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The Canada

# TEMPERANCE ADVOCATE,

DEVOTED

TO

TEMPERANCE, EDUCATION,



AGRICULTURE & NEWS.

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

Vol. XVI.]

MONTREAL, JANUARY 1, 1850.

No. 1

[FOR THE C. T. ADVOCATE.]

## AN INCIDENT—TEMPERANCE—WOMAN.

The train of cars, being somewhat behind their hour in starting, shot away almost with the speed of an arrow, but they had not proceeded many miles, before the locomotive ran off the rail, which produced a thrill of excitement. But the train being quickly stopped, no great damage was done, only the delay of half an hour. Many of the passengers left the car, and went forward to witness the adjusting of the engine.

Among the few who remained, was a portly, well dressed woman, who possessed a most wonderful gift of tongue, which she freely used. She talked of the dangers and difficulties of travelling; of the carelessness of overseers; of railway accidents; but what seemed to be the worst thing that she had ever heard or thought of, was the "temperance mania," which had of late seized the people in the region all round about.

"It is one of the greatest evils that I know of—it is doing immense injury—it will ruin the business of Canada."

"But, can you tell me, madam, what great evil the temperance reformation is doing?"

"What! why, these temperance lecturers, temperance meetings, and temperance publications, have so frightened the people, that they dare not even make a moderate use of the good things of Providence."

"But do they speak against the use of those things which are not hurtful?"

"Yes; they will not even allow the habitans to drink beer; and they have destroyed our business—my husband has been obliged to stop his brewery—we are well nigh ruined!"

"Indeed, madam, that is very sad—hope that you will not be left to suffer—suppose you are now moving into town, to set up business there?"

"Into town! no sir. The mania is in the town and all around it. And if it goes on in this way much longer, half the distilleries and breweries in the town will have to stop for the want of custom. If all the people stop drinking, what profit can there be in distilling or brewing? No sir, we shall not set up business in the town. My husband was up to Lake Huron, and I am now on my way, with our goods, to join him."

"Well, it is to be hoped that your husband will conclude to engage in some better business, which he can pursue with

a clear conscience, and with profit, both to himself and to others."

"Some better business! no, never. If I am even worth a thousand dollars again, I will lay it out in brewing. This temperance excitement will not last long. And their converts to teetotalism, as they call them, will soon all be drinking again as bad as ever. Yes, we will set up our brewery again, I tell you."

"But I think, madam, that you are mistaken in your opinion of reformed drunkards. I know many, who have stood firm to the teetotal pledge for ten and even twenty years. By the use of strong drink, they were poor and miserable, with wretched families around them, but now they are industrious, prosperous men, with well furnished houses, and joyful inmates. I love the temperance reformation. It is a glorious work, fraught with the richest blessings to the human race. It is blessing our land; making glad ten thousand hearts, and causing peace and plenty to smile in many a dwelling, where all before was wretchedness and woe.—And when I look upon a single individual or family made miserable by use of strong drink, I cannot help wishing that every distillery, brewery, and grog-shop, was banished from our country, and from the world."

"Well, to tell the truth, I hate drunkenness, as much as any body, but I wish to give every one a chance to live in their own way, by attending to their own business."

At this juncture, "cars ready," rang along the line; passengers hurried to their seats, and on we sped our course again. And my thoughts were no less rapid than the whizzing train; they ran on to the fearful consequences of woman's opposition to the temperance cause.

A beer-brewing, rum-advocating, and temperance-hating woman! What an anomaly! What a disgrace to her sex! Spurn her from your company, ye daughters of temperance. Own her not. Those fine and tender sensibilities; and those ennobling and benevolent qualities, which are the richest adorning of woman, she cannot possess.

Go, woman, to your nefarious work. Get you away to the very borders of civilisation; plant yourself, with your own beloved husband, upon the bleak shores of the Great Lake. There set your cauldron to boiling, your malt to fermenting, and your beer to brewing; extract the alcohol, infuse the poison, give it the bead of death, then draw out, and bear the foaming cup to the dram drinking woodsman, or to the spirits loving boatman. Call in the savages of the wilderness, harter your maddening drink for their precious furs, and then gratify the sight of your eyes, by beholding

their wrangling, and fighting, and blood, and wo! Go to the house of the inebriate, who obtains his daily potion from your soiled hands, sit down by the heartbroken wife, who loves her husband as you love yours; view her miserable habitation, her empty cupboard, her tattered wardrobe, her half naked, famishing children; think of the slow fires that are consuming her, as she is immolated upon the altar of intemperance; witness her groans, and cries, and tears as the burning anguish within drinketh up her spirits, and wasteth her flesh; then speak to her words—of what? Of wormwood and gall, by telling her that you will continue to furnish her once kind and affectionate husband with the maddening drink, that changes the man into a brute, and the husband into a fiend.

She is your sister—but never mind; go home and kindle up your fires again, and let your conscience chance to trouble you, call in evil spirits to dance around your foaming liquor, and sing bacchanalian songs in the dialect of the nether world! You are engaged in your own business, and you must have a living. But you cannot live always. Remember that a day of retribution is coming. Put away the evil of your doings; cease your body-killing, and soul-destroying business; and seek mercy and forgiveness from the hand of God, before it be fore'er too late.

A TRAVELLER.

[FOR THE C. T. ADVOCATE.

#### A CONVERSATION.

Good morning, Mr. —, I called to say that I wanted a few bushels of corn, respecting which we conversed some time ago; you have plenty still, I suppose?

No; I have not any on hand, just now. I sold all I had to Mr. H—, the distiller.

What! you sold your grain to a distiller! I thought you were a Christian, and a friend of the temperance cause.—Are you consistent?

I thought I was, but perhaps you differ from me.

Certainly, I differ from you very materially, if you think it right to dispose of your grain to a person whose business it is to convert it into a poison, wherewith to make drunkards.

I did not ask what he was going to do with the corn—that was no business of mine.

Will you, as a friend, permit me to say that it is your business to look well to the end of all your actions. You knew that the corn you sold was to make whisky. Do you see that drunkard there? He got his drink at that tavern. The tavern-keeper bought his liquor at the distillery. The distiller bought his grain off you, and with that he made his whisky. The chain is not very long which connects you with the business of making drunkards. Your conscience will not free you from responsibility. If you reflect a little, you must feel that it is wrong to encourage the traffic in any way. If you had thrown your corn into the lake, you would have suffered loss, but you had better have done that, than assist in “scattering firebrands, arrows, and death” in the midst of the population. I speak to you in kindness, and hope you will hereafter be more consistent than to sell your grain to a distiller.

FRANK WILLIAM.

#### WHO MADE THE DRUNKARD?

Man has often been designated the anomaly of creation, and it must be admitted that if he is not the only contradiction in nature, he is at least the most striking—he is, in so far as our knowledge of conscious creatures extends, the only animal which acts voluntarily and deliberately in opposition to the principles of his own happiness. Self-preservation and an instinctive and invariable abhorrence of pain, are prominent characteristics of all living things save man, and he does, at times, appear as the reckless, lawless mons-

ter of nature. Often, often have we wondered at the fatal stupidity of the poor house-moth plunging into the flame of the candle, and instantly sacrificing life where there is no visible enjoyment; but there is a deeper and a guiltier stupidity exhibited every day by man. The poor moth is actuated by a strong instinctive desire for light, and without the benefit of experience or the capability of reasoning, is induced to seek the gratification of this desire, unconscious and unapprehensive of danger—its first adventure is its last, it gains the requisite experience only at a vast expense for knowledge, and death comes at the same instant. Man desires pleasure perhaps as ardently as the moth desires light, and seeks it with as much avidity and at as great a hazard. But man has knowledge, the fruit of bitter, dear-bought experience. He is capable of reasoning and reflecting, and he is conscious that he is responsible for his conduct. He has seen his fellow men, year after year, plunge into the yawning vortex of debauchery in search of pleasure.—He has seen his companions quaff the intoxicating-cup till day after day the thirst for artificial excitement became stronger and more irresistible—till the nervous system is shook and shattered, and till the whole mechanism of the frame exhibits the appalling symptoms of premature and convulsive death! He is aware that the physical, moral, and intellectual energies of acquaintances, friends and relatives have been enfeebled and collapsed by the use of spirituous liquors—that their reputation, happiness, and means have been wrecked and ruined by the unhallowed practice—that bestiality, idiocy, and a hopeless futurity become their ultimate portion on earth, and that the livid, bloated, carcass and the unhonored grave of the drunkard wind up the scene. And, in addition to this experience and knowledge, his reasoning faculties inform him that similar causes will, for ever, produce similar effects. And yet in defiance of these awful warnings, in violation of the first and strongest law of his nature, and in the face of his own convictions and reasonings, he follows in the same accursed path, and arrives at the same goal of hopeless, helpless wretchedness! Under such fearful circumstances; exhibiting such a mass of moral turpitude and physical degradation, sweeping on from year to year, and from generation to generation, filling the abode of men with misery, and the green places of the earth with lying bones; it is certainly incumbent on every man who values the happiness and character of humanity to ask, “Who made the Drunkard?” We are not of the number who would leave the entire criminality of creating drunkards at the door of the Distiller or the grog-seller. These individuals are guilty in an eminent degree, and it certainly requires some strange logic to lull the convictions of conscience in the professing Christian or the intelligent man who sells liquor to his fellow-worshipper, or his fellow-man till he has transformed the image of God into the likeness of something worse than the common brute; yea, the likeness of the Devil. We say it must require some strange logic to satisfy the conscience of the manufacturer or the retailer of spirituous liquors that he is not chargeable with some of the insane blasphemies, immoralities, and crimes of the wretched creature to whom, for money, he has administered the cup of madness. It may be said that spirituous liquors are useful—somebody must sell them.—I did not force the man to get drunk—and had I not sold him the liquor somebody else would have done so. The pickpocket says, had I not taken the gentleman's pocket-book, some other pickpocket would have taken it; but this is a very shallow kind of sophistry—the principle of doing evil to save some other person the trouble of doing it, will not be received as a principle in moral philosophy. And although it may be necessary to sell intoxicating drinks, it is not necessary that I should allow or encourage other men to waste the substance of their families by destroying their reason, and brutalising their nature in my house, and it is far from moral, that I should receive their money as the price of their degradation.

It is literally the wages of iniquity. And hence we say that every respectable and well disposed man, who has thoughtlessly embarked in the traffic of drunkenness, should slip out of the trade as quietly and as quickly as possible, lest peradventure a small portion of the drunkard's blood should be required at his hands. But though we believe the Distiller and the vendor of spirituous liquors to be more directly implicated in the manufacturing of drunkards, and in their guilt and ruin, still we are very far from resting the entire responsibility on their heads. The error lies in public opinion—in the customs and usages of so many, and more especially in the low standard which even pious men have reared for public morality. In short, every man who uses intoxicating drinks as a common beverage, or as an article for common use at his table, whether he uses a large quantity or a small quantity, is, to some extent, responsible for the guilt and misery and ruin of the drunkard. He is guilty in the first place, inasmuch as his example is an open avowal of his belief that the use of spirituous liquors as a common beverage, if not absolutely necessary, is at least harmless.—He is guilty in the second place, in as far as his use of the article is an inducement to the distiller, and the retailer to embark in, and prosecute the traffic; for, it is evident that no decent man would incur the disgrace of opening and keeping a tavern exclusively for the accommodation and debasement of drunkards; and he is guilty in the third place, because he has again and again filled the cup and pressed it upon the poor unfortunate wretch, whose thirst for artificial nervous excitement waxed stronger and more irresistible under the influence of every successive draught, till at length the stage was attained that sealed his doom as a ruined irreclaimable drunkard. Ponder, O reader, on these allegations—commune with thy own soul, know certainly if thou art an accomplice in the perpetuation of that flood of misery which drunkenness is pouring on humanity, and remember, that “for all these things God will bring thee into judgment!”—*Huron Signal.*

### ALCOHOL NOT NUTRITIOUS.

The following letter is the second of a series of well written articles on the subject of “Alcohol,” from the pen of a highly respectable clergyman of a neighboring township:—

*To the Editor of the Montreal Transcript.*

SIR,—Having in my previous communication endeavored to show the process of the production of alcohol, and the proportions in which this article is found in different kinds of intoxicating drinks, I shall attempt to show that alcohol is not nutritious.

Though manufactured from nutritious substances, it contains no nourishment. That principle is, by the process of manufacture, utterly destroyed. It is a great mistake to suppose, as many do, that intoxicating liquors must be nourishing to the body, constituting, as they do, the very essence of fruit, grain, and molasses, which are confessedly nutritious. This no more follows, as a matter of course, than it does that putrified fruit or flesh is nutritious, because these articles in their natural state are nutritious. It is in its nature and effects as unlike the substances from which it is made, as putrified substances are unlike what they naturally were.

That alcohol is not nutritious might be shown both from its nature, and by an examination of the innumerable instances of disease, premature decay, old age, and death, resulting from its use. It is combined of gases in such proportions, as render it incapable of nutrition. But this evidence will not now be dwelt upon. *One class of witnesses only will be called in—I mean Physicians.* They are sufficient for my purpose.—They have the intelligence necessary to render their testimony decisive and final. Their

chemical knowledge, qualifies them to analyse alcohol and ascertain its nature. Their knowledge of the physiology and anatomy of man enables them to decide correctly concerning the effects of this article upon the human body. And in thousands of instances, both when ministering to the sick inebriate, and when dissecting his body, after death, they have seen the most convincing indications of the deleterious effects of alcohol upon the body. Never were witnesses better qualified to testify in any given case than physicians are in this. And never was the testimony of any witnesses more unanimous, than is that of physicians in this case. It is so clear, decisive, and convincing, that it has convinced a large portion of the most intelligent men and women of the present generation, throughout the civilized world, that alcohol is not nutritious—that it is utterly incapable of affording the least degree of nourishment to man. They would no more use it for nourishment than they would a solution of nitric acid. None can set aside this testimony and decide contrary to it, without rejecting fundamental and important truth, and adopting the most ruinous error.

But to the testimony. A few examples only, as specimens of thousands, will be given.

Dr. Gridley says, “alcohol contains nothing that can give nourishment to man.” Says Dr. Alden, “In any quantity intoxicating liquor is an enemy to the human constitution.” Says Dr. Emlin, “They are mischievous under all circumstances.” Says Dr. Edwards, author of the *Permanent Temperance Documents*, “Alcohol is a substance which, in its nature, is unfit for the purposes of nutrition.” Dr. R. D. Massey, Prof. in the Medical College in Cincinnati, Ohio, says, “Alcohol is altogether distinct from substances, which in their nature are nutritious. It is never digested nor converted into nutriment.” Such opinions are on record, both from European and American Physicians, in great numbers.

*Alcohol cannot nourish the body, because it is indigestible.* All food taken into the stomach must undergo a change, be converted into blood, before it can nourish the body.—This change is called digestion. It is wrought principally by a fluid, secreted in the mucous membrane of the stomach called the gastric juice. Whatever this juice digests and converts into blood, nourishes the body; and whatever it does not digest and convert into blood, does not nourish the body. It does not digest alcohol—it does not and cannot change its nature. It is alcohol in the stomach, and in all its course through the system, until it is thrown out as an enemy. Therefore alcohol cannot nourish the body. That it remains alcohol in every part of the system has been proved by many experiments, which have long since been given to the world. This is the language of Dr Kirk, of London, on this point—“Ardent spirit contains a narcotic stimulant—that is, alcohol. It is absorbed into the blood, circulates through the lungs, and is exhaled through the numerous vessels containing the circulating blood of these organs, and not only so, the vessels of the brain are loaded with it. I dissected a man, who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. When we smelled it, the odor of the whisky was distinctly visible, and when we applied a candle to it in a spoon, it actually burned blue, the lambient blue flame characteristic of alcohol playing on the surface of the spoon for some seconds.”

Alcohol, though carried by the circulation into the brain, is alcohol still. Dr Edwards in the *Permanent Temperance Documents* states this fact. “A drunkard was bled into a vessel in one of the streets of Boston. The vessel was set upon the side-walk. A dog passing by drank the blood and was intoxicated.” The writer some years since, saw a gentleman

who gave him the following fact, as an eye witness. "A physician abstracted blood from the arm of a drunkard, in a fit of intoxication. A lamp was applied to the blood, and it burnt for some time, emitting the same blue flame arising from burning alcohol." Alcohol is as incapable of nourishment as arsenic or henbane—as fire or lightning.

But says an objector, "I know spirit nourishes me, for I feel stronger, after I have drunk it." He may and doubtless does feel stronger, but that is no proof that he is stronger. That his feeling of strength results from the excitement produced by a powerful stimulant, and not from its nourishing qualities, is certain, from the fact, that no substance, however nutritious, can impart real strength, so soon as alcohol seems to when drunk. There has not been time for digestion, through which process only can any substantial nourishment and strength be derived to the body.

Yours, truly,

INVESTIGATOR.

### INTEMPERANCE AND MENTAL DERANGEMENT.

Dr. Hutcheson gives a most important statistical table in the report for 1840, in which he "exhibits the causes of the disease, as accurately as they could be ascertained, in the patients admitted during the year." A similar table is furnished in the reports for the six succeeding years. The following are the principal points:—

Year	Total number of patients.			Cases where the disease was hereditary, etc.	Cases where the cause was unknown, etc.	Cases where Intemperance was the cause.			Cent. Prop. of Intem. cases.
	Mal.	Fem.	Tot.			Mal.	Fem.	Tot.	
1840	78	71	149	3	31	12	8	20	13.1
1841	83	74	157	20	44	22	8	30	19.1
1842	114	85	199	54	20	27	19	46	23.1
1843	184	143	327	116	38	21	10	31	9.4
1844	157	133	290	77	41	39	14	53	18.2
1845	200	161	364	47	38	57	33	90	24.7
1846	222	192	414	49	62	68	37	105	25.3
Total	1038	862	1900	366	277	216	129	375	19.7

It appears, then, from this table, that the total number of patients admitted into 'The Glasgow Royal Asylum for Lunatics,' from 1840 to 1846, was 1,900, of whom 375 had been deprived of reason by strong drink,—being 19.7 per cent. on an average, or, within a fraction of one-fifth of the cases for seven years. The number of cases of insanity from other causes than those mentioned above is 902.

'On examining,' says the doctor, in his report for 1846, 'the different assigned causes of the disease for the past year, the reader will be struck with the enormous number of cases attributed to intemperance, which amounted to more than a fourth of the whole. Of late years, the operation of this cause has been becoming more and more manifest.—This cause appears, during the last year, to have operated on patients of all ranks; and I am inclined to think, that this has been owing, in a great measure, to the excitement in which the community was kept by that universal spirit of gambling which seized on society like an epidemic mania.'

There is a great connection between general excitement and the craving for stimulants, as may be every day seen during contested elections, public dinners, pic-nic parties, and races. It is, also, a fact well known to those who have minutely studied the subject, that over-exertion of the brain leads to a desire for stimulants, which, however, are easily enough abandoned when the brain is allowed to rest. The subject, however, is too extensive to be properly discussed here; and I must content myself with briefly alluding, to it, in the hope that I may yet have leisure to give a full exposition of my views.'

Dr. Robinson, Lecturer on Medical Jurisprudence, Newcastle-on-Tyne, justly observes that, 'until very recently, no general register of the causes of insanity was preserved in this kingdom, and that even now, many cases are annually transferred from workhouses into asylums, without any history or statement of their causes. And there is every reason to believe that intemperance has induced the mental disorder in many of the cases returned as from "unknown" causes. Thus, in the commissioners' report (p. 95) the medical officer of a private asylum in London, in referring 32 out of 61 cases to causes "unknown," adds, "but probably exposure in a tropical climate, combined with intemperance." And, at page 198 of the same report, I find in the return from a provincial asylum, admitting all classes of patients, six cases of *delirium tremens*, included among 17 referred to physical causes, independent of intemperance. A second obstacle to the acquisition of correct information on this point, is occasioned by the dislike of friends and relatives to expose the former vices of patients. There is, therefore, from this cause, often a tendency to ascribe the mental infirmity to some bodily disorder, or to regard it as an inscrutable affliction, instead of recognising in it a natural punishment of former excess.'

'And it is scarcely necessary to add, that certain of the other causes of insanity, viz vice and bodily disorder, are either generally connected with, or a consequence of, intemperance.'

'For these reasons I beg to subjoin a second table, exhibiting the proportion which intemperance and vice bear to the other causes of insanity, as described in the returns from 25 asylums situated in various parts of England, and admitting different classes of patients.'

In the table referred to, there is a list of 2,792 cases; of these 688 were 'caused by intemperance,' and 170 by 'vice and sensuality,' giving a total of 858.

'It will be seen,' says the doctor, 'that these returns refer to intemperance alone, one-fourth, and to it, in conjunction with vice and sensuality, nearly one-third of all the cases of insanity admitted. And, as a number of the causes are, even in these selected reports, marked as "unknown," we are, [the italics are our own] I think, fully justified in considering the results afforded by this table as fairly representing the proportion which intemperance bears in this country to the other exciting causes of insanity.'

'In another report, published a short time ago by the metropolitan commissioners in lunacy, the total estimated number of lunatics in England and Wales is stated (p. 54) to have amounted on the 1st of January, 1847, to 26,516. If, then, we apply to this number the estimate just adopted, we shall find that intemperance alone has reduced 6629 of the present inmates of our asylums to their lamentable condition, and that to it and other bad habits 8538 persons now under restraint owe the deprivation of reason.—*Moral Statistics of Glasgow.*

### AN INTERESTING CASE.

The following facts furnished us by one of our principal physicians, go to show conclusively, that the most confirmed habit of taking narcotic stimulants, may be broken up—that where the laws of life and health have been violated, no matter how long, or to what an extent—it is safe to break off—to obey those laws, instead of continuing to violate them.

Miss E. B. of this city, above 38 years of age, being out of health, some twelve years ago, applied to Dr. Coleman for his services. He finding her laboring under disease of the bowels, prescribed paregoric and brandy, which afforded the desired relief. She continued to take them daily, until the habit was contracted, and to produce the desired effect, the quantity was gradually increased, from month to month, and from year to year, until the last year she took weekly, four

quarts of paregoric, half the strength of laudanum, with one pint of whisky daily, and for the last two weeks she took daily, a quart of paregoric of the same strength, with a pint of whisky. She was of course constantly intoxicated—she became very much emaciated—her appetite gone, lost the use of her limbs, and was reduced to a state of perfect helplessness, and mental imbecility, her constant and only cry was, "More paregoric and whisky, paregoric and whisky."

In this state of things, I was consulted in regard to her case. Seeing clearly, that a continuance in the same course must inevitably very soon terminate in death, I unhesitatingly advised to reduce her paregoric and brandy gradually—the first day, one-third, and in six days it was entirely withdrawn. Four weeks ago she took her last dose. Her system was sustained by bark and nervines. Since then she has rapidly improved—has regained the use of her limbs—her appetite is restored, and she is fast regaining her flesh and the use of her mental faculties. She rejoices at her deliverance from the controlling power of appetite—walks about the house, and is thankful for the course that was pursued, and the restraint imposed.—*Rochester Star.*

### THE BEAUTIFUL TOTAL-ABSTINENCE BOYS.

Ancient history tells us of four boys, of great beauty and intelligence, that were carried captive from their native country and presented to the king, a mighty monarch, to stand before him as his most honored servants. These favored youths were provided with every means which the court of this great monarch could furnish for making them skilful in all wisdom, cunning in knowledge, and understanding science, beautiful in person and accomplished in manners. The richest fruits and most delicious wines were given to nourish them. But they were lads of greater wisdom than even those persons who were set to perfect and polish them. And when the wine was brought them to drink, they decided among themselves, "none for us." It is not said that they signed a pledge, but they formed a total abstinence society, and it was impossible for those that were set over them to break their rank. "If you pine away," said they, "we shall endanger our heads to the king." "But," said the boys, "give us water to drink ten days, and then if our countenances look not better than the countenances of those who drink wine, deal with us as you see fit." The experiment was eminently successful. Their countenances were fairer than all the children who puttock the king's delicacies.

For the character of these youths, when they became men, look into your Bible, in the book of Daniel.—*Bombay Temperance Advocate.*

### DEPARTURE OF FATHER MATHEW REVIEW OF HIS LABOURS IN THE EAST.

The Rev. gentleman took his departure for the South, via Philadelphia, at 9 o'clock yesterday morning. We hope the marked improvement in his health will enable him shortly to resume the duties of his benevolent mission. The amount of physical labour which he has sustained for the past four months, is truly astonishing; he has visited over fifty of the principal cities and towns of New England, on his eastern tour, and has often been engaged, for several days in succession, from an early hour in the morning to a late hour at night, alternately addressing crowds of eager postulants, and administering the pledge. In the prosecution of his work, he has met the cordial co-operation and kind support of men of all parties. He has been received in every district with the highest honour and respect by the public authorities, and clergymen of all denominations have vied with each other in extending to him the right hand of fellowship. Several very creditable specimens of American manufactures have been presented to him by native artists, as souvenirs of his visit; and many of our literary men have requested his acceptance of copies of their most valuable works. The

Rev. gentleman has expressed on all occasions his warm admiration of the country and its institutions, and has more than once declared that the reality which every day meets his eye, far exceeds, in all the elements of national greatness any conception which he could have formed of America previous to his visit. His temperance labours, as may be naturally supposed, are chiefly confined to his own countrymen. His mind seems absorbed in the one idea of their social and moral regeneration. His simple and touching appeals to their patriotism, to their self-respect, to their laudable ambition, are irresistibly persuasive; he renounces, in the most forcible terms, and at every opportunity, the important truth, that in this free land there is no impediment save intemperance, to their attaining the highest social and civic distinctions. He illustrates this argument by pointing out numerous instances of his disciples who have from time to time landed in this country with no capital but their temperance pledge, and amidst every temptation, have adhered to it honorably; and now they enjoy the respect of their fellow citizens, with a happy independence. He points out to his countrymen the boundless field of enterprise opened to them in the West, and truly remarks that a week's dissipation in the city often destroys what would there purchase the fee-simple of a good farm; he never fails to inculcate the duty of self culture, and self reliance, nor have his teachings been in vain. Since his arrival in this country, he has administered the pledge to over 100,000 persons, and what is most gratifying, the testimony of judges, magistrates, and clergymen is cheerfully borne to the fact that in every district he has visited, the principle is adhered to with unflinching fidelity. If his converts increase for the next six months in the same ratio, the amount of good he will effect among this valuable portion of our population is incalculable.—*New York Herald.*

### Education.

#### SPHERE OF HUMAN INFLUENCE.

BY THE REV. THOMAS HILL.

Charles Babbage, in his "Ninth Bridgewater Treatise," has a chapter concerning the permanent impression of our words upon the air,—a chapter which none have ever read without a thrill of mingled admiration and fear; and which closes with an eloquence that is worthy the lips of an orator, though coming from a mathematician's pen.

Would that Babbage had touched, in his fragmentary treatise, upon some of the inferences which may be drawn from the Newtonian law of gravity,—inferences which would probably have been as new to most of his readers, as those which he, with so much acuteness, draws from the law of the equality of action and reaction.

The motion of which Babbage speaks, in the chapter to which we refer, is undulatory, communicated by impulse, and requiring time for its transmission; and the startling result of his reasoning comes from the never dying character of the motion, keeping forever a record of our words in the atmosphere itself, always audible to a finer sense than ours, reserved against the day of account when perchance our own ears may be quickened to hear our own words wringing in the air.

But motion is not only enduring through all time, it is simultaneous throughout all space. The apple that falls from the tree is met by the earth; not half way, but at a distance fully proportioned to their respective masses. The moon follows the movement of the earth with instant obedience, and the sun with prompt but amply bends his course to theirs. The sister planets with their moons are moved by sympathy with the earth, and the stars and most distant clusters of the universe obey the leading of the sun. Thus, throughout all the fields of space, wherever stars or suns are scattered, they move for the falling apple's sake. Not is the motion slowly taken up. The moon waits for no tardy moving impulse from the earth, but constantly obeys. The speed of light reaching the sun in a few seconds, would be too slow to compare with this. Electricity itself, coursing round the earth a thousand times an hour, can give us no conception of the perfectly simultaneous motions of gravity. There are stars visible to the telescope eye, whose light has been ages on its swift-winged course before it reached the distant part of space, but they move in instant accordance with the falling fruit.

True it is, that our senses refuse to bear witness to any motion other than the apple's fall, and our fingers fire if we attempt to notice the long list of figures, which our Arabic notation requires

to express the movement thereby given to the sun. Yet that motion can be proved to exist, and the algebraist's formula can represent its quantity. The position of every particle of matter at every instant of time, past, present, or to come, has been written in one short sentence which any man can read. And as each man can understand more or less of this formula of motion, according to his ability and his acquaintance with mathematical learning so we may conceive of intelligent beings, whose faculties are very far short of infinite perfection, who can read, in that sentence, the motions not only of the sun, but of all bodies which our senses reveal to us. Nay, if the mind of Newton has advanced in power since he entered heaven with a speed at all proportioned to his intellectual growth on earth, perhaps even he could now with great ease, assign to every star in the wide universe of God, the motion which it received from the fall of that apple which led him to his immortal discoveries.

Every moving thing on the earth, from the least to the greatest, is accompanied in its motion by all the heavenly spheres. The rolling planets influence each other on their path, and each is influenced by the changes on its surface. The starry systems, wheeling round their unknown centre, move in harmony with each other's courses, and each is moved by the planets which accompany it in its mighty dance. Thus does this law of motion bind all material bodies in one well-balanced system wherein not one particle can move, but all the uncounted series of worlds and suns must simultaneously move with it.

Thus may every deed on earth be instantly known in the farthest star, who so light, travelling with almost unbounded speed since creation's dawn, has not yet reached our eyes. It only needs in that star, a sense quick enough to perceive the motion, infinitely too small for human sense, and an analysis far reaching enough to trace that motion to its cause. The cloud of witnesses that ever encompass this area of our mortal life, may need no near approach to earthly scenes, that they may scan our conduct. As they journey from star to star and roam through the unlimited glories of creation, they may read in the motions of the heavens about them the ever faithful report of the deeds of men.

This sympathetic movement of the planets, like the mechanical impulse given by our words to the air, is ever during.

The astronomer, from the present motion of the comet, learns all its former path, traces it back on its long round of many years, shows you when and where it was disturbed in its course by planets, and points out to you the altered movement which it assumed from the interferences of bodies unknown by any other means to human science. He needs only a more subtle analysis and a wider grasp of mind to do for the planets and the stars what he has done for the comet. Nay, it were a task easily done by a spirit less than infinite, to read in the present motion of any one star the past motions of every star in the universe, and thus of every planet that wheels round those stars, and of every moving thing upon those planets.

Thus considered, how strange a record does the star-gemmed vesture of the night present! There, in the seemingly fixed order of those blazing sapphires, is a living dance, in whose track is written the record of all the motions that ever man or nature made. Had we the skill to read it, we should there find written every deed of kindness, every deed of guilt, together with the fall of the landslide, the play of the fountain, the sporting of the lamb, and the waving of the grass. Nay, when we behold the superhuman powers of calculation exhibited sometimes by sickly children long before they reach man's age, may we not believe that man, when hereafter freed from the load of this mortal clay, may be able, in the movement of the planets or the sun, to read the errors of his own past life?

Thou who hast raised thy hand to do a deed of wickedness, stay thy arm! The universe will be witness of thine act, and hear an everlasting testimony against thee; for every star in the remotest heavens will move when thy hand moves, and all the fearful prayers thy soul can utter will never restore those moving orbs to the path from which thy deed has drawn them.

#### THE TEACHER'S PREPARATION.

The following excellent words of counsel are from a letter by an experienced teacher, to one just engaging in the cause. The letter from which this advice is an extract, is contained in the *Massachusetts Teacher*.

Let your habits out of school be such that you can go there in

a healthful state of body and mind. Often the wheels roll heavily in the afternoon, when a hearty dinner just before entering the school-room, may explain it all. One thinks the little noises in the room uncommonly frequent and annoying, when the previous long evening of unsound sleep has made him sensitive. Health alone can give constant cheerfulness, and enable one to see things as they are; so that a wrong to-day shall seem no worse than it seemed yesterday; and so that the teacher will feel willing to allow the same indulgence at all times.

Your pupils will be affected by the weather, and by the condition of your room, if you have not convenience for keeping it at a proper temperature, and well ventilated; but you must not yield to these influences. The evils are doubled, if the discomforts which make the pupil restless, make you impatient. Teachers must see and feel these things; they must, at such times, relax a little, rather than tighten the restraints. I need not, to you, speak of the physiological conditions of health; but if I were asked to express the most important, I would say:—temperance in diet, exercise in the open air, regular and sufficient sleep, and a generous use of cold water in the morning.

Cultivate a genial feeling towards your pupils. Let your countenance be spring like to them. Love to see them happy. Inquire concerning their pastimes as you meet them by the way-side, or about the school house door. Stern faithfulness will not do the teacher's work. The children are full of feeling, and the teacher must sympathize with it, and thereby gain the power of guiding and educating it. Teach pupils kindly, that there is a plain old-fashioned way—obedience, and that to know it and walk in it, is more important than to learn geography or arithmetic.

Prepare for school by reflection on the *wants* of your pupils.—This presupposes the careful study of their character to furnish the materials for reflection. This knowledge you will review, and review from each day's experience. You will find a distinct view of your pupils' wants, a strong incitement to exertion for them.—You will go to your school-room every day, with something in your mind by which you hope to benefit certain individuals whom you have found to need such care. This work must be done for individual pupils. It is in vain to think of doing it on the mass.

It is certainly as necessary for you to make preparations for your efforts to improve the dispositions, habits and feelings, of particular pupils, as it is that you know the intellectual condition of each, and go with particular topics in your mind on which you purpose to question them. You remember the principle in arithmetic which a boy did not understand, and watch opportunities for explaining and questioning;—much more should you seek favorable opportunities and the best methods for remedying, as far as you can, his moral deficiencies. In this you can be greatly assisted by an acquaintance with the parents of your pupils. If they have good notions of discipline, they will help you much. If they have not, you will know what you are to try to do alone.

You can, perhaps, by a modest defence of your own opinions, guide those parents who have not thought so much on early training as you have. The care you take to see parents, and to talk of the habits of their children, is evidence to them of your interest in your work. Assume in your conversation that parents inquire at night concerning the conduct and lessons of the day.

Visit schools, and read books on education. Almost every teacher has a good method of doing something. Seize upon it. No man writes a book without his good ideas in it. Seize upon that. Seize upon *modes* and *theories* where you can find them; but take neither to your school-room in their crude state. As for your bodily health, food must be digested, assimilated to your system before it can nourish it, so the master's or the writer's plans must be assimilated to your general plan, and to your intellectual and moral constitution, before they are fit for use.

There is enough to learn, closely connected with the teacher's employment, to keep him from rusting. He is expected to teach the English language. Does he know it? He teaches history.—Is he master, not only of the text-book he uses, but of the period of which it treats? Has he connected historical and other incidents with geography? Does he know the anatomy and physiology of his own system? Has he knowledge, so that he can interest a boy by the way side, with remarks about a leaf, a bug, or a stone? Surely, a schoolmaster, as much as anybody, needs to have the book of knowledge open before him, so that the appropriate fact or illustration shall always be ready.

But, you ask, how can I do all this, coming, as I shall, tired from my school house at night? I anticipate your question. We have too much to do. We come from our day's work too tired for much study. And I can only say, that for our advancement, we must improve the scraps of time, as we strive to teach our pupils to improve them.

But let me ask, what are your incentives to exertion? Have you in your mind a picture of a beautiful school, which you will strive to realize? It is very well. Do you crave the approval of good judges and good men? That is well. But duty and benevolence must be your abiding impulses. Cherish that sense of duty and that feeling of benevolence which the Bible teaches. Then, if you reflect on your pupils' wants, your energies will not stagnate. Responsibility to employers is less effective than responsibility to God. Ambition may urge, but a desire for a mortal crown is a poor stimulant to labors which the pupil can never see, to countenance coercion, and restraint, whose first fruits are often dislike, rather than gratitude.

What shall secure faithfulness in the thousand little cares and watchings, which, to the teacher, die when performed, and are in oblivion forever? Nothing but duty and benevolence. Benevolent feeling never tires; it is happy only in benefiting, and never thinks of rewards. It gains strength as the need increases. It kindles at others' coolness, and gives most light in the darkest hour.—*The Student.*

### THE TEACHER'S CALLING.

In the estimation of those who regard the well doing of the young, the calling of the school-teacher is one full of interest.—And why should it not be? It requires peculiar qualifications, involves high responsibilities, subjects to many trials. Why should it not, then, bespeak for itself the sympathy, respect, and friendly co-operation of the community?

Not simply the well-doing of the young is connected with this calling, but the future happiness and well-doing of society.—Teachers act both directly and indirectly on the great social interests of the race. They have, in an extensive sense, the forming of character. To them is intrusted the moulding of minds which, in their matured strength, shall move the world.

The teacher leaves his impression on the minds of his pupils. This impression neither time nor circumstances can efface. It tells at the fire-side homes of the children, and in their associate capacities abroad. It meets and mingles with the events of coming life; restraining, inciting, and encouraging all along the pathway of their earthly existence, and even to its close. And who shall say it is lost even there? May it not, does it not, pass on with the enfranchised spirit to that higher state of existence of which this is but the shadowing? Will not the teacher's influence tell, in its results, through the uncounted cycles of eternity? Responsible work, the training of the youthful mind! A high and holy calling is that of the teacher! Who shall dare enter it with unallowed purpose? Who shall dare give to the young mind other impress than that of wisdom, virtue, and piety?

Schools are public safes, where are deposited, not the gold and silver of the nation, but what is of far more value, gems of thought and feeling; jewels, which shall hereafter be drawn out to beautify and enrich the national mind. Schools are deep mountain reservoirs whence issue the rivulets which widen into mighty streams, whose waters in their ever-onward course, make for themselves channels through the length and breadth of the land.

In schools are training the minds whose future action shall brighten or dim their country's glory. Yes; here are those, whose light shall be as the morning, and whose brightness as the noon-day; and here, too, it is to be feared, are those whose light shall be but as darkness, and whose brightness but as the thunder's terrific bolt. Here are the future rulers of the state and nation. Shall they be just men, ruling in the fear of God? Here is the priest, who shall minister at the holy altar. Shall he have the learning, the piety, the zeal, of a Paul; the meek endurance, the tenderness of a John?

Here is he whose healing art shall often renovate and re-beautify the frail tabernacle of the soul. Shall he be like Luke the beloved physician? Here are the future poets, whose numbers shall be "thoughts that breathe and words that burn." Shall they, like the sweet singer of Israel, wake psaltery and harp to the high praises of heaven's King? Here are they—the men, the women—who shall come up, and live, and feel, and act, in all the rela-

tions of life, under its thousand ever-varying circumstances, when the fathers and the mothers shall decline in the vale of tears, and pass away.

"Just as the twig is bent the tree's inclined." Who shall so bend the twigs that they may grow up trees of strength and beauty, gracing the garden, the field and the wood? Who shall? Who will? *Teacher*, the task is thine. Thy influence, combined with that of the parent, shall make the future character. Thou canst move the young mind committed to thy trust, as the winds move the leaves of the forest. Thou canst press the young heart even as the seal impresses the wax.

The confidence, the affections, of the child are thine. Use thy power, but use it safely, well. Gently, lovingly, yet firmly, deal with these little ones. Write such characters on these young minds as future hours shall safely deepen, and a present and coming age delight to read;—such as shall bless the child, the man, the world; reflecting honor on thyself, and bringing glory to the Creator of all mind. Teacher what a work is before thee? What manner of person should thou be? And what qualifications are necessary to fit thee for this high trust?—*C. S. Jour.*

### Poetry.

#### THE FARMER'S DAUGHTER.

She may not, in the mazy dance,  
With jewelled maidens vie;  
She may not smile on courtly swain  
With soft, bewitching eye;  
She cannot boast a form and mien  
That lavish wealth has brought her,  
But, ah, she has much fairer charms,  
The Farmer's peerless daughter!

The rose and lily on her cheek  
Together love to dwell;  
Her laughing blue eyes wreath around  
The heart a witching spell;  
Her smile is bright as morning's glow  
Upon the dewy plain,  
And listening to her voice we dream  
That Spring has come again.

The timid fawn is not more mild,  
Nor yet more gay and free;  
The lily's cup is not more pure,  
In all its purity;—  
Of all the wild flowers in the wood,  
Or by the crystal water,  
There's none more pure or fair than she—  
The Farmer's peerless daughter!

The haughty bell whom all adore,  
On downy pillow lies—  
While forth upon the dewy lawn  
The merry maiden lies;  
And with the lark's uprising song,  
Her own clear voice is heard—  
Ye may not tell which sweetest sings,  
The maiden or the bird.

Then tell me not of jewelled fair—  
The brightest jewel yet  
Is the heart where virtue dwells  
And innocence is set!  
The glow of health upon her cheek—  
The grace no rule hath taught her—  
The fairest wreath that beauty twines,  
Is for the Farmer's daughter.

#### OUR TECTOTAL CREED.

Moral suasion alone for the drunkard,—moral and legal suasion combined for the drunkard maker,—no votes for rumocratic candidates for State, County, Town, or City officers—a transfer of all business patronage from intoxicating drink-selling establishments to those of a moral, and tectotal character,—and a harmonious unity of action among all tectotal organizations, against both the traffic, and the use of all alcoholic beverages.—*Cataract.*



# SOCIAL UNION.

MOZART.

**TENOR.** *mf*

1 Sweet the hour of friend-ly meet-ing, Dear the cor-dial wel-come greet-ing, Found with

**ALTO.** *mf*

2 Thanks to Him whose hand has made us, Joys so ho--ly can por-vade us, Joys that

**SOPO.** *mf*

3 O that we in friend-ly do-ing, E-ver deeds of love pur-su--ing, Streams of

**BASSO.** *mf*

*F* *P*

those whose hearts are one; Earth has not a pur-er plea-sure, No-ver on a rich-er treasure,

*F* *P*

flow from friend-ship's heart; Friendship, earth to heav'n al-ly-ing, Makes frail man, with an-gels vy-ing,

*F* *P*

bliss may cause to flow; E-ver may we live u-nit-ed, True to all the vows we plight-ed,

*mf* *cres.* *f*

Shines the wide re-volv-ing sun Shines the wide re-volv-ing sun.

*mf* *cres.* *f*

Strive to ev-ry good im-part. Strive to ev-ry good im-part.

*mf* *cres.* *f*

Fraught with love to friend and foe; Fraught with love to friend and foe.

## Canada Temperance Advocate.

MONTREAL, JANUARY 1, 1850.

## NEW YEAR.

The revolutions of time again give us an opportunity of presenting our salutations to the readers of the *Advocate*; may the year on which we have just entered be a happy one to all! For one year we have travelled in company in the path of life, and, it is hoped, our intercourse has yielded both entertainment and profit. The periodical visits of the *Advocate* to your dwelling, and the letters he has read to you, have cheered the hours of leisure, deepened your conviction of the truth and importance of our great principle, *total abstinence from all intoxicating liquors*, and quickened your zeal to publish it. Thus far then, the result of our connexion has been beneficial both to yourselves and to others.

In reviewing our own labours we feel no disposition to speak boastingly, yet this much we can affirm that "we have spoken evil of no man," and have said nothing calculated to inflame the passions of any individual, or disturb the peace of society; on the contrary, the tendency of our whole discourse has been to discourage vice, especially the giant vice of intemperance, and the mischievous customs that lead to it; to promote sobriety and industry to spread intelligence, and thereby to secure the good of the community at large. We have instructed the farmer how to cultivate his fields, and increase his stock; we have reminded parents of the importance of attending to the education of their children; we have instructed the mechanic how to preserve his earnings and keep out of debt; and we have shown to all that the practice of *dram-drinking is a bad one in every sense, bad in medicine, for it injures the health, as the head and stomach of a drunkard declare, the morning after a carousal; bad in economics, for it dissipates the wealth, as his empty purse as incontestably proves; bad in morals, for it leads to quarrelling, swearing, licentiousness, and almost every other vice, as the police reports testify; and bad in religion, for it hardens the conscience and ruins the soul.* We can remember no lesson which we would wish to retract, and it is impossible that their effects, so far as they are legitimate, can be to us a source of regret.

The *Advocate* asks your assistance for this year also, persuaded that if you have derived any benefit from it, you will feel yourself under an obligation to assist in extending the same benefit to others. The *Advocate* is properly your paper, and a means, in your hands, of disseminating the principles and the blessings of genuine temperance. It is an exponent of the principles and operations of the various Temperance Societies throughout the Province, by which they hold communion with the public mind, and exert an influence upon it, favorable to their cause. It has therefore a claim to the countenance and support of every disciple of temperance in the land.

In the course of the past year we have done much good, for we acknowledge with gratitude, that we have not labored so long without encouragement; but if the above claim were more generally felt and responded to, how much greater the amount of good we may be able to accomplish this year. Reader, there are yet many drunkards to be reclaimed, many prejudices to be overcome, and many mistakes to be corrected on the subject of intemperance; we cannot do this without your help and co-operation; will you give, or withhold it? If all had been zealous and faithful, during the last twelve months, how many families are there, now in misery, that would have kept as happy a New Year's Day, at this time, as yourself?

We do not think it necessary to caution you against the absurd custom of introducing wine, brandy, &c., amongst the rejoicings of Christmas and New Year's Day; endeavor to instil your own impressions upon this point into the minds of others; celebrate your New Year with the nectar which nature provides, without mixture, and without charge; and prove to others that you can be happy, without having recourse to those fiery stimulants, that so frequently turn joy into sorrow. What inconsistency! for men to wish one another a *happy new year*, and at the same time, *guzzle away* at that liquor, which is one of the most powerful means of rendering man's days and years unhappy.

## THE WOOD CUT.

Ever studious to please, the readers of the *Advocate* will perceive that we have added an embellishment to the title page of this volume. The figure in the centre, may be regarded as emblematic of the *hope* with which this, and every good enterprise should be prosecuted, and, which, leaning upon a *strong anchor*, and not a foundation of sand, encourages the most sanguine expectations of success. She stands, most appropriately, on the bank of a *river*, and the *happy smile on her countenance*, as well as the flowers and foliage on her left hand, may be associated with its pure and health inspiring influences. The sea exhibits the *extent* of our enterprise, for it covers the whole earth; and the Ship upon its bosom is carrying neither *alcohol* nor *gunpowder*, but some blessed message of *peace* to gladden benighted nations.

## AN OBJECTION ANSWERED.

A professing Christian said to a friend, who was just going to address a temperance meeting, "*Can you not be Scripturally temperate, without joining a temperance society, or going to their meetings?*" In order to show the true weight of this objection, or rather its want of weight, let us apply it to something else than the temperance society: "*Can we not be Scripturally friends of Christian missions without joining a missionary society, or going to their meetings?*" How would this question be answered? Every conscientious Christian would say, No! If there were no missionary societies in existence, it would not be my duty to join them, but since they have been formed, and since they are the most effectual means of spreading the blessings of Christianity throughout the world, I cannot as a consistent man, remain neutral, much less stand aloof from them; I must assist them in their work."

Just so is it with the cause of temperance. Societies have been formed for checking the fearful progress of intemperance; they are the most efficient organisation for this purpose now in existence; and no man can be held to be fully discharging his duty, to the church and to the world, as a consistent friend of sobriety, who stands aloof from these societies. In Scripture times, there were no such societies in being, but the case is now very different, and the change of circumstances effects a similar change in the obligation. Neutrality can no more be allowed in the one case than in the other. As a Christian, I am not only bound to practise Christianity, but to endeavor to spread it in the most efficient way; and as a friend of Temperance, I am not only bound to practise it, but to endeavor to spread it, to dispel mistakes that may exist respecting it, to warn against customs that are found to be most pernicious to it, and to try to do all this, in the most effectual way.

## NEW PERIODICAL.

We have just received the first number of a new Temperance paper, entitled the *Son of Temperance*, which is to be devoted to the interests of the Order of the Sons of Temperance in Canada. It is published in Belleville, is to be issued once a month, is of quarto size, a little larger than this paper, but it contains only eight pages, while ours contains sixteen, nevertheless, is to cost the same price annually. Time will determine whether it ought to be regarded as an opponent or an ally; but we must confess, that though it disclaims a desire "to compete with any Temperance Journal already established," we have our fears that its effect can only be to create a "Division," to use its own phrase, amongst the followers of Temperance, and thereby weaken an interest, which all, who have it at heart, should unite to strengthen.

The "Order" would have had a better excuse for starting this "division," if the *Canada Temperance Advocate* had refused, or even neglected, to take due notice of them and their operations. But this is not the case; we have gladly given notice of the progress of their Order, and inserted communications on the subject. We have even pleaded their cause as directly, and as fully, as is done in this number of their organ, for there are only two pages of it that contain anything specially relating to the Sons of Temperance. While we refuse to be the Organ, either of the Rechabites or the Sons of Temperance, or to pledge ourselves on either side, regarding their respective merits, yet we hail both as "fellow workers," and are ever happy to make our readers acquainted with their success. It is for the members of the Order to decide whether they will pay more than double the price for a new paper, merely for the sake of having two pages of it appropriated to themselves, (a space not much larger than we have sometimes given); or continue to subscribe to the *Canada Temperance Advocate*, in which the progress of their Order may be chronicled, as heretofore, and all advertisements inserted, of general interest to their "Divisions."

For the sake of such of our subscribers as belong to the Order, we have copied from this number, the names of the Officers of the Grand Division for the year ending fourth Wednesday in October, 1850,—a list of the Divisions of the Sons of Temperance in Canada,—together with an advertisement from the Grand Scribe; and we shall take care to give them, from time to time, every item of interest and importance; and will note all the changes which may take place in the lists now given, when officially advised of the same. We present also the following extract from one of the opening articles, entitled "Our paper and our Order," as a specimen of the new periodical.

"Like venturesome Mariners shaking the heavy folds of leisure from our snowy sails and spreading them to the breeze, we leave the friendly shore and stand out on, to us, an untried sea, but by the assistance of a higher power, we will brave every gale, until the retrospect of our receding wake, shall be viewed with confidence and pleasure.

"Our cause we know to be good and true, therefore will we advocate it, while we have a hand to write or a tongue to speak. Too long has Intemperance caused sin and sorrow in our world—too long have woman's tears fallen—too long have children's groans been heard. It is time that the champion of order, truth and right, should wield the pen, should sound the alarm, and when our voices are hushed in death, may other Sons be raised, who shall do honor to the noble Order, which their father's instituted, and who shall have their father's motto inscribed on their every heart—Love, Fear, and Fructify."

We are glad to perceive that the Rev. Mr. Chiniqui still con-

tinues his useful labors. During the month of November, the following additions were made to the list of pledged members:

Chateauguay,	1500
St. Isidore,	1400
St. Jean Chrysostom,	1300
St. Philomene,	1035
Longue-Pointe,	505

## NOTICE.

A third edition of the Manual of Temperance, by the Rev. Mr. Chiniqui, has been published by Mr. Rolland, bookseller. It is very handsomely got up. We design to make some extracts from the many interesting statements which it contains, and, in the meantime, recommend it to such of our readers as can use the French language. We would suggest, however, to the publisher, the propriety of issuing an English translation.

## A TRUE REPLY.

A respectable practitioner, on the principle of moderation, who could drink a bottle at a time without being overcome by it, was going home from a jollification one evening, in such a state that he could walk without staggering. He met a drunkard reeling along the street, and filled with quasi, virtuous indignation at the sight, he exclaimed, "Get out of my way, you brute; can you not use a good thing without abusing! I have drunk in moderation all my life, and I have never gone so far as you." "Not gone so far as me, eh?" hiccupped the drunkard, "not so far as me; you are following pretty close though."

## PERSEVERANCE TENT, I. O. OF R., TEMPERANCE MEETING.

The first of a series of Temperance meetings, for the winter months, was held in the United Presbyterian Church of this city, on Monday evening, the 17th ult., under the auspices of the Perseverance Tent, I. O. of R. The Rev. W. Taylor, occupied the chair. The meeting was a very interesting one, and well attended. Some Temperance hymns were sung by the Perseverance choir during the evening, which added greatly to the interest of the meeting. One of these, we were glad to observe, was from the *Temperance Advocate*. It gives us great pleasure to see that our efforts in catering for the musical taste of our Temperance friends are appreciated, and that they are introducing them into public meetings—thus adding an additional attraction to induce the public to attend such places. After prayer by the Rev. Mr. Marling.

The Chairman, in opening the business of the meeting, remarked, that it gave him great pleasure to see that Perseverance Tent was the first to open the winter campaign in favor of Temperance, and he hoped they would be successful. He took advantage of his position as chairman, to inform them that, from personal observation, that there was much less intemperance among them in Lower Canada, than in the Upper Province. He had spent a few weeks last summer in Upper Canada, and the difference appeared to him most marked. He did not know to what cause to ascribe this. Perhaps it was to the efforts of the Temperance Societies here, or to Father Chiniqui's exertions. As an evidence of the progress of the cause in Montreal, he had to inform them that a Government notice had lately been issued, prohibiting the sale of ardent spirits in the Cantons attached to the Barracks. He was not surprised that such has been the case. "Those Cantons only contained whisky and a few hard biscuits. Nothing else was provided for man or beast. Here was a good, example

to our city authorities, and he hoped they would follow it, and abolish from their Canteens or public-houses, all ardent spirits or intoxicating drinks. If this clause were struck out of tavern licenses, public-house keepers would still have plenty to do in providing the public with eatables and lodging. Ho did not believe they would be losers by the change.

Rev. Mr. Marling next addressed the meeting. Perseverance he said, implied—1st, That the cause is a good one. In whatever light we view it, we find that the cause of Temperance is a good one. It does not seek to injure any one. It seeks, on the contrary, to do good to all. It does good to the drunkard, by raising him from his wretched condition; to the drunkard's family, by restoring to them a husband and a father. We wish to restore to the country the amount annually thrown away in the vices of drinking and immorality—and we wish to fill the church of God. Persevere, then, in this good work. Perseverance implies—2ndly, That there are difficulties to encounter. Every good cause is surrounded with opposition and difficulties. This cause has its full share—and hence the necessity for perseverance. We have habits of life and society to change. It is not easy to get a man to leave off a habit that he has indulged in from infancy. Another difficulty to surmount is, the interest of so many in the sale and manufacture of the intoxicating drink—and these were not few. Perseverance implies—3rdly, Confidence in ultimate success. That which is good has had always to struggle in this world; but, however much it has to contend with, it ultimately succeeds. Compare the present state of this world with what it was twenty or even ten centuries ago. Is not good everywhere working and extending, and vice becoming more and more circumscribed. He compared the change of views in regard to Temperance, which had taken place in society now, with what it was some years ago, and stated from experience, that he believed those who practised the principle, were three or four times the number of professed adherents.

The Rev. Mr. Girdwood remarked, that all human societies had in them an element of decay, and that it was very difficult to find out where the first symptoms appeared. Perhaps it was something very little that began it; and hence the necessity of frequently reviewing and examining the whole machinery. In the case of a steamboat, if anything is found wrong, the whole machinery is immediately stopped. The whole concerned in its management, from the engineer down to the man who serves the fire with fuel, engage in the examination, until the defect is discovered; it is then instantly set right, and the engine is once more put in motion. Although a machine can thus be put soon right, not so with a society. It is very difficult to find out where the first symptoms of decay appeared. One man may be the cause of it. He might say, he can't do this—or he would like something done this way or that way, or something else. He becomes dissatisfied, and the feeling spreads like leaven in the lump. He here pointed out the necessity of keeping a good look out for the well-being of the Temperance Society. If the cause is a good one, we are bound to take advantage of every opportunity for spreading it. If not, you are a traitor to that which is good, and to God the author of all good. If this desire of spreading the Temperance cause is abroad among you, the machinery will go on well, and produce the desired result. He made some remarks on the number of those said to practise the Temperance principle, but yet took no part in aiding the progress of the cause. He did not like such friends. They could not be relied on in the time of need or trial. True, they applauded our success and they would get into a habit of doing so, and think no more of the matter.

They put him in mind of an anecdote of a blacksmith's wife, who was in the habit of saying to everything that was told her, "Didn't I tell you so." One day a wag called upon her in the kitchen, and gravely told her that a horse in the shop had eaten up the anvil. "Didn't I tell you so," was her prompt rejoinder. Temperance, in the form of Reclabism, had associated with it two other good words—Justice and Fortitude. They are the embodiment of grand thoughts, and the Reclabites endeavor to give expression to them in action. Here the reverend gentleman gave a most lucid description of the principles and objects of the Reclabite societies, with which the readers of the *Advocate* are already acquainted.

Mr. LeSueur, of the City Bank, gave the next address. Ho said the Temperance cause may be viewed in two aspects. In one point of view, we may feel surprised that so much has been done, and in another so little. 1st, That it had done so much; and, 2nd, that so little had been done. Almost all laws, for thousands of years, had sanctioned the drinking usages of society. Chemistry has exerted all its powers in aiding the traffic, and producing intoxicating drinks in new forms to tempt the appetite of man. Medicine had lent its aid in upholding its use in the community. Not long ago liquors, such as brandy, wine, &c., were prescribed to patients laboring under burning fevers. Now, water is highly recommended in its place, with the most beneficial effects. The patient is allowed to drink it in any quantity, and to bathe in it if he wishes. The time will soon come when intoxicating drinks will be banished from among the list of medicines. Bards have lent their aid in perpetuating and praising the benefits of alcohol,

"In thoughts that breathe and words that burn"

A Frenchman once said to a statesman,—If he would allow him to make songs, they would exert greater influence over the minds of the people than all the laws he could frame. Painting had also lent its aid in favor of drinking. Some of our most valuable pictures were of this description. Etiquette also pressed men to drink, and those who obeyed not its mandate received its ban. Seeing that so much agency is at work against us, is it not a wonder that so much has been accomplished. Now, medical men have recorded their solemn conviction that alcohol is only evil, and that continually. The guardians of the public morals are now awaking to the importance of legislating on the subject. It is very strange that they should have been so far behind in this work of reform. They ought to do all in their power to suppress this unnatural and immoral traffic. If laws have sanctioned this traffic so long, when so much light has appeared against it, is it not high time that they were undoing what they have been doing so long? The time is not far distant when legislators shall put their veto against the traffic. In New Brunswick, where he lately spent three years, the legislature is so nearly balanced on this question, that the Temperance men will get almost anything they ask. Sums of money have been lately asked for building a Temperance hall, and they not only got it, but, he believed, a little more than they asked. In times past, the ambassadors of Christ, the ministers of the Gospel, gave their countenance to the drinking habits of society. Now, he was glad to observe, that they were coming forward in the right direction and throwing their whole weight and influence in favor of Temperance. It was lamentably the case that those who ought to be in the van of this movement, are not there. We have had to struggle on, but there was no success without effort. Look at the slave trade, and the opposition that was raised against its abolition in Britain—but, after a lapse of years, it was successful. It

becomes our solemn duty, then, to do all we can to spread this good thing throughout the country. If we have heard a lecture, let us tell our friends all the strong arguments against drinking, which were used—let us talk on this subject wherever we have opportunity, and the good effects of this will be soon apparent. He told several good anecdotes, in conclusion, illustrating the duty of persevering in what was right.

The Rev. Mr. Cox came in about the close of the meeting and was called upon, by the chairman, to say something. He was not prepared for giving an address, but he made a few good remarks on the subject of the evening, and urged upon those present who had not yet signed the pledge, to come forward and do so then.

The meeting was closed by singing the doxology. A considerable number signed the pledge.

### DIFFICULTIES OVERCOME BY PERSEVERANCE.

#### SUGGESTIONS FOR YOUNG TEETOTALERS.

To persevere, is to continue in any undertaking, or course of action, whatever difficulties may impede our progress. Difficulties and trials we must expect in every state of life, and in every pursuit. But if our opinions, or practices, or engagements are right, we should persevere in order to attain the objects of our desire, and to retain them; otherwise our efforts will be abortive and little or no advantage will be derived. This should be kept in view by young people. How can they acquire, retain, or advance in knowledge without it? How can they maintain their position in every moral undertaking, acquire influence, become benefactors to others, or realize advantages themselves, without it?

Take for illustration the youngest scholar at school, and observe his onward course as he perseveres in each rising step. Is he required to learn his A, B, C, to spell and to read? What a host of obstacles appear to his vision! But he applies himself, determined to learn, and to obey his instructors. How rapidly each difficulty vanishes! What happy consequences follow! The whole alphabet can be readily repeated, letters and syllables can be put together in words, and the words so combined can be easily read. So in relation to *Arithmetic*. Figures in their combination appear very puzzling. How perplexing each division of the science of numbers, single and compound, with the rules appended! But by perseverance one difficulty after another is overcome, and the child becomes a good arithmetician. He can repeat accurately his numeration and multiplication tables. He can work sums in addition, multiplication, division and subtraction. Nay, he ascends higher in the scale, and can calculate and reckon, and otherwise employ figures suited to his requirements. The same may be said of other branches of knowledge. *Writing*, to the beginner, is often very troublesome. He is taught to hold his pen in a certain manner, and closely to imitate the copy before him. How can this be effected? By perseverance. In this way he learns to write with ease; the letters are properly formed, he daily approximates to the pattern before him, and he experiences peculiar satisfaction. By this determined, self-applying, and persevering course, he masters grammar, geography, history and other branches of knowledge, perhaps under very great difficulties, and rises to distinction and usefulness. Innumerable facts attest the truth of this observation in every age, without any respect to class or country.

If, then, my young friends would succeed in any undertaking, they must persevere. Are they enlisted under the banner of temperance, and do they desire its progress and ultimate triumph?

They must persevere in their adherence to the pledge they have adopted, and in their zealous advocacy of the cause they have espoused. They have accomplished much, but much more may be effected by perseverance. The "John Williams," and the "John Wesley," two missionary ships, have been built and set afloat for missionary purposes by their laudable and persevering efforts. They have performed other good deeds, and if they are inclined and will persevere, they may accomplish yet greater things. By children and youth much may be done for the treasury of our Temperance Societies, for the support of the *Temperance Advocate*, for the increase and vigor of our membership, and for the diffusion and triumph of our principles. Let them begin in good earnest, and persevere in spite of obstacles, with prayer to God for His guidance and blessing, and success is certain. Many a good cause would have failed but for the indomitable perseverance of its friends. Howard persevered, and obtained a victory. Wilberforce persevered, and his benevolence triumphed. Williams and others persevered, and success attended their Missionary labors. And had not the early friends of the Temperance enterprise persevered, we should not witness what we do at the present day. It is to the untiring zeal of such men as Beecher, Delavan, Douglass, Father Chiquoy, Father Mathew, and distinguished worthies in England and Scotland, that we owe, under the Divine blessing, the present position and extensive influence of the great principle by which the Temperance reformation is distinguished.

But what great difficulties remain to be overcome. Drinking usages yet prevail to an alarming extent. Not so much, indeed, in our Province as in the Fatherland, but yet to an extent to require much watchfulness, diligence and perseverance on the part of our juvenile friends, no less than those of riper years. There are Canaanites yet in the land, and by moral force they must be subdued. We must not, from mistaken kindness and non-interference, spare the deadly foe. There must be no truce between us. We must continue to agitate and to labor, till the objects of our noble mission are accomplished. Lukewarmness and inactivity damage our cause, and give our opponents advantage over us. Spare them we must not. They will be thorns in our side, and snares to us. Fight, fight, fight, beloved youth, in this moral warfare, until victory is proclaimed on the side of truth and righteousness. Be not discouraged, let not little clouds bewilder you, let no supposed lion in the way slacken your efforts, but persevere in your cause, and the mountains will become a plain, and the little one a thousand. Now is the time for renewed, vigorous action. Arise, plead, possess the land, and render praise to Him "from whom all blessings flow"

"Friends of temperance" onward go,  
Fear not ye to face the foe;  
God and truth are on your side,  
Needful strength will be supplied."

J. T. B.

Bytown, November 24, 1849.

### A SALUTATION.

A Happy New Year to you, *Dear Advent*, and a Happy New Year to our friend the Printer, who causes you to come so oft with your smiling face to visit us at our respective dwelling places; and a very Happy New Year to all whom you visit, both far and near, both old and young; and a peculiarly happy time may it be to those who, considering what a benevolent cause you are engaged in, and with what patient perseverance you plead

the cause of the "poor and needy," and how untiring your efforts to emancipate the captives and slaves of the old flattering tyrant, king alcohol, shall send you, without unnecessary delay, "that little change" which will enable them to say—"I have paid my subscription to the *Temperance Advocate*, because when I perceive that the printer publishes so useful and instructive a periodical, depending on the power of Providence through the punctuality of the people, to sustain him in his good design, I for one will do my part, that his faith and hope may not be deceived."

In sending you this salutation, I would not say to you, as some characters are represented as speaking to the naked and hungry, "depart in peace, and be ye warmed and fed;" for I choose rather to send you some new subscribers, that your zeal and hope to do good may be "warmed and fed," and your strength to wrestle against enslaving habits increased. I do not wish you to send me a copy gratis, as agent, for while I can, I will pay for mine.

To all our friends and relatives, whose eyes upon your face may gaze as you speed your course to each destined place, call, O! call upon each of them to send subscriptions for themselves; and induce their neighbors to subscribe for the *Temperance Advocate*, that it may be enabled to spread its moralizing influence farther and wider: and not only that, but that they may now and then peruse a section written by some "friend they knew in childhood"—a friend we loved "Long, long ago!" or e'en by one known now, and near, such sections will our feelings cheer: and when we sustain the *Advocate* so well, our friend, the Printer, will be able to put in a page, which he will call "the youth's department;" and then another portion, perhaps, for such beings as we are to scribble paragraphs for, describing the comicalities and curiosities of the different parts of the country which we may be inhabitants of,—and so, wishing success to the Temperance cause, and repeating a Happy New Year to all who read or hear, I will cease writing until next time.

Adieu, R. McLEAN PURDY.

Ops, December, 1849.

HAMILTON, Dec. 22, 1849.

MY DEAR SIR,—I have just returned from a tour through the Niagara District, formerly the scene of zealous effort in the Total enterprise; but now, unhappily, like some other parts, inactive and dormant. There are honorable exceptions, however, where societies exist, having kept up monthly meetings, relying mainly upon their own resources. During this tour I visited 27 places, delivering 27 sermons and lectures; re-organizing 7 societies; obtaining 419 signatures to the pledge, and 155 subscribers to your valuable paper. Through efforts in former years to sustain another Temperance paper, many of our friends discontinued the *Advocate*, who are now quite willing to take it again, so that I expect many more will order this year than last, and I earnestly hope it may be so in other districts also. I find a very general unwillingness to engage the services of travelling Lecturers at any fixed salary, although it is not denied that, while such were employed, great good was effected. The pecuniary aid received was more liberal than during my visit in summer, for which I am thankful to the contributors. There is a Division of the Sons of Temperance at Chippewa, earnest men, doing well. Once more my eyes have beheld that "Wonder of Nature," the *Niagara Falls*—an object always interesting, grand, and sublime.

During the latter part of summer and autumn I held meetings in different parts of the Hume, Gore, Talbot and Brock districts, resulting in organizing 5 new societies; 3 re-organized; 700 names to the pledge; 103 subscribers to the *Advocate*.

It is now a year since I left Montreal, and it is with feelings of gratitude to God, that I look back upon the result, viz:—

Miles travelled,	3900
Sermons and Lectures,	396
Persons addressed,	40,000
New Societies formed,	39
Societies reorganized,	35
Names to the pledge,	6275
Subscribers to <i>Advocate</i> ,	800

By the list of appointments sent, you will perceive I go to Owen Sound, where, I have heard, they need encouragement to effort. I hope your readers will pray for me, that I may have greater success than ever and be able to give you a cheering report on my return. My health is good, my family well, and the best of all is "God is with us."—I am, yours faithfully,

R. D. WADSWORTH.

[We cannot omit offering thanks to our esteemed friend and zealous advocate of the Temperance Cause, Mr. Wadsworth.—We hope that his arduous and self-denying labors yield him suitable returns. We are well satisfied that he does not spare himself in the discharge of his duty. We are sorry that, owing to the recent increase in our subscription list, we cannot supply new subscribers with continuous numbers further back than Dec. 15.]

#### SIGNS OF ACTIVITY.

Some kind friend has enclosed to us the following. We rejoice to perceive such evidence of life, and would hope that the same is to be met with in many other places:—

##### TEMPERANCE LECTURES.

The Committee of the Woodstock Total Abstinence Society being persuaded that a series of Lectures on the subject of Temperance would greatly subserve the interests of that good cause, have resolved that such a series shall be delivered in Woodstock, commencing October 1st, 1849.

In order to render the addresses as varied and interesting as possible, the Committee have solicited, and confidently hope to succeed in securing, the valuable services of several Ministers and other gentlemen, the names of whom, the subjects upon which they are expected to speak, and the time, are specified below:—

LECTURE 1.—On the best means of promoting the Temperance Cause.—By the Rev. K. Creighton, on Monday, October 1st.

2.—The effects of Intemperance and Temperance, on National Industry, Wealth and Happiness.—By J. Jaycock, Esq., Monday October 15.

3.—The effects of Intemperance on the General Interests of Education.—By the Rev. W. H. Landon, Monday, October 29.

4.—The History and Causes of Intemperance.—By Mr. B. Ellison, Monday, November 12.

5.—The use of Intoxicating drinks injurious to Health.—By ———, Monday, November 26.

6.—The influence of Intemperance in retarding the progress of Religion.—By the Rev. H. Noll, Monday, December 10.

7.—A review of those passages of Scripture which countenance Total Abstinence Societies, together with those which are supposed to encourage the use of Intoxicating drinks—including a consideration of the wines of Scripture.—By T. S. Shenston, Esq., Monday, December 24.

8.—Objections to Temperance considered.—By the Rev. F. Bottom, Monday, January 7.

9.—Total Abstinence effectual both as a Remedy and Preventive of Intemperance.—By Mr. John Parker, Monday, January 21.

10.—The Injurious Effects of Intemperance upon Mankind, intellectually and morally.—By the Rev. K. Creighton, Monday, February 4.

11.—Alcohol, including the Adulteration of Intoxicating Drinks.—By the Rev. W. H. Landon, Monday, February 18.

R. H. BURTON.

Record. & Secretary, W. T. S.  
Woodstock, September 24th, 1849.

## News.

## CANADA.

On Monday last Francois Etier and Pierre Barrette were arrested, at Repentigny, and committed for trial, on charge of robbing the mail on the 3rd inst.—*Transcript.*

**CORONER'S INQUEST.**—On Saturday last, an inquest was held at Leach's Inn, Dumoreville, by Dr. Moore, one of the Coroners of this District, on the body of Michael Leroy. After a patient investigation of all the circumstances connected with the decease of the unfortunate individual, a verdict was returned by the Jury,—“That deceased came to his death by eating half an ounce of opium, while labouring under a fit of insanity, brought on by intemperance.”—*Pictou Gazette.*

**AWFUL EFFECTS OF INTemperance.**—A degraded fragment of humanity, in the shape of a Mrs Woods, one day last week was discovered lying upon the floor of her house, in the vicinity of Mr Leatch's tavern, covered with flame, her clothes having taken fire whilst she lay drunk on the floor, and unable to help herself in the least. When the alarm was given, and assistance obtained, the poor creature was found so badly burned that she is not expected to live.—*Prescott Telegraph.*

**INTemperance.**—A short time ago, a quarrel having taken place between a man and his wife, who keep a grocery on Front Street, the woman being at the time intoxicated, she threw a kettle of boiling water at her husband, or in the scuffle the kettle was upset, it is uncertain which, but the sleeping child received the scalding contents, and died in a few hours. We believe an inquest was held on the remains of the child, but we have not heard what the verdict was.—*fb.*

## UNITED STATES.

**FREE SCHOOLS IN THE STATE OF NEW YORK.**—The official announcement has been made by the Secretary of State, Hon. Christopher Morgan, that the new School Law, authorizing the opening of the common schools free, was adopted by the people at the late election by an overwhelming majority—249,872 votes being given for the law, and 91,951 against it—leaving a majority of 157,921 in its favor. The Act for the organization accordingly goes into operation on the 1st of the present month. Its leading features are as follows: The schools are free to all persons residing in the district over five and under twenty-one years of age. The counties and towns are required to levy the tax for their support, in the same manner as other taxes, the amount being the same as that received from the State for the use of the schools in the counties and towns. The Trustees of the several School Districts are required to lay estimates of the sums needed during the year, before the people fifteen days preceding the annual or special meeting in each District, and the same estimates must be founded upon two terms of four months each. The voters must be of full age, and residents in the District; and if they refuse to make the needed appropriations, the Trustees are authorized to levy the necessary amount upon the taxable property of the District for any portion of it. The District Collectors are required to give security for the faithful discharge of their duties, and any School District Officer who shall use, for any other purpose than the law directs, the funds in his hands belonging to the District, shall be fined not exceeding \$500, and be imprisoned not exceeding six months, on conviction.

**INTELLIGENCE IN TEXAS.**—It speaks well for the people of Texas, that already thirty-one newspapers have been established, two of which are religious, and are weekly disseminating intelligence through that thriving State. This is precisely the number of papers published in New Hampshire, which has been settled above two hundred years.—*Can. Jour.*

**DRUNKEN DRIVERS.**—The case of Franklin Somers vs the Ohio Stage Company, was tried last week in the Superior Court of Cleveland, and resulted in a verdict of \$2,500 for the plaintiff. Owing to the reckless driving of a drunken driver, the plaintiff was thrown from the outside seat of the coach and much injured.

## BIRTHS.

Montreal—3rd ult, Mrs John Johnson, of St Matthias, of a son. 16th ult, Mrs Charles G Hill, of a son. The wife of the Hon Wm Badgley, of a son. 18th ult, Mrs William Muir, of a daughter. Mrs Alexander Walker, of a daughter. 24th ult, Mrs John Boyd, of a son.

Berthier—17th ult, Mrs Wm Morrison, of a daughter. Brantford—3d ult, the wife of the Rev A A Drummond, of a son. Brockville—14th ult, Mrs Wm G Wylie, of a son. Bytown—6th ult, Mrs Robt Montgomery, of a daughter. 14th ult, Mrs Wm Torney, of a son. Niagara Falls—23th Nov, Mrs Oliver Buchanan, of a son. Quebec—16th ult, Mrs Duncan Macpherson, of a daughter. Vaudreuil—16th ult, the wife of the Rev James Pyke, of a daughter.

## MARRIAGES.

Montreal—17th ult, by the Rev William Taylor, Mr Samuel Haddon, to Fanny Bowyer. 18th ult, by the same, Mr Wm M' Bain, Lancaster, C W, to Catherine M'Intosh, of Hinchinbrooke. Quebec—12th ult, by the Rev C Churchill, Mr Wm Scott, to Hannah, eldest daughter of Mr W W Martin. Whitmanstown—6th ult, by the Rev J Muir, Mr John Gordon, Jr, to Ann, eldest daughter of Mr Charles Abbot.

## DEATHS.

Montreal—8th ult, Charles Christopher, infant son of Mr John Johnson, aged three days. 9th ult, Sarah Ann Edleston, wife of Mr John Johnson, aged 20 years. 17th ult, Helen Johnston, wife of Mr Wm Dennis, aged 45 years. 19th ult, Mr Adam Drysdale, senr, aged 78 years. 19th ult, Mrs Wilson, (mother of Mr Andrew Wilson,) aged 64 years. Colburns—4th ult, Mrs Sarah Sullows, aged 36 years. Godmanchester, Beaufortshire—21st ult, at the residence of his brother, Mr James Arthur, stone mason. Oakbank, Greenock, Scotland—15th Nov, James Watson, Esq, merchant, aged 65 years. Odeltown—16th ult, Jane Teskey, wife of Joseph D Odell, in the 24th year of her age. Oshawa—Augusta Sophia, wife of Mr Gordon Phillips, of Brantford, aged 28 years. Point Levi—14th ult, Wm George, only son of Mr Wm G Russell, aged 2 years and nine months. Quebec—17th ult, Susan Beatrice, infant daughter of the late Deputy Commissary General Eppes, aged seven weeks. Stevenson, Ayrshire, Scotland—27th November, Elizabeth, youngest daughter of Mr James Wylie, aged 22 years. St Laurent—11th inst, George Johnston, jr, fourth son of Mr George Johnston, senr, aged 96 years. Toronto—9th ult, Mr James Francis Baly, aged 44 years. Whitburn, Linlithgowshire, Scotland—10th Nov, Mrs Hamilton, relict of the late W Hamilton, Esq, and mother-in-law of the Rev Wm Taylor, of this city, aged 84 years.

## MONTREAL WHOLESALE MARKETS.

Montreal, Monday Noon, 24 Dec., 1849.

**FLOUR**—Quiet at former quotations.  
**ASHES**—Pots, owing to scarcity and competition, have advanced to 31s. to 31s. 6d. In Pearls nothing doing.  
**PROVISIONS**—No transactions this week worth noting.  
**BANK STOCKS**—Have all improved in value considerably. Montreal Bank has advanced nearly five per cent since the declaration of the dividend about a fortnight ago.  
**MIXED STOCKS**—All dull.  
Very little produce has yet come in from the surrounding country, but as the winter roads are now made supplies are expected soon.

Stock of Wheat and Flour in Montreal, 12th December, 1849, equal to 39,528 bbls.

**MONTREAL MARKET PRICES.**—Dec. 23, 1849.—Wheat per minot, 4s 3d to 5s; Oats, per minot, 1s 3d to 1s 6d; Barley, do, 1s 10d a 2s 0d; Peas, do, 2s a 2s 3d; Buckwheat, 1s 11d a 2s 3d; Rye, do, 2s 6d a 2s 9d; Flaxseed 3s 9d a 4s; Potatoes, per bush, 1s 3d a 1s 6d; Beans; Canada, do, 6s a 6s 8d; Honey, per lb, 4d a 5d; Beef, do, 5d to 6d; Mutton, per qr, 2s 6d a 5s; Lamb, do, 1s a 2s 6d; Veal, do, 2s 6d a 10s; Pork, per lb, 3d a 4d; Butter, Fresh, do, 11d; Butter Salt 6d a 7d; Cheese, do, 4d to 5d; Lard, do, 6d a 7d; Maple Sugar, do, 3d a 4d; Eggs (fresh) per doz, 11d a 1s; Turkeys, (old), per couple, 5s a 6s; do, (young), 3s a 4s 6d; Geese, do, 3s 6d a 4s 6d; Ducks, do, 1s 8d a 2s; Fowls, 2s a 2s 6d; Chickens, do, 1s a 1s 6d; Partridges, do, 2s a 2s 6d; Pigeons, (tame) per brace, 0d a 0d; Pigeons, wild, per doz, 0s a 0s 0d; Hares, 8d a 10d; Apples, per barrel, 11s a 12s; Onions, per barrel, 6s a 7s 6d; Flour, per quintal, 11s 0d a 12s 0d; Oatmeal, per do, 7s a 8s 0d; Beef, per 100 lbs, 22s 6d a 26s 3d; Fresh Pork, per do, 20s a 26s 3d; N. B. Fresh Codfish, per lb 4d.

Monies received on account of

Advocate—Clarenceville, Rev Mr Ingalls, 2s 6d; Toronto, Jno Alexander, 2s 6d; Lachine, Thos Allen, 2s 6d; Wilhamstown, W Berry, P Gething, D Bridon, Jas Ferguson, Robt Kingsmill, A McDonald, Gregory Division S T, 2s 6d each; Wm Gray, 1s 3d; Waterloo, H T Gosselin, G Howard, 2s 6d each; Brighton, C Spencer, W Spencer, A German, Thos Morrow, Chas P Wenden, J Hazard, Thos Pake, J Garratt, 2s 6d each; Brome, N Pettis, 2s 6d; Clarendon, Rev Mr Melville, 2s 6d; Batoul, W King, 2s 6d; Cornwall, Thos Marshall, A M McKenzie, 2s 6d each; J Long, 1s 3d; Oromtown, A McCulloch, 2s 6d; Pictou, Philip Thomson, Chapman & Striker, Fras Taylor, jr, Philip Low, Esq, Robt Mitchell, O M Mahon, Esq, Rev W McCullough, Jno Murray, Chas Wilson, J P Roblin, J Fitzgerald, Esq, J Cairnduff, 2s 6d each; Miss Johnson, Walter Ross, 1s 3d each, Eaton, S A Boyd, E Alger, Wm Stevenson, Rev A Mullin, A Sawyer, Wm Planche, 2s 6d each; Norton Creek, D Smith, 2s 6d; Montreal, Judge Mundell, Jas Scott, M Clark, Wm Thompson, Jas Thompson, 2s 6d each; Mrs M Nab, 1s 3d; Sutton, B G Mudgett, A C Quinn, 2s 6d each; Niagara, J R Comer, 1817-9, 7s 6d; Milton, J J Higginson, 1s 3d; Heck's Corners, J McIntyre, W Beach, jr, Ephraim Hunter, Phineas Pellow, 2s 6d each; Quebec, per A Corporal McDonald, Rifle Brigade, H Hart, R Hill, J R Hutton, G Kent, G Buckingham, J McDonald, J Sherman, J McKenzie, Sergt Major Aran, J Lawson, Sergt Judd, Mr H Rayner, England, E Wilson, do, Mr Verinder, do, P M Combie, Scotland, Mr Vernider, England, 2s 6d each; W Webb, 5s; Sorel, Dr E Sewell, 2s 6d; Brome, W Chapman, T Chapman, 2s 6d each; C P Watson, Mrs Campbell, J Watson, (Danham Flatts), 1849-50; 1s 3d; Montreal, Jas Stevenson, 5s; Mrs Johnston, 2s 6d; W M Donough, 2s 6d; Jno Master, 23rd Regt, 2s 6d; A Dow, 1s 3d; J T Barratt, 2s 6d; Jno Gray, 2s 6d; Elora, Jas Middleton, 20s; St Laurent, Westley Orr, 2s 6d; Chatham, H B M Kay, 2s 6d; River Trent, Jas Taylor, Hy Brundge, Andrew Barmone, Postmaster, Wm Shea, Gilbert Taylor, Jas Salls, 2s 6d each; Frankford, O C Wood, 2s 6d; St Vincent, Rev H Reid, 1s 6d; Wm Dyre, 2s 6d; Norval, J Foster, G Gray, S Hill, N M Mullin, W Little, C Inch, A M Nab, G Hamilton, 2s 6d each; Bytown, Corpl Pepper, 5s; Lachine, T Lockie, 2s 6d; Humber, W Hewgill, 17s 6d; Jas Robinson, 2s 6d; Kilmarnock, J Telford 12s; Burritt's Rapids, J Mills, 5s; Buckingham, O Larwell, sen, 13s 9d; John Smith, 3s 9d; John O Smith, 2s 6d; Pelham, S Beckett, D Wilson, L Hunt, H Page, J R Page, M D Lamatter, Jno Miller, J Tier, J D Meiler, W Killman, R G Killman, J H Disher, N Clark, J B Comfort, 2s 6d each; Markham, M Braithwaite, 12s 6d; Duncan M Kinnon, 2s 6d; Vaughan, E Farr, 5s; F J Bunt, P Roe, W Fletcher, C Wallace, Jno Lawrie, J Hystead, jr, Alex Mitchell, H Tucker, J E Armstead, 2s 6d each; Clearville, Jno Porter, 2s 6d; Chatham, H Verral, H White, R K Payne, 5s each; Geo Redd, D Pratt, J Fredenck, S Dolson, Jas Burns, S Meriam, R O Smith, W B Smith, J Goddard, Geo Turnbull, W & J Keough, Thos Digg, Thos Harrison, Rev G Verrall, Kent, England, David Kennedy, Erin, 2s 6d each; Ayr, Miss E Lindsay, 2s 6d.

Per F E Grafton—Port Neuf, G Murray, 2s 6d; Quebec, J Kemp, 5s; Mr Bancroft, W Gaid, W Lane, Mr Thom, Mr Laird, Mr Sturrock, G McGill, Mr Bews, Mr Richardson, Mrs Ray, Mr Chambers, S Corneil, Rev D Marsh, R Symes, Mr Reynor, P Paterson, W White, J Legg, Mr Webb, Mr Clark, C Aylwin, 2s 6d each; Kingssey, Mr Armistage, 2s 6d; St Sylvester, C Logic, 2s 6d; Leeds, Rev W Hulbert, 5s; Rev Mr Swinton, 2s 6d; Three Rivers, J Dickson, 5s; Mr Ritter, M Lanigan, J Keenan, Jno Whiteford, 2s 6d each.

Per R D Wadsworth—Westminster, David M Rymel, 2s 6d; Dundas, Robt Spence, Wm Boice, Jas Luckwood, Chas Haslem, Thos Dunkin, 2s 6d each; Henry Huggins, 1s 3d; West Flamboro', Thos Durrant, 2s 6d; Ancaster, Thos Sandford, Wm Ashmore, 2s 6d each; Seneca, Jno Jackson, Wm Waddell, W T Cameron, Isaac Newton, 2s 6d each; Galt, A Burnett, 2s 6d; Ayr, R Wylie, 4s 3d; Paris, T Turnbull, 5s; Paris, Rev W Jelfers, 2s 6d; Mohawk, T Whitaker, 1s 3d; Burford, Mr Wilson, 2s 6d; St George, Chas Kitchin, 2s 6d; Simcoe, John Winch, 2s 6d; Jas Walker, 2s 6d; Walsingham, Jos Grover, 2s 6d; Middleton, Thos Skinner, W H Swazy, 2s 6d each; Hamilton, J W Bickle, Mrs J W Mills, 2s 6d each; Watford, Rev H Wilkinson, Dr. J Walrath, D Phelps, 2s 6d each; Oakland, E Foster, D R Foster, W Skelly, W A Whitney, H F Hickson, J B Morrill, J Marlatt, A Forster, A Malcolm, 2s 6d each; Seneca,

W T Cameron, 2s 6d; Stoney Creek, Robt Swim, H Lewis, 2s 6d each; P Crawford, 10s; Grimshy, C Moore, S Russ, W Bromer, 2s 6d each; Smithville, S P Emerson, 2s 6d; Camboro', Rev W F Lowe, Seth Smith, Isaac Smith, 2s 6d each; J Formbee, 5s; Hamilton, E Jackson, 2s 6d; Dunnville, J R Browne, H Kellogg, J Bowman, W Swarts, 2s 6d each; Crowland, Jacob Overholt, 2s 6d; Port Colborne, W Mellanby, L Boardman, J Thomson, 2s 6d each; J B Ferris, 1s 3d; Port Robinson, R Coulter, B Feeny, Mrs M Farlane, Miss M Starka, James Vanalstone, S P Johnston, R Elliott, J Paw, 2s 6d each; Allenburgh, W Vanderburgh, 2s 6d; Merrittsville, A W Shrigley, 2s 6d; Chippawa, W Patterson, H Bond, B Conkhu, Rev G Case, T Morgan, J V Burnham, A Emmons, J W Fell, Miss C J Doll, J Deakers, W S Burnham, 2s 6d each; Dunnville, W Gauer, Jno Shug, C Thornton, G Ross, Rev W Wilkinson, A Paw, J Pollard, J Hara, 2s 6d each; Niagara, T Brown, 5s; C Carter, 2s 6d; St Davids, U Harvey, 22s 6d; Thorald, J Kerr, W Ramsay, W Beaty, 2s 6d each; Mitchell, Geo Walker 2s 6d.

TRETOTAL LECTURES by Mr. R. D. WADSWORTH H

Will be delivered in the following places, at the dates specified. Officers of the Societies are respectfully requested to give publicity to the meetings, and provide a conveyance to the next appointment.

January	3 Thursday,	Dundas,	7 o'clock, p.m.
	4 Friday,	West Flamboro'	do
	5 Saturday,	Stone Chapel,	do
	6 Sabbath,	Galt,	Morning & Evening.
	7 Monday,	Ayr,	7 o'clock, p.m.
	8 Tuesday,	Blenheim,	do
	9 Wednesday,	Covered Bridge,	do
	10 Thursday,	Lower Woolwich,	do
	11 Friday,	Upper Woolwich,	do
	12 Saturday,	Peel,	do
	13 Sabbath,		
	14 Monday,	Arthur,	7 o'clock, p.m.
	15 Tuesday,	Smith's neighborhood,	do
	16 Wednesday,	Hunter's	do
	17 Thursday,	M'Intosh's	do
	18 Friday,	Devine's	do
	19 Saturday,	Sydenham,	do
	20 Sabbath,		
	21 Monday,	St. Vincent,	7 o'clock, p.m.
	22 Tuesday,	Euphrasia,	do
	23 Wednesday,	Collingwood,	do
	24 Thursday,	Nottawasaga,	do
	25 Friday,	Sunnidale,	do
	26 Saturday,	Mulmur,	do
	27 Sabbath,		
	28 Monday,	Mono,	7 o'clock, p.m.
	29 Tuesday,	Albion North,	do
	30 Wednesday,	Bo'ton,	do
	31 Thursday,	Toronto Gore,	do
February	1 Friday,	Cooksville,	do
	2 Saturday,	Trafalgar East,	do
	3 Sabbath,		
	4 Monday,	Oakville,	7 o'clock, p.m.
	5 Tuesday,	Fronte,	do
	6 Wednesday,	Wellington Square,	do

N.B.—A Collection will be taken up at the close of each meeting, and an opportunity afforded of signing the Pledge, and of subscribing to the *Canada Temperance Advocate*. Where practicable, a Juvenile meeting will be held in each place at 4 o'clock, p.m.

OFFICE OF THE GRAND DIVISION,  
S. of T., Canada West.  
Brockville, December 12, 1849.

THE Grand Division of the Order of the Sons of Temperance, Province of Canada West, will meet at the Town of Belleville, on Wednesday, the 23rd day of January, 1850, at which time and place the Representatives of Subordinate Divisions are hereby requested to attend.

[L.S.] W. H. ELLERBECK,  
G. Scribe.



## LIST OF DIVISIONS OF THE SONS OF TEMPERANCE IN CANADA.

Name of Division.	No.	Location.	Address of Officers
JOHNSTOWN DISTRICT.			
Brockville,	1	Brockville,	L. Houghton, R.S.
North Augusta,	3	North Augusta,	W. S. Terrkins,
Farmersville,	4	Farmersville,	Isa. Carpenter,
Coleman's corners,	5	Brockville,	R. Coleman,
Gananoque,	6	Gananoque,	Wm. Brough,
Newborough,	7	Newborough,	J. B. Stevens,
Mallory Town,	10	Yonge Mills,	Fred. F. Lee,
Merrickville,	13	Merrickville,	H. D. Smith,
Prescott,	15	Prescott,	W. D. Dickenson,
Kemptville,	16	Kemptville,	Edward Mix,
West Fort,	23	Newborough,	A. Cameron, W.P.
BATHURST DISTRICT.			
Elmsley,	11	Smith's Fall's,	W. Schofield, R.S.
Perth,	12	Perth,	J. McKay,
EASTERN DISTRICT.			
Glenarry,	21	Williamstown,	T. S. Russell,
Matilda,	22	Matilda,	John Easton,
MIDLAND DISTRICT.			
Frontenac,	2	Kingston,	George Kerr,
Bath,	19	Bath,	Charles James,
Lenox,	32	Napanee,	M. V. Dettlor,
Addington,	33	Mill Creek,	F. C. Randall, W.P.
VICTORIA DISTRICT.			
Hastings,	8	Belleville,	Th's Nelson, R.S.
Canniff's Mills,	36	Canniff's Mills,	John Canniff,
NEWCASTLE DISTRICT.			
Cobourg,	9	Cobourg,	Wm. Tourje,
Trent,	17	Trent,	Ben'j'n Way, jr.,
Brighton,	18	Brighton,	A. C. Singleton,
Colborne,	29	Colborne,	J. R. Scott,
Percy,	27	Percy,	E. S. Sanborn,
Port Hope,	37	Port Hope,	
PRINCE EDWARD DISTRICT.			
Prince Edward,	14	Pictou,	Almond Bristol,
Consecon,	24	Consecon,	H. C. Brause,
HOME DISTRICT.			
Yonge Street,	20	Cummer's cor's,	Jos. C. Cummer,
York,	21	Toronto,	D. Ross, W.P.
Ontario,	26	Toronto,	S. Frock, W.P.
Brooklin,	30	Brooklin,	Stephen Thomas,
Whitby,	31	Whitby,	J. H. Perry, R.S.
Prince Albert,	34	Prince Albertville,	P. A. Hurd,
Oshawa,	35	Oshawa,	W. F. M. Master,
Bowmanville,	39	Bowmanville,	D. Hay,
GORE DISTRICT.			
Burlington,	25	Hamilton,	Edward Riney,
NIAGARA DISTRICT.			
Rainbow,	38	Chippewa,	Jos. M. Bristol,

Edward Stacey, D.G.W.P. for do—residence, do.  
 John Kilborn, D.G.W.P. for Johnstown District, N. and S. Crosby,—residence, Newborough.  
 James R. Wright, D.G.W.P. for Prince Edward District,—residence, Pictou.  
 F. G. Callender, D.G.W.P. for Newcastle District,—residence, Cobourg.

## SPECIAL DEPUTIES.

Rev. Robert Boyd, London District,—London.  
 G. V. N. Relyea, Victoria District,—Belleville.  
 William Smart, do do  
 Rev. J. F. Wilson, do do  
 W. T. Burnham, Niagara District,—Chippewa.

## PROSPECTUS

OF THE

CANADA TEMPERANCE ADVOCATE.  
SIXTEENTH VOLUME.

In announcing our intention to continue the *Advocate* for another year, we feel it incumbent upon us to thank the friends and promoters of this good cause for their support during the past year. There are still a good many subscriptions to come in, but we cannot doubt that every one who has continued to receive the paper till this time, will faithfully pay up before the close of the present volume.

We have no change to announce in the future conduct of the *Advocate*. As heretofore, it will be the uncompromising defender of our cause, and will faithfully note its progress throughout the world, wherever the standard of Temperance has been raised, as well as in these Provinces, whether that progress be effected through the instrumentality of the Rechabites, the Sons of Temperance, or the ordinary Temperance Societies. We have no object to gain beyond the advancement of the cause of total abstinence, and to this every other consideration shall be made to yield.

In consequence of the dilatoriness with which our credit subscriptions have come in during the past year, and the number still due, laying us under heavy pecuniary responsibilities, and the uncertainty always attending the collecting of arrears, we have resolved upon sending no papers after the close of the present year, *unless paid for in advance*; except in the case of those who may find it more convenient to unite, in any one place, in companies of five or more, and send in their orders through one individual. We do not mean that that individual should be held absolutely responsible for the payment of these subscriptions, but simply that he shall be expected to do what he can for their collection, and remit to us without delay. To all such we will send one copy gratis. By the way, we think it very important to suggest here, that such friends of the cause throughout the country as are storekeepers, could render essential service, by taking the names of such of their customers as may feel inclined, as subscribers, receiving the pay in produce, and transmitting us the amount in cash, when they make their semi-annual visits to their respective markets with their produce. In this way many who do not now read the *Advocate*, would no doubt gladly do so, could they enjoy this convenience. We hope our friends will take the hint.

It will be observed that we have, during the past year, added a further attraction to the *Advocate*, by inserting in each number a page of music. We intend to continue this during the next volume. This of itself will be worth more than the whole price of the *Advocate* to the subscribers, and we hope that there will be such additional support accorded as will enable the Publisher to add yet further attraction, which it is his design to do.

The *Advocate* is published on the 1st and 15th of every month at 2s. 6d. per annum, payable in advance. As formerly, all orders and remittances to be forwarded to J. C. BAKER, Printer, St. Paul Street, Montreal.

## OFFICERS OF GRAND DIVISION FOR THE YEAR ENDING FOURTH WEDNESDAY IN OCTOBER, 1850.

J. L. Macdonald, Gananoque, Division No. 6, G. W. P.  
 Edward Stacey, Frontenac, " 2, G. W. A.  
 William H. Ellerbeck, Brockville, " 1, G. Secretary  
 Christopher Leggo, " 1, G. T.  
 Alexander Dick, Matilda, " 22, G. C'n.  
 F. G. Callender, Cobourg, " 9, G. C.  
 J. R. Wright, Prince Edward, " 14, G. S.

The following Brothers have been commissioned as D.G.W.P. and special Deputies, viz. :—

Wm. H. Ellerbeck, D.G.W.P. for the Province of Canada West,—residence, Brockville.  
 Robert Dick, D.G.W.P. for do.—residence, Toronto.  
 A. B. Pardee, D.G.W.P. for Johnstown District,—residence, North Augusta.  
 Thomas O. Butler, D.G.W.P. for Midland District,—residence, Kingston.