reformed drunkards. It also appears that for each house for the making and sale of strong liquors, we have 1.11 tea-totall-rs; but as many places have not stated the number of such houses, probably *now* will be nearer the truth; and applying this to the whole Kingdom, the calculation will give about 1,000,000 tea-totall-rs, agreeing with the former statement. The proportion of pledged clergymen and other ministers, is about twelve in every hundred.

"In examining the returns," continues the report, "it will be seen, that in some localities the temperance cause is either stationary or on the decline. Most of these places have had what is called independent societies, 'in no *union*.' An illustration of the Fable of the Bundle of Sticks. Associations are absolutely necessary to the maintenance of any general movement; and the Committee would earnestly call attention to the duty which devolves on all districts to secure combination, regularity, and a good agency. The committee are prepared to aid in any efforts that may be found advisable for the reorganization of these districts."

"In concluding their Report, the Committee feel bound to impress upon their friends, the awful fact which cannot be denied, that the land still groans under the manifold evils, spiritual, moral, and economical, which result from intemperance; and that whilst acknowledging that *Total Abstinence* is the only cure for the drunkard, the moderate drinker still pleads for his own indulgence, and withholds his example from those whom *he knows* have no hope but in following it."

"Judges have declared from the bench, (to use the language of Mr. Justice Maule, very recently at the Old Bailey,) "that nine persons out of ten are brought before the tribunals of their country through drunkenness." Sixty thousand die annually in these realms through intoxicating liquors, yet very few comparatively care for their souls. If 100 persons should die in one year of cholera, the whole nation would be alarmed, and parliament would constitute boards of health for the prevention of contagion. If 100 men were to be killed on any line of a Railway within a given time, universal consternation would prevail; yet to be in proportion with the destruction of life caused by intoxicating drinks, the following statement will show what would be the destruction of life on Railways:—

Of 24,000,000 of inhabitants there die annually by drinking..... 60,000
3,000,000 annually travel by Railway.
Proportionate loss of life..... 7500

"It need scarcely be said, that if 7500 lives were lost annually by accidents on Railways—no prudent person would adopt that mode of travelling. Yet such is the perversity of human nature, that in spite of this appalling excess of mortality, arising from the use of intoxicating liquors, the bulk of the people, even the well informed, the philanthropic, and the religious, shut their eyes to the fatal cause, which thus, like the Vampire, lulls his victims to sleep while he destroys them."

The Secretary, before reading the Report, stated that he held in his hand letters from several noblemen and gentlemen, apologizing for unavoidable absence; amongst others were Earl Stanhope, the Bishop of Norwich, the Earl of Arundel, and Surrey, (Vice-president of the Society,) Dr. Pyc Smith, Rev. B. Parsons, R. R. R. Moore, Esq.; and one, which he would take the liberty of reading to the meeting, from a friend whose name must be honoured by every friend of mankind, the venerable *Clarkson*, (cheers.)

The letter was as follows:—

"I am so worn down by illness and the infirmities of age, being now in my 85th year, that I cannot travel to London without great danger. I assure you, that I have long considered your

Temperance Society as an institution which deserves the appellation of a *blessing* to mankind, I have never yet heard of *any one* argument against it, which could bear examination; I have heard *one* or two very respectable clergymen say, that they had rather that men should be taught to be sober and well-behaved by the *teaching of the Scriptures*, than by the Temperance Society. But who ever thought that Temperance was to be a teacher of Christianity? But this I do say, and will say, that tee-totalism is the *best preparative* for the reception of Christianity. It is a well known fact that hundreds of reclaimed drunkards go now regularly to places of worship, which they had not attended before, and which, they would *never have attended at all*, but for the temperance movement. This alone is a ground for supporting the society. I would have attended your meeting had it been in my power."

THOMAS CLARESON.

Dr. Thompson, from New Zealand, said, I left Scotland, on the 9th of June, in the year 1842, in charge of 400 emigrants bound to the town of Auckland, and knowing the value to the health of total abstinence principles, more especially under the tropics, I was determined to establish those principles on board of the vessel in which we sailed. Feeling however that there would be some considerable difficulty in inducing the sailors to give up their grog, I was induced at first to try what persuasion would do; there were many prejudices to overcome, but I was well assisted by the captain and superior officers, and long before we got to the equator, I had succeeded in winning the confidence of the ship's crew, and they as well as the emigrants entrusted to my care were professed tee-totalers—(cheers.) Assisted by my friend, the captain, I drew up some rules, which were agreed to by all, and before we got to New Zealand, the effect of my plan was visible in the good health of all on board, and I was confirmed in my previous opinion, that total abstinence was the very best rule that could be adopted. After landing, the society which had worked so well on board ship, was established on the island; and so much good had it done there, that before I returned to England, I had the honour of receiving the thanks of the Governor. For my exertions in the cause for which we are met to-night — (crs.) Nothing I am sure will tend more to the advantage of good conduct among sailors, than the establishing of societies on board ships before they leave the ports of England. Looking at the effects of tee-totalism in a medical point of view, it will be found to be equally satisfactory. I visited Sydney, and had charge of a detachment of troops in that colony; and it was no unusual thing to see men carried off parade from bilious complaints, induced by the dissipations of the night before; I examined the soldiers who had died on their way to this country, and it was a sickening and a shocking sight to see the state of their stomachs, for they had been very dissipated men; I found also on looking over the statistics of the government hospitals, that the greater state of diseases were superinduced by intemperate habits; it was the great barrier to the progress of civilization. Fortunately now many meetings were held in the colonies, for the furtherance of total abstinence principles, and they were gaining fresh friends and supporters every day—(cheers.) In Sydney, dissipation had in former times been carried to an alarming extent, but now, thanks to the improved sense of morality, the vice was greatly on the decrease. To all who may wish to emigrate to tropical climates, I would say, avoid intoxicating drinks, their use is certain death; I have visited every climate, from the tropical sun to the northern iceberg, and I am confident, that my present good state of health, is solely to be attributed to my abstemious habits—(cheers.) I have heard it said, that it is dangerous for those who have lived what is called freely, to leave off intoxicating drinks at once, this is quite a mistaken notion, if you only try you will succeed; I have always found from my own experience, that the only sailors and sailors who returned to this country from the colonies, were the men of abstemious habits.

J. S. Buckingham, Esq., said, though the result of the evil is fearful here, yet in the colonies, it is even more so, in consequence of the example set to the Aborigines around them. Here, families are the sufferers; but in the colonies, not only is man more injured by intoxicating liquors, in consequence of the tropical climate, but the Aborigines cannot comprehend how a people can be sinned in their detestations of crime, when every cup that touches their shores bears abundantly of alcoholic liquor, to poison and to ruin the inhabitants of whatever place they visit (cheers.) That unfortunate people have been plundered of their lands, of their cattle, and of their liberties; they have been sent

to an early grave, in consequence of this intoxicating poison having been introduced amongst them. I have heard it from the Bushman of the Cape, and from the nobler Caffre, I have listened to the inhabitants of Ceilon, and the people of the southern world, I have constantly heard it thus said, "you theoretically no doubt believe that the religion of Christ is above that of Mahomet; but we would prefer, if your religion had not sent us the poisons which have sunk us into perdition"—(cheers.) But now a brighter day is dawning, and in the army and navy of our country, we find Generals and Admirals become Presidents and Vice-Presidents of similar Societies to our own. We find them at last admitting the fact, that drunkenness has been the parent of insubordination, and of anarchy. A person of high authority had said put down drink, and you put down the lash in our service. I had once, in conversation with his Grace the Duke of Wellington, spoken of doing away with corporeal punishments. His reply was, do away with intoxicating drinks, and then I will speak of doing away with the necessity for flogging—(cheers.) In an after conversation, he said that all his military experience led him to the belief, that drunk was the bane of our armies—(cheers.) The late Governor of Greenwich Hospital bore precisely similar testimony with respect to seamen—(cheers.) I will now advert to a subject to which the latter part of the resolution has particular reference, namely, "that this meeting would rejoice to find the public and the legislature prepared to refuse a legal sanction to the immorality arising from the sale of spirituous liquors." In this respect, civilized countries might take a lesson from Queen Pomare, who exhibited a very great deal of common sense when she prohibited the entrance of French brandy into Tahiti, on the ground that whoever drank the brandy became a brute—(cheers.) What would be thought of the British merchant, who hearing of some distant island on the ocean where venomous reptiles were suffered to multiply, would as a matter of speculation, bring home a ship-load of them, and disperse them about the country, one to one family, and another to another family; and supposing, that one in every ten of these reptiles, perhaps sting an individual, we should soon hear of a bill in Parliament to stop this commerce I imagine, and the time would come, hastened too by your efforts, when the poisons of spirits, or wine, or beer shall be discarded from the table—when if such be seen on the table of any one, it will induce other individuals to rise and leave it—(cheers.) When I was in the House of Commons some years ago, a gentleman went to Mr. Wakely, the Coroner, and said, do you believe that Mr. Buckingham drinks nothing but water? Yes, said Mr. Wakely, he says so himself, I believe him to be a man of probity, why then should I doubt his word. O, yes! but do you think that he could sustain the labour he does—sit up so many hours, rise early and go to bed late, do you think he could do all upon water? Not upon water alone, said Mr. Wakely, no; I do believe that if he took water alone, he certainly could not do this, I suppose he takes some meat and some bread. Oh, said the person again, all this is very well; I believe he drinks porter of the best quality, and I am determined to find out his merchant—(laughter.) I may add, that three members of the House of Commons now, never take wine through the week; they do so on Saturday, but when taken during the sittings of the house, they declare that it incapacitates them for business—(cheers.) In my own house, where persons are visiting at all hours of the day, I tell them all that from the lowest cellar to the loftiest attic, there is no wine. We have the purest water, and find that we do not require the other; at dinner, the only fluid upon my table is water; yet I have often heard gentlemen say after the desert was over, "Well, upon my word, I did not think I could get over this so well"—(laughter.) "Well, I have said, make a note in your diary, that on the 15th of March, 1844, you dined with Mr. Buckingham, and not having tasted any wine or intoxicating liquor, you find yourself much better in consequence"—(cheers.)

Benjamin Retch, said, it had been as far back as 200 years ago, propounded from the judicial bench by the great Lord Bacon, that drunkenness was the great cause of crime in Britain; at a later day, Judge Hale said, that if he divided crime into five classes, four of them would have their origin in, or be connected with the crime of drunkenness—(cheers.) Baron Alderson, the whom a more equitable judge never sat upon the bench, declares on circuit, that the calendar he held in his hand, large as it was, as that calendar was, would melt into nothing if the crimes attributable to drunkenness, the curse and bane of our land, were expunged from it, and he called on the grand jury to think of this when they got home. I would say to my friends

something more, I would say go forth as missionaries to put that down which is allowed by every man to be the curse of this country—(cheers.) You have but to wander through the police reports, and you will there find ample matter for sorrowful reflection, and to furnish to answerable arguments against your opponents.

CANADA.
LANSDOWNE.—The most beneficial results have been produced in this place by the temperance reformation, for before the temperance society was formed it was the common practice to see not only those who had arrived at manhood, giving way to the evils of intemperance, but also the youth of the neighbourhood were become corrupted, in so much that it was not uncommon to see them frequently intoxicated: but through the blessing of God and the instrumentality of the temperance society, the whole neighbourhood, or, at least we should say the moral appearance and conduct of a greater portion of the same, has been changed for the better, for those who once came to religious meetings for no other purpose than to scoff, now remain to pray. It has also been the means of leading many from the tavern to the House, of God, and one especially who was remarkable for his sceptical opinions, by listening to the blessed sound of the Gospel became convinced of his error, turned to the Lord, sought for and obtained mercy, even the forgiveness of his sins, and has since died in the full assurance of faith, and in the full enjoyment of that hope which reaches beyond the grave. And another, an old soldier, who fought under Lord Wellington during the Peninsular war in Spain and Portugal, who is now a bright ornament not only to the temperance cause but also to the Christian church, as he shows to the world that he has Christ formed in him the Hope of Glory, and this he says is owing to the influence of the temperance society, for he says it was by uniting with the society that first led him to reflect, and to see the awful situation he was in by nature, and what he must be by grace, to be saved from the wrath to come. And another, an old man who had been in the habit of drinking to excess for a great number of years, and is now reclaimed, and is a truly religious man, and an ornament to society. When the Rev. Mr. Miles first came to this place to preach the truths of the everlasting Gospel, before the temperance society was established, there would not assemble more than from ten to fifteen at a time to hear the word of truth, when at the same time it would not be difficult to find that many at the tavern, but immediately after the temperance reformation began the moral appearance of the neighbourhood was changed, and instead of ten or fifteen forming a congregation in the House of the Lord, you would see from one to two hundred attend Sabbath after Sabbath. This much we have to say in behalf of the cause of temperance in the Front of Lansdowne, and much remains to be done yet.

LOYDSTOWN.—One died of delirium tremens, and two were found dead in the woods, supposed to be caused by intemperance. Several persons have reformed and become religious—the neighbourhood is more quiet and less disturbed—congregations increased, and another religious society of the Methodist church established; four stores have ceased to sell alcoholic drinks, and only one continues to sell it. One of the stores quit while they had a stock on hand. We wish the Convention to take into consideration some method of liberating temperance houses from license, and if possible to get the matter legally settled, having been sufferers in this District in consequence of license being exacted, which we consider contrary to the spirit and intention of the Act. There are yet within the bounds of our society two taverns, two grog-shops, and one distillery.

LOCHABER.—The temperance reformation in this place has had many good results. First, it has brought many who had lost all feeling for themselves and their God to a full sense of their negligence, it has raised many from that low degraded state, to be worthy members of society, and has placed them once more in the bosom of their families and homes. We would further suggest that the moving of the Legislature should be kept fully in view in the Advocate, it is alone by this we can reach the root of the evil that renders man lower than the beast of the field.—W. KIRK, Sec.

LOCHIEL.—The temperance cause has checked the progress of intemperance, and promoted industry, &c., but has not added any new members to the churches. We consider it of the utmost importance that ministers of religion would be foremost in the temperance cause, as well as in every other "work of faith and labour of love." Yet we regret to say that it is not so with the major part of the ministers of this District regarding the temperance cause, "like people like priests," both alike tardy in this

good, great and glorious cause, and we pray that they may be saved from the bitter curse of Moses, that "came up not to the help of the Lord against the mighty." When the Israelites thirsted in the wilderness Moses led them to the unadulterated fountain, and not to the Bar of the tavern, the cupboard, or the decanter, which we fear is often the case with our shepherds, which of course counteracts (especially among the illiterate) the most strenuous exertions of laymen.—D. CATTASACH, Sec.

LUNDY'S LANE AND DRUMMONDVILLE.—The temperance reformation has been the means of bringing from the paths of drunkenness twenty-five drunkards, who have become sober and valuable members of society—and of moderate drinkers, a great number, have been induced to abandon the noxious practice of drunk-drinking, and several reformed drunkards have become members of the church.

MARKHAM.—We had two breweries in this vicinity doing an extensive business previous to the formation of our society, one of which was already broken up, and the other remains, but poorly supported. The proprietor of the latter says, that he will stop brewing as soon as he can get some other means for a livelihood. Several young men, who had been in the habit of spending nearly all of their earnings at the beer-shops, became teetotallers at the formation of the society, and are now members of a Christian denomination.—DAVID REASON, Sec.

MARTINTOWN.—There have been several very hard drinkers reclaimed, but we cannot see that it has produced any material difference with regard to the churches as yet.—ROBERT SMART.

MARYVILLE, NICHOL.—We believe that the quantity of ardent spirits consumed in that neighbourhood has diminished at least one half since the institution of a temperance society in the township. Some few months since our society numbered above 100 members. The publication of an article in the Advocate last winter, entitled "A Model Township," was the cause of a misunderstanding among the members, which ultimately led to the breaking up of the society—about forty of the members renouncing all connection with the Montreal Society, and forming themselves into an Association on the long pledge. The article referred to was founded on a communication from this quarter, which the writer requested might not be published.—GEO. PRATT.

[NOTE.—The communication was not published, but the information it supplied used in a general way, without names or date. Even this however we regret since the esteemed writer wished it otherwise.—ED.]

MATILDA.—The temperance reform has been the means of reclaiming several individuals from intemperate habits, who now attend the means of grace regularly, and are wholesome members of community. Much benefit would result by having a lecturer visit the back settlements, hold meetings, and form new societies, as well as stimulate those already formed.

MELBOURNE.—Although we have so many groggeries to counteract the influence of our cause, yet the temperance reformation has done much good among us, some drunkards have been reclaimed—some moderate drinkers are becoming rather ashamed to be caught at their beverage. Our principles, we hope, are slowly undermining the fortress of intemperance, and although we cannot say how much, yet we feel assured that some of the churches in this vicinity have been benefited thereby.—JOSIAH BROWN, Sec.

MERRICKVILLE.—The people go better clad, live better lives, and are generally improving in their morals, and attend their respective places of worship more than formerly, especially the Roman Catholics, although there are none of them that have their names enrolled with us, they are a separate body by themselves.—THOMAS J. GRAVE.

MURRAY, KEAR.—We believe that through the instrumentality of the cause of temperance, drunkenness has in a great measure ceased, and peace and prosperity restored; the farmers are converting their produce, which was once made into alcoholic drinks, into more honourable use. The many barriers which have been thrown in the way of the peace and prosperity of the cause of Christ by intemperance have been removed, and the church of God is rising.—JOHN SIMONS, Sec.

NEWBURGH.—Many who were of intemperate habits previous to the formation of our society have been reclaimed, and their families who formerly suffered much from their intemperance, are now enjoying the fruits of their reformation. Many have been restored not only to the enjoyment of civil society, but also to favour and communion with the Church of Christ.—H. G. STAFFORD.

NEW GLASGOW—There are now in full standing in the society, many who formerly spent their Sabbath days in secular business, and in dissipation, who are now regular attendants on church, and their general appearance, conduct, and domestic peace, prove incontrovertibly, the advantages of total abstinence. Societies in the remote parts of the country are very much at a loss for speakers to sustain the interest of public meetings. A lecturer to come amongst us would revive the cause, and might produce lasting benefit.

NEWMARKET.—Newmarket, previous to the temperance reformation, was noted for drunkenness, and all the evils that follow from its prolific source. Riots were an every day occurrence. But there is a very different state of society at present. Bacchanalian rows are almost unknown. Those who formerly spent their Sabbaths in dissipation at the tavern are now seen at church. In some instances the most abandoned drunkards have become soundly converted, and bright ornaments in society.—*J. G. FREELAND, Cor. Sec.*

NEWTON, CLARKE.—The most important result which we have to notice is that drunkenness is looked upon as being more disgraceful than formerly, when there was no society established here, and we may add that the churches must be greatly benefited by the abandonment of a vice which is one of the greatest bars to religious improvement.—*THEODORE DICKER.*

NORWICH.—In Norwich, I may venture to say, that there are 500 members in good standing. Yes, I verily believe their standing, that is, their abstinence, is unquestionable. But I have hardly patience to call that good standing, which consists in *stand as still*. If immobility is good standing, then will I hurl the gauntlet down before all the world, and bravely defy that world to shew a society where the members are in so good standing as they are in Norwich; so straight, so still, so motionless. If you ask me why stand we here all the day idle? I will answer you. It is not because no man hath hired us, but because we have adopted the pledge more in the spirit of selfishness than benevolence. Several intemperate persons have been reclaimed, but many intemperate persons still remain in the Township, and the demon stalks among us at noon-day—but the society exerts a salutary influence, which is very evident to me and many others. I am, however, ashamed to express my belief that, an apathy, cold as the Iceland snows, exists among us. In this latitude the pocket seems to be more than usually sensitive to the touch of charity or benevolence. The rich are unwilling. The willing are poor. Could an impression be made upon our rulers in behalf of our beloved principles, I am sure it would be a matter of sincere rejoicing to every Christian and philanthropist.—*JOHN A. TIMEY.*

OKVILLE.—We feel favourable to the Union, but in consequence of being engaged in building a large Temperance Hall, fear we shall not be able to assist its funds this year. Many drunkards have been reclaimed. Those who do drink, do not drink to the same excess as formerly. There is generally, a better attendance at the different churches.

OSHAWA, WHITBY ASSOCIATION.—The good results has been very great. There are several instances of reformation, to that extent that they are now constant members of Christian churches—for my own part, all I have to say, is merely that it is something over three years since I have abstained, and I was a hard drinker for upwards of twenty years.—*JOHN G. WATSON, Sec.*

MISCELLANEOUS.

THE NEW ENGLAND HOUSE.—We would direct the attention of the travelling temperance community to this new establishment in Broadway, next to the City Hotel, established upon the European principle; in which men may pay for their rooms, and call and pay for what they choose to eat. It is a house of great neatness and order, without any intoxicating liquor.—*Jour. of Am. Temp. Union.*

CINCINNATI.—Several of our temperance speakers, who have been lecturing in different parts of the State, have returned this week, and give glowing accounts of their success. Brother Lansday reports 1400 names added to the pledge during his tour of a few weeks, and brother Porter and others have been out labouring with their usual success. The country is waking up to the subject, while here in the city we are suffering a transient calm, a little repose, after a hard winter's campaign; but we rest on our

arms with one eye open watching the movements of the enemy, and we shall "step and at them" again soon.—*Ohio Observer.*

The Tremont House has been indicted for selling spirituous liquors without a license, and several other of our first hotels.—*Boston Post.*

FROM THE PACIFIC.—It will probably be recollected by most of our readers, that the island of Tahiti was lately seized by a French Admiral, in violation of all the laws of nations. This seizure has been disclaimed by the French Government, and the Queen restored to her throne. The ports of Marquesas and Tahiti have been opened to the trade of all nations, and every article of merchandise received free of duty, except imitations of war and spirituous liquors, which are declared contraband. This is a step beyond Christian nations of the old world, and show that these newly converted Islanders are determined to take high and noble ground, in favour of peace and temperance. Would that those who sent them the gospel, would learn from the good example thus set them!—*Ex paper.*

DEFECTIONS OF DRUNKARDS.—Saturday an inquest was held by Mr. Wakeley, at the Middlesex Hospital, on a man named Sheen, who died from injuries received by his falling down stairs while in a state of intoxication, on the night of the 23d ultimo. Deceased, while in the hospital, repeatedly stated that he had been pushed down the stairs by some person. Mr. Wakeley said it was remarkable under what delusions persons laboured when intoxicated. There was at that time a carpenter in the hospital who had injured himself while attempting to fall down stairs with a chisel in his pocket, but who persisted in saying he had been thrown down. It was, doubtless, the same with the deceased. It was only a short time ago that Dr. Burne had cut a man for two apparent tumours in the neck and back, and had extracted a handle of a fork from one, and the iron work from the other, and the man had not the slightest recollection how they came there. It could only be presumed that the fork had been swallowed by the man—(laughter)—while in an unconscious state. After citing several other circumstances, which went strongly to prove the inability of either man or woman to speak facts while intoxicated, the jury returned a verdict of "Natural death."

[This is almost invariably the verdict of moderate drinking juries, who seem to think it "natural" for a man to die of the effects of liquor, and in one sense certainly they are right.—*Ed.*]

BAD BUSINESS.—A stage driver was remarking the other day that fifteen years ago he drove a stage coach on a rout of about fifty miles, upon which resided five tavern keepers. Four of them have died of drunkenness, and the fifth is in the almshouse.

THE MORAL CHARACTER OF MODERATION.—It is idle to talk of moderation. Trusting to the doctrine of moderation has been the source of all our misery; it has been the parent of England's drunkenness and shame. Intoxicating drinks are such treacherous, insinuating, ensnaring seducers that stubborn fact has proved that they cannot be used *at all* in England without leading to national intemperance. Moderation, when applied to the use of intoxicating drinks, is a liar, a deceiver, a cheat, and impostor; and when he speaks to the great mass of our labouring poor, he is not to be trusted; for, with all his fair and specious promises, moderation in promise always ends in drunkenness in performance. Individuals may use them in moderation, but the nation will never be a temperate nation so long as they are used *at all*. More than 150 years experience has proved this fact. We have been preaching moderation and lauding moderation all the time these two centuries, and the end of it is, that we are swamped in the mire of drunkenness, till we are become a proverb and a byword among the nations; so that our intemperance is not only the source of nearly all the crime, and murder, and mischief, and misery, in our country, at home, but England exposes her shame and nakedness in every port she visits on the habitable globe.—*National Temperance Chronicle.*

FATHER MATHEW WANTED AT HEAD-QUARTERS.—Wine is allowed to the pages and upper servants at Windsor Castle and Buckingham Palace, in the proportion of two bottles to three men, and one pint to each woman, *per diem*.

A whaling vessel has been fitted out at Hamburg, for the South Seas, on Teetotal principles, the men being to get coffee twice a day instead of grog. This is said to be rendered necessary by the frightful disasters caused in German and Danish vessels, by the use of liquors.

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—*Macnair'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 FITTABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, AUGUST 1, 1841.

WHAT IS TEMPERANCE ?

Bishop HOPKINS, in his lectures against temperance societies says "Temperance is a virtue, intemperance is a vice." This is an important admission; for if it can be made to appear that abstinence from every thing that intoxicates the mind and injures the body is temperance, and that every thing contrary to this is more or less intemperance; then we may hope the Bishop, and all who are the friends of religion and morality will join the cause. And surely it ought not to be a hard task to prove this. It cannot be denied that what we plead for is temperance, so far as drinking is concerned. Our opponents cannot say that we are not in that respect temperate, unless they choose to say that we are "temperate overmuch," of which I think there is very little danger. Temperance being confessedly a virtue, it must be friendly to all other virtues. Is that which many call temperance equally so. For instance, economy and temperance are friendly to each other, and must be on the same side; but what many call temperance is the very opposite, for to talk of making and drinking intoxicating drinks as being agreeable to economy is to talk against truth and reason.

But to ascertain what temperance is, we observe that being a virtue, the more any man persists in it, the farther he will be from—the more he will hate the opposite vice. This is true of every virtue, such as honesty, truth telling, industry, &c. It would be perfectly absurd to say that by persisting in any virtue, a man will be gradually and insensibly led to the opposite vice. But can this be true of moderate drinking, which many call temperance, and a virtue? Are men by persisting in it, led more and more to hate and shun intemperance? Alas! no, but in many instances, they are led to hate temperance and love drunkenness. This pretended temperance is the only way by which men become drunkards. Why then should it be called temperance? It is very evident that Satan has had too much to say, and has been much listened to in giving names to things and practices in this hitherto poor dark world; and therefore it is common to call evil good, and the next step is to call good evil. Thus men praise Satan's work and revile the work of God. In answering the question what is temperance? we may then safely appeal to facts; they afford awful proof that that moderation which has been praised as a virtue, but which has actually led millions to drunkenness and endless woe, is not temperance, and ought not to be so called. This is what distillers, and brewers, and tavern-keepers commend, and which Satan knowing well the fruit and end of it, would commend, under the fair name of temperance. It would be therefore far better that ministers would never speak or write anything at all on the subject, than recommend such sort of temperance as this. It has been, and still is a complete imposition; it has filled the country with temperate drunkards; temperate according to their own standard, drunkards according to God's. This is one thing in which the deceit-

fulness of the heart appears. Men love, to a certain degree, the intoxicating effect which this favorite drink produces, and Satan has contrived to render men's drinking habits respectable in the estimation of the world; but he cannot so easily make drunkenness, (that is the name) respectable; therefore men are so indulgent to themselves and each other, that they have agreed not to consider each other drunk, as long as they retain the use of any of their senses more especially, as long as they can transact worldly business; just as if men needed no more reason, or a better state of mind, than what is necessary to attend to the things of this world! Any serious thoughts, or impressions of eternity, any regard to the authority or glory of God it seems is unnecessary!

The same absurd delusion prevails as to what constitutes a drunkard; hence a man must be often drunk to justify his being called a drunkard. This standard would make drunkenness comparatively a rare crime, and a drunkard a rare character. It is as absurd as it would be to say that a man is not a thief, unless he steal often. The effects of having this standard, and the final end to which it leads men, plainly show who is the prime author of it. When men's views of this branch of morality become so gross, it is not likely that their views of the other branches will be clear, or their sense very delicate; and when the standard of morality is thus brought nearly as low as depravity could wish, the standard of religion cannot be much better. Such are the fruits of the temperance which many ministers preach, and which many of their hearers love to practice. They love this virtue, and their attachment to it increasing, as real virtues are neglected, or opposed, shows its spurious character, and pernicious nature.

It is no small satisfaction to the father of lies to hear men, and especially ministers, calling that practice, which to many proves to be only serving an apprenticeship to drunkenness, by the name of temperance and virtue! A virtue which makes men vicious, and which the vicious love and praise! Let temperance men, therefore beware of giving up this term to their opponents; for moderate drinkers, yes and drunkards too, would be well pleased that we should adopt some other word, and leave them to quiet their consciences by appropriating the term temperance to themselves. They love the name though they hate the thing. "Tell it not in Gath, publish it not in the streets of Askelon"; that Christian men and ministers, after they might have known things by their fruits, are still encouraging, under the name of temperance, a practice, which is gradually leading tens of thousands to drunkenness! But it is known already. Infidels know, and laugh at it; evil spirits know and rejoice in it; and it is well known in heaven. And many of those who would wish to conceal their strange inconsistency in this matter, make it known themselves, and that in more ways than one. "The show of their countenance doth witness against them; they declare their sin as Sodom, they hide it not." Is. iii. 9. Whether the rest of the verse will prove applicable to them, time or eternity will make manifest.

OMICRON.

HIGHLY IMPORTANT DOCUMENT.

It is with feelings of no ordinary satisfaction that we publish the following document, presenting, as we think it does, one of the most cheering and satisfactory evidences of the rapid growth of temperance principles amongst the religious part of the community, where indeed they ought to be, but are not always, indigenous. Lest, however, it should be supposed by persons at a distance, that all the ministers and delegates recently met in this city, as the Congregational Union of Eastern Canada, had con-

curred in the address, we think it right to state that four ministers (all total abstainers, and advocates of the Temperance Reformation, and one at least favourable to the use of the fermented juice of the grape at the Lord's Table,) and three delegates declined, for various reasons, to affix their names to it.

This number of the *Advocate* will, we understand, be sent to many ministers in Britain, where several of the signers are favourably known, in order that if possible the Egyptian darkness, with respect to the Temperance Reformation, which broods over that otherwise highly favoured country, may, by the blessing of God, be in part dispelled. The address is also neatly printed on one side of a letter sheet, so that temperance men writing to their friends in any part of the world, may, without additional postage, bring it to their notice. (*See Advertisement.*)

TO THE VARIOUS CHURCHES OF CHRIST IN CANADA.

DEARLY BELOVED BRETHREN,—We the undersigned Ministers of the Gospel and Delegates of Congregational Churches assembled in Montreal, do in our individual capacity, feel it a solemn duty to advise with you in a matter intimately concerning the welfare of Christ's Kingdom. We allude to the Temperance Reformation, in which the finger of God manifestly appears overturning one of the greatest barriers to the progress of the Gospel; and we do therefore affectionately beseech you to discourage the prevailing use of intoxicating drinks throughout the community, both by precept and example.

As a subject intimately connected with the progress of the Temperance cause, we would also affectionately recommend to the consideration of the office-bearers of churches, the common practice of using the wines of commerce, always branded and often entirely spurious in the celebration of the Lord's Supper, and ask since the fruit of the vine alone is spoken of in Scripture, in connection with this ordinance, why it should be considered necessary to change the natural properties of that fruit by fermentation into an alcoholic and consequently intoxicating wine before it be a suitable emblem of that blood through which we obtain all the blessings we enjoy on earth, and hope for in heaven? We would add that this practice has proved a stumbling-block to some brethren who conscientiously disapprove of it; that it is considered by many as throwing an unnecessary temptation in the way of reformed and converted inebriates, and that so long as intoxicating wine is considered suitable for the table of the Lord, it will be hard to persuade men that they should take higher ground, at their own tables.

Furthermore, we request you seriously to consider the abstract proposition, whether any one who in the face of all the light and knowledge of the age, persists in selling intoxicating drinks to be used as a beverage by his fellow-men, thereby becoming accessory to all the misery, disease and crime which they produce, can be said to possess that faith which worketh by love, or to give credible evidence of being a follower of Him who went about doing good.

These subjects, important in themselves, and extremely momentous as they bear upon the cause and kingdom of our Lord and Master, we consider it our duty to urge upon your serious attention, and pray that you may be guided individually, and as churches, to the decisions which shall most redound to God's glory and the welfare of the human race.

We are dearly beloved brethren, yours in all fraternal affection,

Ministers. D. Dunkerley, Edwin J. Sherrill, Robert V. Hall, James Drummond, Joseph Anderson, James T. Byrne, Richard Miles, David Gibbs, A. J. Parker, D. Connell, N. B. Fox,	Ministers. T. Atkinson, W. McKilican, Delegates. Alex. Cameron, Robert Miller, S. A. Hurd, Alfred Savage, N. G. Blanchard, S. Pomroy, W. Arms, John Dougall,
--	---

Montreal, July 15, 1844.

BRITISH RELIGIOUS PERIODICALS.

We seldom or never take up a religious newspaper or periodical from Great Britain, without seeing evident tokens of the extremely stunted growth of the Temperance Reformation in that

generally speaking, highly favoured country. As an illustration we may refer to the *Christian Witness* for June last, a paper published under the auspices of the Congregational Union of England and Wales, and edited by the Rev. Dr. CAMPBELL of the Tabernacle, author of *Jethro, the Martyr of Erromanga*, and other able and popular works. Here surely we are entitled to look for as much enlightenment and purity as in any periodical in the empire, and yet here in conspicuous characters we find the following advertisement, which we hesitate not to say could not appear in a religious paper on this side of the Atlantic, without filling the minds of its well-wishers with grief and alarm, and greatly damaging its usefulness and circulation.

FOREIGN WINES.

Sherries, pale and brown, at 25s, 27s, 30s, 26s, 42s, 48s, and 50s. Ports from the Wood, 26s, 31s, 34s; Crusted, 26s, and upward; Duff, very choice, highly flavoured, from five to ten years in bottle, 45s, and 54s. Claret, 33s to 40s. Splendid Lafite, 72s and 74s. Champagne, Creaming and Sparkling, 48s, 54s; First Growth, 72s, 74s. Hocks and Moselles, 40s, 5s, 60s, and 70s. E. L. Mauer, 60s and 70s. Marsala, 25s, 26. Buellas, 34s. 50s. Lisbon, rich or dry, 12s. Delivered free in London.

J. SCHWEPPE & Co.

Wine Merchants, 51, Berners-Street, London.

But it may be said that these are the least objectionable of intoxicating drinks, and that as long as the wines of commerce are used at the Lord's Supper, so long is it right and proper that they should be advertised in religious papers. What, however, will be said of the following advertisement in the same number, to which none of these palliatives will apply?

“WHAT'S IN A NAME?”—SHAKSPERE.

Brett's improved patent brandy is neither “Royal,” “National,” “Imperial,” “Colonial,” “Channel Island,” “Capsulated,” nor “Patent Brandy;” but as a pure and wholesome spirit, applicable alike to medical, domestic, or convivial purposes, we invite comparison, and defy competition! Samples of the improved brandy may be had, in sealed bottles, 2s. and 3s. 6d. each; an imperial gallon for 16s; or a half dozen Hamper for a Sovereign. Our Liqueur Ginger brandy original term.

J. HENRY BRETT & Co.
Old Furnival's Inn, Holborn Bars.

This is certainly a strange way of witnessing for Christ, and we can compare it to nothing but the advertisements of slaves in the religious papers of the Southern States, or, if such a case could occur, the advertising of opium in the publications of Christian Missionaries in China or Turkey.

It will probably be remembered that the Editor of the periodical in question dilates with scorching eloquence in his *Martyr of Erromanga*, upon the various obstructions thrown in the way of Christian Missions by those who bear the Christian name, such for example as War, Licentiousness, Avarice, Slavery, &c., but strange as it may appear in this connection, he entirely omits any notice, however slight, of the baneful effects of intemperance and the traffic in intoxicating drinks. His subject brings him frequently to the very point where, to all appearances, he cannot avoid this question, yet he always contrives to blink it. The Christian Missionary has to contend with the ignorance, apathy, customs, and vices of the heathen, and yet there is abundant evidence for saying that he dreads the arrival of a, so called, Christian ship, with its cargo of fire waters, prepared and sent by professing Christians, and its crew of drunken (*Christian?*) sailors, more than any, we might say all other obstacles to his success, and Dr. CAMPBELL cannot be ignorant of this. Why then, in a work which from its wide range and great ability, may be considered a sort of text book of Missions leave out this singularly important point? Why, in attacking Satan's fortress with so much vigor leave the strongest hold untouched?

Deeply, we can assure the Doctor, has this omission in a work of such surpassing excellence grieved the friends of Missions on this side of the Atlantic, and we doubt not, many in Britain; and we can compare it to nothing but the studied silence on the subject of slavery, which characterizes certain American Divines, when expatiating upon the hindrances to the extension of the

Redeemer's kingdom. Nay, we believe, this most important omission in such a work, is calculated to give a very incorrect impression of the real state of the case, to sooth the consciences of Christians with respect to what is perhaps their own easily besetting sin, and in many ways to produce incalculable mischief. We trust, therefore, that for the sake of his own good name with posterity—for the sake of his Master's cause, the talented author of the work in question will yet remedy this glaring defect.

From the foregoing circumstances, it may not appear strange, that as far as the Editor is concerned, advertisements of intoxicating drinks should be admitted into the *Christian Witness*, but we consider it passing strange that the many ministers in the Congregational connection, who consistently advocate and practice total abstinence, do not protest against this unholy partnership in the traffic which is desolating not only their own land, but every country to which they have sent missionaries, and many yet untrod by the heralds of the cross: that they do not rise up and prevent this flagrant desecration of their avowed organ, by which they are to be in a great measure judged at home and abroad. If religious papers will not advocate the Temperance cause, which we contend they ought to do, they should surely, at least, remain neutral. But there is no neutrality in inserting advertisements of liquor-sellers, for the very purpose of tempting readers to purchase and use intoxicating drinks, or at all events, of facilitating the traffic, and as a natural consequence, all its fearful results of pauperism, disease, domestic misery, insanity and crime. The subject is one that sickens the heart, and we almost shrink from following it out.

We presume it will be said that Editors in Britain are not responsible for the advertising department; but is this true with regard to the organs of religious bodies? Would Dr. CAMPBELL consider it a sufficient excuse for the insertion of advertisements of Theatres, Balls, and Horse Races, on the cover of the *Christian Witness*? and if not, wherein do those in question differ in character, except it may be that intoxicating drinks are doing infinitely more harm than all these vain amusements put together?

In conclusion, we desire carefully to guard ourselves from being understood to attribute more blame in this matter to Congregationalists than other religious denominations. It is because we believe they compare, not unfavorably, with others, that we have selected their organ to point our moral. We might easily have found similar food for remark in almost any other British religious paper, for the same thick darkness, with a few honourable exceptions, seems to rest upon all the churches in Britain. Oh may the Sun of righteousness soon arise with light and healing on his wings! May the Great Physician cure this national plague spot!

CHINA.

USE OF OPIUM IN CHINA.—The number of vessels employed, and amount of capital embarked in the opium trade have been slightly referred to in the preceding pages. At some other time I may give fuller statements on this subject; but at present, all that need be added, is, that the half has not been told. The connivance of the Chinese officers, at the traffic, and the eagerness of the Chinese people to procure the drug, have also been referred to. I have only further to say, that wherever I have been in China, I have seen it used. In all the opium depots along the coast, it is of course freely used. At Amoy "every man who can afford to buy it, uses it." In the little Island of San-pan-shan, the only question the people asked of the Christian missionary, was, whether he had opium to sell, and there he saw the floor of the idol temple covered with the half stupified smokers of opium. While at Chan-chow, one of the officers came on board the boat where we lodged, and while he was on board, I perceived the peculiar smell of opium, and looking down, saw two men smoking it in the hold beneath my feet. I have been made sick by the smell of it, in an opium house at Canton, and have held my breath as I passed the opium dens in Macao. I have walked on the steep hill sides of Hong-Kong, and there have seen common *beg-*

gars, who dwell "in cliffs of the valleys, in caves of the earth, and in rocks"—and who were too poor to buy an opium pipe, smoking opium out of a little earthen vessel in which they had drilled a hole—a substitute for a pipe! And what hope can there be for such a people? Men of the world, honourable and upright men too, will sell them opium for money. The Chinese will buy it—let the emperor thunder against it as long as he chooses—and the smoker will use it, though it weakens his body, impairs his mind, stupifies his conscience, and renders him miserable when not under its influence. There is no help for them but in God. The use of opium in China will never be abolished, until a reformation, similar to the temperance reformation of America, commence among the people themselves. And that reformation I fear will not commence and certainly will not be completed, till the religion of Christ takes deep root, and becomes the predominant power in China. Let Christians, then, cry mightily unto God, in behalf of this ancient people. His hand is not shortened that it cannot save, nor his ear heavy that he cannot hear.—*Rev. W. Lourie's Report.*

Let us suppose that the reformation above desired had actually commenced, that it had rescued thousands from degradation worse than death—that it had turned millions from the path of ruin, into which they had just been entering—that it had sensibly improved all the political, social, moral, and religious relations of life. Let us suppose, farther, that it was warmly advocated and supported by a good many of the poorer and more ignorant classes—and then let us suppose that the greater part of the Bonzes, or whatever the religious instructors in China are called, stood aloof from it, pleading their (not Christian, but Photean or Bhudean) liberty to smoke opium in moderation, and stoutly asserting that it was a good creature of God, and to be received with thanksgiving. Would it be believed that these Bonzes had the welfare of the people at heart? Yet such, precisely, has been the conduct of the great majority of Christian ministers in Britain, and not a few elsewhere, with regard to intoxicating drinks and the Temperance Reformation.

The Races.

Some might from the internal evidence, almost suppose the following letter to be genuine, we give it however only as an allegory.

SOMETHING NEW.

A Letter from Belzeebub to his friends in Montreal, and elsewhere!—My dear trusty servants and children! you are aware that I have much reason to be sad, because of the many new attempts which have been made of late to run my kingdom by Bible, Sabbath School, Missionary, and last but not least Temperance Societies. I cannot tell you how much this has injured my kingdom, and grieved my heart. Since the last of these pernicious societies began, many have deserted my cause, and many who yet serve me, are now more timorous and cowardly in my work, than they were wont to be: but what leads me to apply to you at this time, is that the welcome season of your races is nigh, when I trust you will display your wonted zeal, so as to make this invention as serviceable to our common interest as possible. I look forward to this with much pleasure, in the hope that many will be drawn together, and that there will be much gambling, quarrelling, blasphemy, obscenity and perhaps murder, which will be best of all; but anything and everything that can displease God, to whose cause I bear an implacable hatred, will please me. In particular, I hope that the usual good work of Drunkenness which fits for every other desirable purpose will not be neglected, and that the Tavern keepers will receive all possible aid from you in their useful work, and that they will prosper in spite of the hated ring leaders in the cold water rebellion. I hope also that a good deal of property will be spent in my service, which my enemies will sorely grieve, and their grief is my joy. I can assure you my faithful friends, that I or some of my angels will be present on that occasion, (though we judge it the best policy to keep out of sight,) and that there will be joy among all my angels, even over one man killed or wounded, as soon as the news of that, or any other mischief reaches us. Dear friends, continue faithful to the last, and when your race is run, and you arrive at my court, I can assure you of a hearty welcome. I am, ever yours, &c. &c.

REPORTS TO CONVENTION.

We request any one who may think that the importance of the Temperance Reform has been exaggerated, to peruse the extracts from reports submitted to the recent Temperance Convention, of which we continue the publication monthly. A mass of evidence so strikingly uniform and favourable, although coming from places so numerous and widely scattered has seldom been laid before the public.

To Subscribers in Britain the *Advocate* will be forwarded, free of postage, for two shillings sterling, per annum, sent with address to the office of the West of Scotland Temperance Union, Glasgow.

EDUCATION.

Infant Sabbath Schools.

The Scriptures describe human nature by saying, that "man is born like a wild ass' colt!" If this graphic description be correct, then we cannot be too anxious to begin the process of subduing and training, too early. The men who are engaged in catching, taking and exhibiting wild beasts, never think of catching one that is old, or even grown up. They take them as young as possible, and even then, find it difficult to manage them. They act on the soundest principles of wisdom.

"Education begins with life. The touch first ministers to it; afterwards the sight; and then the hearing. This is our guide in seeking to assist the progress of Nature. We must begin with present and tangible things; we must then give absent things a visible form by picture; and the picture which meets the eye may lead to the description which finds its way to the mind only, by the ear. The reason why the earliest instructions of the nursery should be thus embodied in picture, in story, and in narration, is evident; children cannot understand any thing beyond them. Every thing is fresh to the mind of a child. Curiosity is constantly feeding it. Objects and incidents which have no interest for adult life, are sufficient to entrance the thought of infancy, and fill the heart with bounding, new-born ecstacy. Many persons in writing for children have evidently forgotten to sympathize with the period of childhood. They have ceased to remember with distinct vividness, the times in which men and women were all kings and queens to them; a house their world; a garden their paradise, and the merest trifles were possessed of a mysterious power to agitate them with anguish or delight. The evil of such writing for such a period of life, dwells not simply in the bad taste which it exemplifies. Unnatural in itself, it produces unnatural and even dangerous consequences. The mind of infancy, moved by the gentlest impulses, is over-strained and distorted by the violence of such premature excitation. Terror is produced instead of fear, suspicion instead of caution, extravagance instead of generosity, and morbid sentiment instead of benevolent principle. These effects, in numerous instances, have been perpetuated through every period of after-life. The man and the woman have never been able to recover themselves from the fear and apprehension, the false sentiment, and injurious excitement, which are considered to be common to childhood, but which are not proper to it, and which will only be common to it, as the child is exposed to injurious treatment, by the absurd tales of the nurse, or the nursery book."

The preceding remarks have been made to show, what ought to be engraven on the heart and memory of all,—that Education begins with life. Before we are aware, the foundations of the character are laid, and no subsequent instruction can remove or alter them. Linnæus was the son of a poor Swedish clergyman. His father had a little flower garden, in which he cultivated all the flowers which his means or his taste could select. Into this flower garden he introduced his little son from his infancy; and this little garden undoubtedly created that taste in the child which afterwards made him the first botanist and naturalist of his age, if not of his race.

The reader will infer also from what I have said, that I am in favour of infant classes attached to every Sabbath School where it is practicable. I do not mean that they should be in the same room, but that each church should endeavour to have such a

school, and for the same great objects for which they have the Sabbath School at all. But with a view to being definite, I will briefly sum up the reasons for such schools.

1. *It will give two or three years of additional culture, both intellectual and moral.*

Very many parents complain that their circumstances prevent their continuing their children at school so long as they could wish; but they seem to forget that they may gain all that they want, and even more, by beginning their education two years earlier. I have often seen children taken from school at sixteen, the parents lamenting that their circumstances would not allow them to continue longer at study; while these parents seem to forget that had they begun sufficiently early, their children might have had what was equivalent to two years more of education; just as I have seen a farmer, whose lot faced the street, exert himself and violate his conscience by removing his fence, and crowding up towards the road; perhaps he would gain half a rod of land, the whole length of his lot; while at the *back-side* of the lot there would be a rod or two overrun with brush and briars, which, if cultivated, would be equally valuable with that in front. How many are solicitous to cultivate the front of the lot, and leave the back to the dominion of briars and thorns! But the plan of having infant classes attached to the Sabbath School, brings the child under moral and intellectual culture at the right time; and if the instruction be judiciously managed, it will place the child in advance of children who do not have it. There can be no question of this. Not that the child can gain as much knowledge which will abide, between two and four years of age, as between sixteen and eighteen; but if his education begins at two, he will at four years, have that discipline of mind by which, at the end of ten years more, he will be as well educated as if he began two years older, and continued his education the same length of time. It is the early discipline of mind, and the early impressions, which are so important in the education of an immortal being.

2. *Such schools lead the child up in Nature's own way.*

There is only one possible way by which an infant class can be taught, interested, and kept together; and that is by following the path of Nature. Any thing artificial, strained, or laboured, will not do here. At a boarding school, or at an academy, you may create artificial character and taste; but in a class of little children, you must be simple, easy, natural, in your instruction. Every one knows how difficult it is to unlearn what is wrong. For example, if, when a child, you learned to spell certain words incorrectly, you know how different it is in after years to spell them right. So of pronunciation, or of any other wrong habit. No small part of education is spent in unlearning what is wrong. But begun to teach children in the infant class on the principles of the Gospel, and in the only way in which at that age you can interest them, and you avoid all this. Education begun in the simple way in which nature teaches, becomes invaluable, because its progress is easy, and rapid. Habits are formed which may be carried through life. Hence,—

3. *Invaluable habits are found in the infant class.*

The most valuable part of education consists in giving the child a command over his own powers of mind. Take, for example, the power of commanding the attention. Some have this power in great perfection, and can at any moment task the mind; others can do it more imperfectly; and others, to a very limited extent. You will frequently find a conscientious man who mourns over his condition. He tells you that in worship, and even in prayer, his attention will wander. He joins in the prayer which is offered, follows a little way, and then, before he is aware, off flies the mind, and he is thinking about something else. Again he brings it back, fixes his attention, and resolves that his mind shall wander no more; the resolution is scarcely made, before he is again gone. It does not alter the case, whether he is in the house of God, at the family altar, or in the closet. He wonders why it is so, and mourns over the state of heart which allows it. Now all this wandering of the mind could be controlled, had the man learned how to do it in childhood. How many hours of sorrow, how much loss of enjoyment, comfort, and improvement would have been prevented, had he only learned how to command his attention in early life!

4. *It will be the means in many instances of counteracting the poison of wrong example and wrong teaching at home.*

The teacher should not suppose that the teaching and example at home must, of course, be wrong. He will find many delightful examples to the contrary. But in very many cases, he will find the child yet so stupid that he has

hardly noticed example or instruction,—his mind not yet having been aroused, or else, that so far, he has been educated wrong. In consequence of those influences and circumstances in which you find the child, he would grow up a very imperfect, and perhaps a very undesirable character; but by taking him now, just as his powers begin to develop, and his mind to expand, you may lay the foundations for a character, every way desirable. You may undo, and more than undo all that is done even at home, to lead him to ruin, for this life and the next.

5. *It will be the means of doing good to the families in which the children live.*

You take the child from the nursery. Perhaps his parents have just enough of what looks toward religion, to let him go to the Infant Sabbath School. This indeed is a part of their religion. The child has his memory and thoughts filled with what is good,—with simple precepts from the Bible, or beautiful thoughts, which piety has expressed in poetry. He carries these home, he prattles and repeats them all over at home, and the parents every day hear the prattler. They listen to his hymns; he asks them questions, tells what his teacher says at the school, and what God says in his word. Now it is not in the human heart to hear thus from a beloved child, and remain unaffected. The little preacher will be heard, and he will throw an arrow too, which, though it goes from a feeble bow, may be made to sink into the heart by the influences of the Holy Spirit. Thus every child becomes a little missionary, and preaches the Gospel in the nursery, in the parlor, and to those who, perhaps, would neither hear nor heed it from any other person.

MOTHER'S DEPARTMENT.

Parental Care.

Patience and perseverance are requisite in imparting instruction to children. And an acquaintance with most subjects of importance is gradually acquired. The most learned linguist has gained his knowledge of numerous languages, by a word at a time. The painter and statuary, in the same progressive mode, advancing to excellence. In every art, and every profession, improvement is not a sudden, but a gradual process. Thus it is as to religious knowledge. Parents must not suppose that one or two, or ten, or twenty lessons will accomplish all their children need. Men require "precept upon precept, line upon line," Isa. xxvii. 13; much more may children be expected to do so. The infant mind, though susceptible of early impressions, yet needs repeated instruction to render those impressions permanent; and its acquaintance with true wisdom extensive. Parents should consider this, and patiently continue the work of instruction. A statuary will labour for months, or years, to chip and carve a marble block, till it presents in all but life, a resemblance of the individual, the form of whose countenance it is destined to preserve, and to shew to the men of after times. Should not parents as patiently persevere, when their efforts are directed, not to fashion rude marble into the image of a man, but an immortal mind into the image of the Saviour? No object is so grand as objects of this description; none so momentous; none connected with results so blessed if successful, so dreadful if a failure. It was the boast of an ancient painter that he painted for eternity: this was a vain boast, for long since all the fruits of his labour and skill have passed into eternal oblivion. On the lips of a Christian instructor this is no vain boast. Such are employed in forming, under Divine influence up in deathless spirits, a lovely likeness of the Saviour, which eternity will never efface. The successful efforts of pious parents, in training up their children for God, will be visible in the character and happiness of their favoured offspring, millions of centuries hence. The flight of eternal ages will not efface the impressions that were produced in the brief span of time. The character, through grace, assumed on earth, will be worn in heaven. The imperfect likeness of the Saviour, here acquired, will there shine forth in all the perfection of loveliness and beauty. With such an object in view, parents should apply to this subject the admonitions, "Let us not be weary in well doing," Gal. vi. 9. "Be ye steadfast, unmovable, always abounding in the work of the Lord," 1 Cor. xv. 58. Expect not too much from children in the first instance. Be not discouraged by occasional displays of dullness or misapprehension. Still persevere, and your labour will not be in vain in the Lord.

What are the methods by which instruction should be given

to children. Example is one; conversation is another. By this method, God especially directed the Israelites to instruct their children, Deut. vi. 7. Akin to this are the occasional remarks, which are designed to correct evil dispositions, and to encourage what is amiable and good.

Catechetical instruction is highly important. The committal to memory of catechisms, hymns, and passages of the Scriptures, has doubtless stored many youthful minds with much sacred truth. In such instruction, care should be employed to assist the young pupil in understanding what is committed to memory; this may be done by proposing questions on the meaning of what is learned, and explaining what is not understood. Any part of the Lord's day, not devoted to public worship, affords a peculiarly favourable opportunity for instructing a young family in the things that belong to their eternal peace. Then, whether it be on the Lord's day afternoon or evening, parents should collect the little domestic assembly, to recite what they have learned; to explain or hear explained what they have repeated; to converse with them; and to pray with them, and for them. Where there is no afternoon service, that portion of the sacred day, instead of being idled or slept away, should be devoted to these interesting and sacred duties. Where there is no evening service, that part of the Lord's day may be employed in these hallowed exercises, according to the practice of British saints in ages that are passed away. Such Sabbath opportunities will leave an impression on youthful minds, not soon, nor easily effaced; and will be recollected with pleasure by parents, when the work of instruction, by them, is finished for ever.

Children should be trained up by the employment of all auxiliary methods, for promoting their temporal and eternal welfare.

Firmness in a parent is essential to the due maintenance of parental authority. For want of this, many parents, and especially many mothers, lose all government of their children. In domestic government be firm, not severe. The foundation of parental authority in the breast of a child, should be love; but firmness is essential to maintain a proper degree of authority. One of the earliest lessons a child should be taught, is not to dispute a parent's will. Strive to secure the love of your children; but while you encourage them, by kindness and affection, to love you, let them be sensible that they must still obey you. Very soon in life, opportunities occur for enforcing this lesson. Almost in infancy, children manifest a disobedient disposition; a determination, if possible, to have their will gratified. The first efforts of this disposition should be repressed by unyielding firmness. When thus a few times overcome, the child learnt that it is vain to struggle for his own will, in opposition to that of his parents, thus he learns a submissive disposition. But let him conquer in infancy, by his parents unwisely yielding, and he will become more self-willed in childhood, and still more so as years roll on, till parental government shall no longer exist; the will of the child, not that of the parent, will be law.

A BAD TEMPER.

One of the worst traits of character a person can possess, which occasions himself and others much inconvenience and unhappiness in the present life, is a *bad temper*. This may arise, to some extent, from the original physical constitution. Much depends, however, upon the treatment to which the temper is subjected in infancy and childhood. If its first developments are properly checked—if during the forming period of life it be restrained from violent outbreaks, its strength will be greatly diminished. But let the temper be unsubdued—let no effectual restraints be put upon it, and it will increase with the increase of years, until it has acquired a giant's strength and a giant's courage. The ungoverned passion of a child will make a slave of the man. He can never know when he will be his own master. Parents, then, have an important duty to discharge, in this respect, towards their children. They must endeavour properly to mould the temper by avoiding all unnecessary excitement, if possible, and by controlling it in every stage and degree of its development. In this way they may save both themselves and their children from a great amount of evil that must otherwise be experienced.—*Mother's Magazine*.

AGRICULTURE.

Composition of Humus.

The humus, to which allusion has been made, is described by chemists as a brown substance easily soluble in alkalis, but only

slightly so in water, and produced during the decomposition of vegetable matters by the action of acids or alkalis. It has, however, received various names according to the different external characters and chemical properties which it presents. Thus, *utrin*, *humic acid*, *coal of humus*, and *humine*, are names applied to modifications of *humus*. They are obtained by treating peat, woody fibre, soot, or brown coal with alkalis; by decomposing sugar, starch, or sugar of milk by means of acids; or by exposing alkaline solutions of tannic and gallic acids to the action of the air.

Vegetable physiologists have, without any apparent reason, imputed the known properties of the *humus* and *humic acids* of chemists to that constituent of mould which has received the same name, and in this way have been led to their theoretical notions respecting the functions of the latter substance in vegetation.

The opinion that the substance called *humus* is extracted from the soil by the roots of plants, and that the carbon entering into its composition serves in some form, or other to nourish their tissues, is considered by many as so firmly established that any new argument in its favour has been deemed unnecessary; the obvious difference in the growth of plants according to the known abundance or scarcity of *humus* in the soil, seemed to afford incontestable proof of its correctness.

Yet, this position, when submitted to a strict examination, is found to be untenable, and it becomes evident from most conclusive proofs that *humus* in the form in which it exists in the soil, does not yield the smallest nourishment to plants.

Humic acid, when first precipitated, is a flocculent substance, is soluble in 2500 times its weight of water, and combines with alkalis, lime and magnesia, forming compounds of the same degree of solubility. (Sprengel.)

Vegetable physiologists agree in the supposition that by the aid of water *humus* is rendered capable of being absorbed by the roots of plants. But according to the observation of chemists, *humic acid* is soluble only when newly precipitated, and becomes completely insoluble when dried in the air, or when exposed in the moist state to the freezing temperature. (Sprengel.)

Let us now calculate the quantity of *humic acid* which plants can receive under the most favourable circumstances, viz., through the agency of rain-water.

The quantity of rain which falls at Erfurt, one of the most fertile districts of Germany, during the months of April, May, June, and July, is stated by Schubert to be 19.3 lbs. over every square foot of surface; 1 Hessian acre, or 26,910 square feet, consequently receive 771,000 lbs. of rain-water.

If, now, we suppose that the whole quantity of this rain is taken up by the roots of a summer plant, which ripens four months after it is planted, so that not a pound of this water evaporates except from the leaves of the plant; and if we further assume that the water thus absorbed is saturated with humate of lime (the most soluble of the humates, and that which contains the largest proportion of *humic acid*); then the plants thus nourished would not receive more than 330 lbs. of *humic acid*, since one part of humate of lime requires 2500 parts of water for solution.

But the extent of land which we have mentioned produces 2843 lbs. of corn (in grain and straw, the roots not included,) or 22,000 lbs. of beet-root (without the leaves and small radicle fibres.) It is quite evident that the 330 lbs. of *humic acid*, supposed to be absorbed, cannot account for the quantity of carbon contained in the roots and leaves alone, even if the supposition were correct, that the whole of the rain-water was absorbed by the plants. But since it is known that only a small portion of the rain-water which falls upon the surface of the earth evaporates through plants, the quantity of carbon which can be conveyed into them in any conceivable manner by means of *humic acid* must be extremely trifling, in comparison with that actually produced in vegetation.

Other considerations of a higher nature confute the common view respecting the nutritive office of *humic acid*, in a manner so clear and conclusive that it is difficult to conceive how it could have been so generally adopted.

Fertile land produces carbon in the form of wood, hay, grain, and other kinds of growth, the masses of which differ in a remarkable degree.

2920 lbs. of firs, pines, beeches, &c. grow as wood upon one Hessian acre of forest-land with an average soil. The same superficies yields 2755 lbs. of hay.

A similar surface of corn-land gives from 19,000 to 22,000 lbs.

of beet root, or 881 lbs. of rye, and 1961 lbs. of straw, 160 sheaves of 15.4 lbs. each,—in all, 2843 lbs.

One hundred parts of dry fir-wood contain 38 parts of carbon; therefore, 2920 lbs. contain 1109 lbs. of carbon.

One hundred parts of hay*, dried in air, contain 44.31 parts carbon. Accordingly, 2755 lbs. of hay contain 1111 lbs. of carbon.

Beet-roots contain from 89 to 89.5 parts water, and from 10.5 to 11 parts solid matter, which consists of from 8 to 9 per cent. sugar, and from 2 to 2½ per cent. cellular tissue. Sugar contains 42.4 per cent.; cellular tissue, 47 per cent. of carbon.

22,000 lbs. of beet-root, therefore, if they contain 9 per cent. of sugar, and 2 per cent. of cellular tissue, would yield 1032 lbs. of carbon, of which 833 lbs. would be due to the sugar, and 198 lbs. to the cellular tissue; the carbon of the leaves and small roots not being included in the calculation.

One hundred parts of straw, dried in air, contain 38 per cent. of carbon; therefore 1961 lbs. of straw contain 745 lbs. of carbon. One hundred parts of corn contain 43 parts of carbon; 882 lbs. must therefore contain 379 lbs.—in all, 1124 lbs. of carbon.

26,910 square feet of wood and meadow land produce, consequently, 1109 lbs. of carbon; while the same extent of arable land yields in beet-root, without leaves, 1032 lbs., or in corn, 1124 lbs.

It must be concluded from these incontestable facts that equal surfaces of cultivated land of an average fertility produce equal quantities of carbon; yet, how unlike have been the different conditions of the growth of the plants from which this has been deduced!

Let us now inquire whence the grass in a meadow, or the wood in a forest, receives its carbon, since there no manure—no carbon—has been given to it as nourishment? and how it happens, that the soil, thus exhausted, instead of becoming poorer, becomes every year richer in this element?

A certain quantity of carbon is taken every year from the forest or meadow, in the form of wood or hay, and, in spite of this, the quantity of carbon in the soil augments; it becomes richer in *humus*.

It is said that in fields and orchards all the carbon which may have been taken away as herbs, straw, as seeds, or as fruit, is replaced by means of manure; and yet this soil produces no more carbon than that of the forest or meadow, where it is never replaced. It cannot be conceived that the laws for the nutrition of plants are changed by culture,—that the sources of carbon for fruit or grain, and for grass or trees, are different.

It is not denied that manure exercises an influence upon the development of plants; but it may be affirmed with positive certainty, that it neither serves for the production of the carbon, nor has any influence upon it, because we find that the quantity of carbon produced by manured lands is not greater than that yielded by lands which are manured. The discussion as to the manner in which manure acts has nothing to do with the present question, which is, the origin of the carbon. The carbon must be derived from other sources; and as the soil does not yield it, it can only be extracted from the atmosphere.

In attempting to explain the origin of carbon in plants, it has never been considered that the question is intimately connected with that of the origin of *humus*. It is universally admitted that *humus* arises from the decay of plants. No primitive *humus*, therefore, can have existed—for plants must have preceded the *humus*.

Now, whence did the first vegetables derive their carbon? and in what form is the carbon contained in the atmosphere?

These two questions involve the consideration of two most remarkable natural phenomena, which by their reciprocal and uninterrupted influence maintain the life of the individual animals and vegetables, and the continued existence of both kingdoms of organic nature.

One of these questions is connected with the invariable condition of the air with respect to oxygen. One hundred volumes of air have been found, at every period and in every climate, to contain 21 volumes of oxygen, with such small deviations that they must be ascribed to errors of observation.

Although the absolute quantity of oxygen contained in the atmosphere appears very great when represented by numbers

* 100 parts of hay dried at 100° C. (212° F.) and burned with oxide of copper in a stream of oxygen gas, yielded 51.63 water, 165.6 carbonic acid, and 6.82 of ashes. This gives 43.87 carbon, 5.76 hydrogen, 31.55 oxygen, and 6.82 ashes. Hay, dried in the air, loses 11.2 p. c. water at 105° C. (212° F.)—(Dr. Wul.)

ye! it is not inexhaustible. One man consumes by respiration 25 cubic feet of oxygen in 24 hours; 10 cwt. of charcoal consume 32,066 cubic feet of oxygen during its combustion; and a small town like Giessen (with about 7000 inhabitants) extracts yearly from the air, by the wood employed as fuel, more than 551 millions of cubic feet of this gas.

When we consider facts such as these, our former statement, that the quantity of oxygen in the atmosphere does not diminish in the course of ages—that the air at the present day, for example, does not contain less oxygen than that found in jars buried for 1800 years in Pompeii—appears quite incomprehensible, unless some sources exists whence the oxygen abstracted is replaced. How does it happen, then, that the proportion of oxygen in the atmosphere is thus invariable?

The answer to this question depends upon another; namely, what becomes of the carbonic acid, which is produced during the respiration of animals, and by the process of combustion? A cubic foot of oxygen gas, by uniting with carbon so as to form carbonic acid, does not change its volume. The billions of cubic feet of oxygen extracted from the atmosphere, produce the same number of billions of cubic feet of carbonic acid, which immediately supply its place.

The most exact and most recent experiments of De Saussure, made in every season for a space of three years, have shown, that the air contains on an average 0.009415 of its own volume of carbonic acid gas; so that, allowing for the inaccuracies of the experiments, which must diminish the quantity obtained, the proportion of carbonic acid in the atmosphere may be regarded as nearly equal to 1.1050 part of its weight. The quantity varies according to the seasons; but the yearly average remains continually the same.

We have no reason to believe that this proportion was less in past ages; and nevertheless, the immense masses of carbonic acid which annually flow into the atmosphere from so many causes, ought perceptibly to increase its quantity from year to year. But we find that all earlier observers describe its volume as from one-half to ten times greater than that which it has at the present time; so that we can hence at most conclude that it has diminished.

It is quite evident that the quantities of carbonic acid and oxygen in the atmosphere, which remain unchanged by lapse of time, must stand in some fixed relation to one another; a cause must exist which prevents the increase of carbonic acid by removing that which is constantly forming; and there must be some means of replacing the oxygen, which is removed from the air by the processes of combustion and putrefaction, as well as by the respiration of animals.

Both these causes are united in the process of vegetable life.

The facts which we have stated in the preceding pages prove that the carbon of plants must be derived exclusively from the atmosphere. Now, carbon exists in the atmosphere only in the form of carbonic acid, and therefore in a state of combination with oxygen.

It has been already mentioned likewise, that carbon and the elements of water form the principal constituents of vegetables; the quantity of the substances which do not possess this composition being in a very small proportion. Now, the relative quantity of oxygen in the whole mass is less than in carbonic acid; for the latter contains two equivalents of oxygen, whilst one only is required to unite with hydrogen in the proportion to form water. The vegetable products which contain oxygen in larger proportion than this, are, comparatively, few in number; and indeed in many the hydrogen is in great excess. It is obvious, that when the hydrogen of water is assimilated by a plant, the oxygen in combination with it must be liberated, and will afford a quantity of this element sufficient for the wants of the plant. If thus be the case, the oxygen contained in the carbonic acid is quite unnecessary in the process of vegetable nutrition, and it will consequently escape into the atmosphere in a gaseous form. It is therefore certain, that plants must possess the power of decomposing carbonic acid, since they appropriate its carbon for their own use. The formation of their principal component substances must necessarily be attended with the separation of the carbon of the carbonic acid from the oxygen, which must be returned to the atmosphere, whilst the carbon enters into combination with water or its elements. The atmosphere must thus receive a volume of oxygen for every volume of carbonic acid which has been decomposed.

This remarkable property of plants has been demonstrated in the most certain manner, and it is in the power of every person to

convince himself of its existence. The leaves and other green parts of a plant absorb carbonic acid, and emit an equal volume of oxygen. They possess this property quite independently of the plant; for if, after being separated from the stem, they are placed in water containing carbonic acid, and exposed in that condition to the sun's light, the carbonic acid is, after a time, found to have disappeared entirely from the water. If the experiment is conducted under a glass receiver filled with water, the oxygen emitted from the plant may be collected and examined. When no more oxygen gas is evolved, it is a sign that all the dissolved carbonic acid is decomposed; but the operation recommences if a new portion of it is added.

Plants do not emit gas when placed in water which either is free from carbonic acid, or contains an alkali that protects it from assimilation.

These observations were first made by Priestley and Senneberg. The excellent experiments of De Saussure have further shown, that plants increase in weight during the decomposition of carbonic acid and separation of oxygen. This increase in weight is greater than can be accounted for by the quantity of carbon assimilated; a fact which confirms the view, that the elements of water are assimilated at the same time.

The life of plants is closely connected with that of animals, in a most simple manner, and for a wise and sublime purpose.

The presence of a rich and luxuriant vegetation may be conceived without the concurrence of animal life, but the existence of animals is undoubtedly dependent upon the life and development of plants.

Plants not only afford the means of nutrition for the growth and continuance of animal organization, but they likewise furnish that which is essential for the support of the important vital process of respiration; for besides separating all noxious matters from the atmosphere, they are an inexhaustible source of pure oxygen, which supplies the loss which the air is constantly sustaining. Animals on the other hand expire carbon, which plants inspire; and thus the composition of the medium in which both exist, namely, the atmosphere, is maintained constantly unchanged.

(To be Continued.)

NEWS.

Great excitement has been occasioned in Britain by the discovery that the letters of certain foreigners were opened, examined, and carefully re-sealed prior to delivery, by the Post Office department, in obedience to the orders of the Home Secretary, Sir James Graham, who refuses explanation, stating generally that the power is confided to him by Act of Parliament. This Act, it is urged on the other hand, only contemplated cases of imminent danger to the state from treason at home, and not the serving of foreign despots by prying into the correspondence of refugees. The abuse to which such a secret system may be carried is also pointed out, and paragraphs, caricatures, and lampoons are rife on the subject. A letter which has been opened before reaching the owner is now said to be *Grahamed*.

A war has broken out between France and Morocco. It has been attended as usual with a waste of human life, and scarcely any other result. After learning that his troops had been defeated, the Emperor of Morocco disowned their acts.

Dr. Grant, the celebrated American missionary to the Nestorians, died at Mosul of Typhus fever, in April last.

A Bill legalizing the possession by Unitarians of certain endowments originally intended to support a Puritan ministry has been passed by large majorities in both Houses of Parliament, notwithstanding an unusual amount of opposition from without.

The steamer *Manchester*, with all on board, has been lost between Hull and Hamburgh.

The torch of the incendiary still blazes in the agricultural counties of Norfolk and Suffolk, and the most horrid depravity and appalling destitution exists among the peasantry.

The coal fields of Great Britain are calculated to cover 4,900,000 acres, those of France only 692,000.

THE GREAT BRITAIN.—This vessel was advertised to sail on the 11th July. As, however, she still remains in dock at Bristol, and the attempt to obtain her liberation cannot be immediately made, the day of her sailing for New York is indefinitely postponed.

The annual loss to the country by shipwrecks is 610 ships, £2,000,000 of property, and 1,500 lives.

A new and revised edition of the Bible in Chinese, has been proposed, and is already in progress of execution. This work will require a large outlay of time and careful labour.

A most important Post-office arrangement is said to be in progress, by which it is anticipated, that by steamers, letters will be sent to China in 50 days.

THE WINE TRADE.—We have advices from Lisbon to the 20th inst. The wine exportation of Oporto and Madeira was depressed beyond all previous experience within living memory. So frightful was this depression that good wine was unsaleable at £5 per pipe.

The new system of banking is to go into operation in England this year, and will doubtless shortly be extended to Scotland and Ireland. By it Government becomes in reality the maker of paper money through the medium of a nominal bank, in nearly the same manner as it makes metallic money by the Mint. The paper money, which is to be, in the first place, fourteen millions sterling, based upon public securities, *i. e.* for which the Government is responsible, is afterwards to be increased indefinitely upon deposits of the precious metals and in no other way. Thus with the exception of the fourteen millions above specified, all the paper money in the country must have a strictly uncollated basis. When the system is carried out, there will be only one bank of issue, the notes of which will be circulated by all other banks, and consequently all danger or loss to the public will be effectually guarded against.

THE MISSIONARY SHIP.—A ship has recently been built in England, by the contributions of children, named "John Williams," after the noble martyr missionary of that name, who fell at Erromanga, and on the 3d of June it was sent out to the South Sea Islands with a missionary reinforcement. It will there be employed as a missionary vessel, carrying the gospel from island to island, and being otherwise employed as occasion requires for the advancement of the mission.

PUNISHMENT FOR FIGHTING A DUEL.—We see it stated in a late English paper, that in a recent duel between a Professor of a military school of the Netherlands and a Lieutenant the former was killed. The survivor has been tried before a court martial, and sentenced to *five year's imprisonment*. The two scondes were condemned to three years of the same punishment.

A few examples of this kind would soon banish the absurd and abominable practice of duelling.

STEAM POWER.—A pint of water may be evaporated by two ounces of coal. In its evaporation it swells into 216 gallons of steam, with a mechanical force sufficient to raise a weight of 37 tons to a foot high.

A PROFITABLE PRISON.—There are now 263 prisoners in the Connecticut State Prison. The expenses of the institution last year were about 11,000 dollars, and its income in round numbers 18,000 dollars. The net profits were about 6800 dollars last year, and about 10,000 dollars in cash were paid into the State Treasury.

A CONNECTICUT WIFE.—WORTHY OF IMITATION.—The farmers' wives in the interior of New England are proverbial for their "diligence of business." The wife of Hervey Ford, of Winchester, Connecticut, has made during sixteen years past, 108,807 lbs., of butter and cheese, exclusive of what was used in the family, and some small sales not reckoned in the account. The amount of money for which these articles were sold was 8450 dollars. Twenty cows were usually kept, and almost the entire labour of the dairy was performed by Mrs. F. The annual average is 6800 lbs. at 521 dollars; no small fruit of one woman's labour.—*Arcadian Register.*

Madder has been grown with great success on Vermillion river, Erie County, in the State of Ohio.

Official advices from Sierra Leone announce the capture of five slavers, four of them Brazilians, by the British cruisers. In one of them were embarked 516 negroes, of whom 123 died on the passage.

A female has been arrested and held to bail in Philadelphia, for incendiary language in the street. Mobs are always bloody and cruel when women take a part in them. Those of the French revolution thus composed were demoralical.

The accounts from all parts of Canada, respecting the approaching harvest are highly satisfactory, and it is probable that the surplus of produce for exportation, will be twice as great as on any former year.

The Montreal Court House has been burned, supposed to be the work of incendiaries.

MONTREAL PRICES CURRENT.—August 1.

ASHES—Pot . . . 24s 3d to 24s 6d	BLEF—P. Mess tierce \$9 or \$10
Pearl . . . 25s to 25s 3d	Do bbls . . . \$6 a \$7
FLOUR—Fine . . . 24s 6d to 26s	Prime \$5
WHEAT 5s 3d to 5s 6d	TALLOW— 5d
PEASE 2s 10d per <i>minot</i> .	BUTTER—Salt 5d a 6d
OAT-MEAL 8s 0d per <i>cut</i> .	CHEESE— 3d a 5d
PORK—Mess \$13	EXCHANGE—London 2 prem.
P. Mess \$11	N. York 2½
Prime \$ 9	Canada W. ¼ to ½
LARD— 4d a 5d <i>p. lb</i>	

The news from Britain shows a continued depression in Wheat and Flour.

The prospect for Beef, Pork, Butter, and Cheese, is fully better. It is satisfactory to be able to state that there has been a very great improvement in the mode of packing and quality of Butter from almost every part of Canada this year, as compared with former years.

PARCELS WAITING OPPORTUNITY TO GO OFF.

M. Hay, *Port Hope.* W. Williams, 6th, *Con. Darlington.*

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

—ALSO,—

- Flour, Salmon, Butter,
- Indian Meal, Table Codfish, Cheese,
- Pork, Herrings, Hams, &c. &c.

Superfine Pastry Flour in Barrels and Half Barrels.

DWIGHT P. JANES.

Corner of St. Paul and St. Gill Streets.

Montreal, July 15, 1844.

FOR SALE, Fifty Barrels Fresh Ground Indian Meal, also a few very choice Whitby Hams.

D. P. JANES.

Montreal, August 1, 1844.

ADDRESS to the Churches, from Congregational Ministers and Delegates, neatly printed on one side of a letter sheet, for sale, price 1s. per quire. Apply (post paid) to J. C. BECKET, Printer.

TEMPERANCE HOTEL.

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

Montreal, May 1, 1844.

H. MEYER.

DOUGALL, REDPATH, & CO., having at present a buyer in Britain, expect a very fine stock of Dry Goods for the Fall Trade. They also intend to have a large supply of Teas and Sugars on the best terms. Dry Groceries, Fish, Salt, &c., constantly on hand.

Montreal, August 1, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

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

Montreal, April 1, 1844.