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THE

THE

CANADA

TEMPERANCE ADVOCATE.

DEVOTED TO

Temperance, Education, Agriculture, News, &c.

VOLUME XVII.

MONTREAL:

PRINTED BY JOHN C. BECKET, No. 22 GREAT SAINT JAMES STREET.

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<p style="text-align: center;">JANUARY.</p> <p>Sunday, 4 11 18 25 Monday, 5 12 19 26 Tuesday, 6 13 20 27 Wednesday, 7 14 21 28 Thursday, 1 8 15 22 29 Friday, 2 9 16 23 30 Saturday, 3 10 17 24 31</p>	<p style="text-align: center;">APRIL.</p> <p>Sunday, 4 11 18 25 Monday, 5 12 19 26 Tuesday, 6 13 20 27 Wednesday, 7 14 21 28 Thursday, 1 8 15 22 29 Friday, 2 9 16 23 30 Saturday, 3 10 17 24</p>	<p style="text-align: center;">JULY.</p> <p>Sunday, 4 11 18 25 Monday, 5 12 19 26 Tuesday, 6 13 20 27 Wednesday, 7 11 21 28 Thursday, 1 8 15 22 29 Friday, 2 9 16 23 30 Saturday, 3 10 17 24 31</p>	<p style="text-align: center;">OCTOBER.</p> <p>Sunday, 3 10 17 24 31 Monday, 4 11 18 25 Tuesday, 5 12 19 26 Wednesday, 6 13 20 27 Thursday, 7 11 21 28 Friday, 1 8 15 22 29 Saturday, 2 9 16 23 30</p>
<p style="text-align: center;">FEBRUARY.</p> <p>Sunday, 1 8 15 22 29 Monday, 2 9 16 23 Tuesday, 3 10 17 24 Wednesday, 4 11 18 25 Thursday, 5 12 19 26 Friday, 6 13 20 27 Saturday, 7 14 21 28</p>	<p style="text-align: center;">MAY.</p> <p>Sunday, 2 9 16 23 30 Monday, 3 10 17 24 31 Tuesday, 4 11 18 25 Wednesday, 5 12 19 26 Thursday, 6 13 20 27 Friday, 7 14 21 28 Saturday, 1 8 15 22 29</p>	<p style="text-align: center;">AUGUST.</p> <p>Sunday, 1 8 15 22 29 Monday, 2 9 16 23 30 Tuesday, 3 10 17 24 31 Wednesday, 4 11 18 25 Thursday, 5 12 19 26 Friday, 6 13 20 27 Saturday, 7 11 21 28</p>	<p style="text-align: center;">NOVEMBER.</p> <p>Sunday, 7 14 21 28 Monday, 1 8 15 22 29 Tuesday, 2 9 16 23 30 Wednesday, 3 10 17 24 Thursday, 4 11 18 25 Friday, 5 12 19 26 Saturday, 6 13 20 27</p>
<p style="text-align: center;">MARCH.</p> <p>Sunday, 7 14 21 28 Monday, 1 8 15 22 29 Tuesday, 2 9 16 23 30 Wednesday, 3 10 17 24 31 Thursday, 4 11 18 25 Friday, 5 12 19 26 Saturday, 6 13 20 27</p>	<p style="text-align: center;">JUNE.</p> <p>Sunday, 6 13 20 27 Monday, 7 14 21 28 Tuesday, 1 8 15 22 29 Wednesday, 2 9 16 23 30 Thursday, 3 10 17 24 Friday, 4 11 18 25 Saturday, 5 12 19 26</p>	<p style="text-align: center;">SEPTEMBER.</p> <p>Sunday, 5 12 19 26 Monday, 6 13 20 27 Tuesday, 7 11 21 28 Wednesday, 1 8 15 22 29 Thursday, 2 9 16 23 30 Friday, 3 10 17 24 Saturday, 4 11 18 25</p>	<p style="text-align: center;">DECEMBER.</p> <p>Sunday, 5 12 19 26 Monday, 6 13 20 27 Tuesday, 7 11 21 28 Wednesday, 1 8 15 22 29 Thursday, 2 9 16 23 30 Friday, 3 10 17 24 31 Saturday, 4 11 18 25</p>

NEW MOONS.

January 21—10 minutes past 2 A.M.	May 18—58 minutes past 9 P.M.	Sept. 13—21 minutes past 5 P.M.
Febry. 19—37 " " 7 P.M.	June 17—30 " " 11 A.M.	Oct. 12—57 " " 1 A.M.
March 20—26 " " 1 P.M.	July 16—58 " " 10 P.M.	Nov. 11—24 " " 11 A.M.
April 19—28 " " 6 A.M.	Augt. 15—41 " " 8 A.M.	Dec. 10—15 " " 10 P.M.

HOLIDAYS OBSERVED AT BANKS AND PUBLIC OFFICES.

New Year's Day, January 1.	* Ascension Day, May 20.	* All Saints' Day, Nov. 1.
* Epiphany, " 6.	Queen's Birth Day, " 21.	* Conception, B. V. M., Dec. 8.
* Annunciation, March 25.	* Corpus Christi, June 10.	Christmas Day, " 25.
Good Friday, April 9.	* St. Peter and St. Paul, 29.	

*Those marked thus * are not observed in Upper Canada.*

THE CANADA TEMPERANCE ADVOCATE,

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J. C. BECKET, PRINTER AND PUBLISHER.

TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XVII.]

MONTREAL, JANUARY 1, 1851.

No. 1

The Bottle.—Chapter 1.

Here's something to warm you," said old Morrison, keeper of the "Man and Monkey" grog shop, handing, as he spoke, a bottle of cordial to a journeyman mechanic who had been sent by his employer to do some work in the house of the liquor vender. The journeyman, having finished his job, was about leaving, when thus addressed by the smiling landlord. He did not refuse the tender, although not in the habit of drinking, and no customer of old Morrison's. It was a sharp day in January, and words "something to warm you," sounded pleasantly; besides, the manner of the clever landlord was such as almost to put it out of the question for James Latimer to decline the little present, had the thought of doing so entered his mind—which, we are sorry to say, was not the case.

"Do you serve every body in that way?" said a man who stood beside old Morrison's bar. This was after Latimer had left with his bottle.

"Not quite," returned Morrison, shrugging his shoulders and putting on a knowing look.

"He must be a good customer," remarked the man.

"He? Oh no! He never paid for a glass at my bar in his life," replied Morrison.

"Indeed! You must have taken quite a fancy to him. I never gave you credit for such an amiable weakness of character."

Morrison grinned and chuckled.

"Don't be uneasy," he said. "That bottle isn't thrown away. He'll pay for it, twice over, before six months. A word in your ear."

And the liquor-seller winked his bleary eye, wrinkled one side of his browed and blotched face, and laid a finger upon his ruddy nose. The man bent towards him, and he said—

"He'll like the taste of that well enough to want more soon."

"Ah, yes! I understand. You know him, I suppose?"

"I have no particular acquaintance with him; but I've had my eye upon him for the last twelve months. He passes my door every day, but he never crossed it before."

"He's not a drinking man?"

"Did you look into his face?"

"Yes."

"And ask that question? A drinking man! Not he. I doubt if he's tasted liquor a dozen times in his life. But, I saw by the way he smacked his lips after a glass I gave him to-day, that the love of strong drink was in him. My word for it, by the time he gets through with that bottle, he'll want some more."

"To supply which want, you will stand ready?"

"I will."

"You understand your business, I see, Morrison," said the man.

"Forty years ought to qualify me."

"Forty years! Have you sold liquor so long?"

"I have, and hope to be spared for as many years longer."

"To sell liquor?"

"Certainly. It's a first rate business; and takes but little capital and labor. There is no risk in it. With one hand you pass your goods over the counter, and with the other hand draw in the money."

"And the profit is good?"

"First rate. Could'nt ask for better."

"Well; go ahead, old chap!" returned the man. "If the devil claims your soul in the end, I hardly think there will be any one to dispute his title. And now mix us a brandy toddy; and let it be strong."

Nothing offended by this familiarity, Morrison prepared the toddy, and the man, lifting it towards his lips, said—

"Here's to the bottle sent forth on its errand of—"

"Mercy!" The liquor seller supplied the word, as the man tasted his glass.

"As you please," replied the man, taking the glass from his lips. "But see here," he added, looking thoughtful.

"Aint you never troubled with ghosts?"

"Ghosts! What put them into your head?"

"The ghosts of dead drunkards, murdered wives, and starved children. Ha! Don't they never haunt you?"

"You seem disposed to be merry to-day," returned Morrison.

"It's a merry subject, isn't it?" The man spoke with irony.

"Not to me; and so we'll drop it," Morrison appeared, now, to be a little offended. He felt that his customer despised him.

"A word more," said the man, setting his half empty glass upon the counter, and speaking in a changed voice.

"What is the name of the man whom you have favored with a tempting bottle, and where does he live?"

"Find that out by your wits," replied the liquor seller, exhibiting an angry face.

"Where does he work?"

"Take the same answer," retorted Morrison.

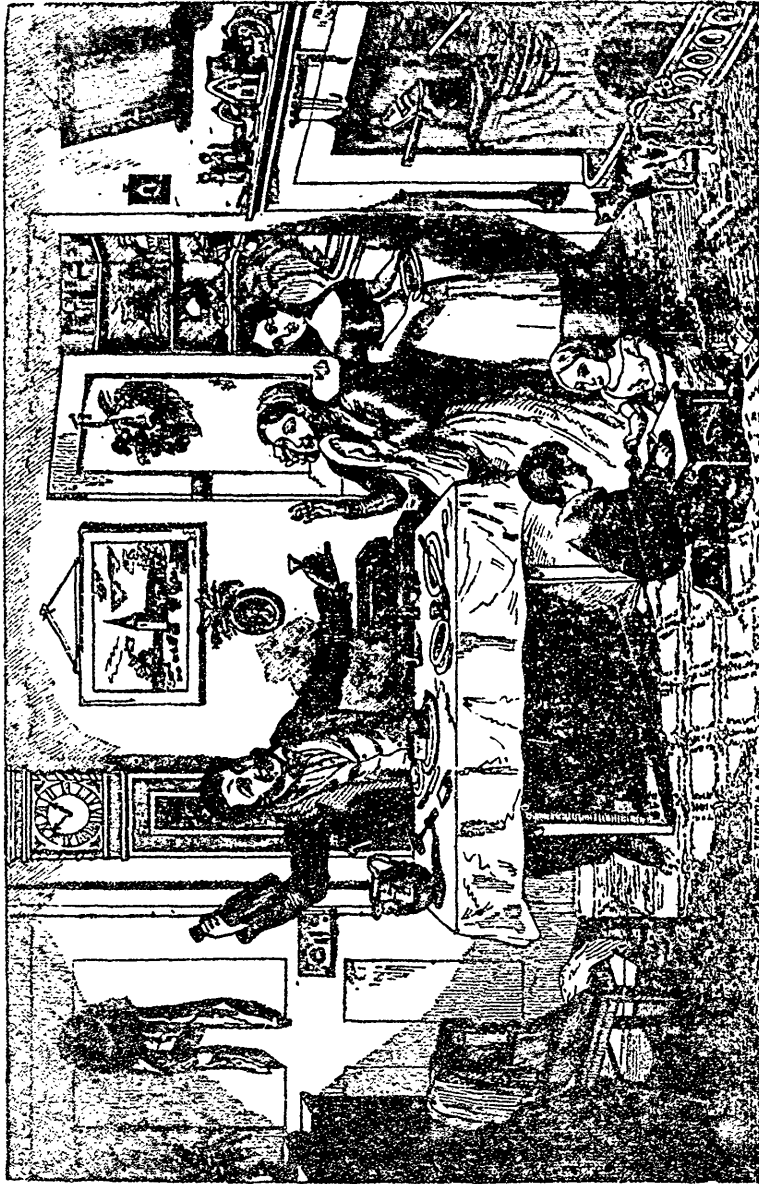
"Look here, my old chap," said the man warning; "I call that a base trick of yours; and if I knew where to find this mechanic, I would give him a hint of your purpose, and advise him to throw the bottle into the street."

"Bah!"

"You can 'bah' as much as you please. But it doesn't make you act any better. It's bad enough for you to sell liquor to men like me and others, who have allowed the cursed appetite to form itself; but to tempt sober men to ruin, is an act that ought to shame the devil himself. Havn't you customers enough to satisfy you?"

"Please to walk out of my bar!" exclaimed Morrison, with a face in color like a bottle of his own claret.

The man hesitated a moment, and then turned and walk-



THE SUGSELLER'S TRICK—THE BOTTLE IS INTRODUCED—THE HUSBAND INDUCES HIS WIFE "JUST TO TAKE A DROP."

ed away, leaving the liquor seller fuming and fretting like a barrel of new beer.

James Latimer was a sober, industrious mechanic, with a wife and three children. Agnes, a tidy little girl, and very useful to her mother, was twelve years old, and little Lotty, two years of age, and still called the "baby," was the youngest. James was in his ninth year. Latimer was a first rate workman, and made good wages; and Polly, his wife, managed every thing so well, that they not only lived very comfortably, but were able to put by a little every year. A happier family was not to be found.

On the day Latimer received a warming glass and a bottle of cordial from Morrison, he went home to dinner, feeling in a very pleasant humor. The liquor he had taken produced an agreeable exhilaration. He held up the bottle to his wife, as he entered, and after laughingly telling the story of old Morrison's generosity, set it down upon the table, and taking little Lotty in his arms, danced around the room with her at a merry rate, the child crowing and patting his face with her tiny hands, while Jimmy clung to his legs and tried with all his strength to hold him fast. For ten minutes the happy father sported with his children, and the dinner being ready, he sat down to eat.

"I must try old Morrison's remedy for cold weather," he said after the meal, and drawing the cork, poured out a glass of cordial and drank it off.

"It does warm—that's a fact. Come, try some of it, Polly." And he filled the glass again, and handed it to his wife.

"Oh no, no!" And Mrs. Latimer put up her hand.

"Yes, try it. If it's good for me, it's good for you. Drink it off. It's nothing but cordial."

"No—no. I don't want it."

"Nonsense! You must drink some. You don't know how good it is. Here, just take a drop!" And he continued to hold out the glass.

Mrs. Latimer, thus urged, took the glass and sipped a little of the pleasant compound.

"Isn't it good?" enquired her husband.

"Yes; it is good," she replied.

"Then drink it all down." An invitation with which the wife did not refuse to comply.

Agnes looked on, and no shadow of the coming evil stole darkly across her young mind. Little Lotty and her brother, who played together from morning till night, asspirtive and innocent as lambs, felt no pause in the sweet flow of their loving spirits. What did they know of evil? What had they to dread? They had looked at the bottle, and admired it as a novelty in the house; had touched it without fear; and let their hands rest upon it as something that could do no harm. Happy ignorance! Would that it could ever remain! But, an evil thing had entered the house, and no long time was to pass before its accursed presence would be felt, even by them.

Historical Notices of the Temperance Movement.

FOREIGN.

Germany, Sweden, India, and Sydney.

1838.—Sept. South India Temperance Union formed.

1841.—April 14. Calcutta Temperance Society formed.

1846.—June. The King and Queen of Sweden having taken the pledge, offer compensation to those distillers who will discontinue distillation.

1848.—May 12. People of Sydney resolve to abstain for 3 years on account of the existing distress.

America.

1812.—A society formed in Boston, called the Massachusetts Society for the Suppression of Intemperance.

1825.—December. A meeting held to discuss the question—'What shall be done to banish intemperance from the United States?'

1826.—January 10. A more numerous meeting of the friends of temperance was convened in Boston, when an association was regularly organised, and its management entrusted to an Executive Committee.

1826.—March 12. The first address of the Association to the people of the United States was published.

1826.—April 2. New York Temperance Society formed.

1827.—Publication of Dr Beecher's Sermons on the Nature, Signs, Causes, and Remedies of Intemperance, and several other important documents.

1827.—December. Societies were formed in most of the States of the Union. 30,000 persons had ceased to use ardent spirits.

1828.—June 9. Temperance Society formed by the Rev. J. S. Christman in Montreal; being the first in Canada—and may be said to be the first in any country except the United States.

1828.—June 10. First Temperance Society formed at Bastard, Canada West, by Dr. Schofield, only one day later than the Montreal Society.

1831.—Young Men's Temperance Society, formed in Montreal.

1832.—March. Albany—First Temperance Record published.

1833.—May. A Temperance Congress held in the United States.

1834.—More than 500 societies had been formed, embracing 1,500,000 members; ardent spirits abandoned by 2,000,000 of the population; 4,000 distilleries stopped; 800 merchants had ceased to sell ardent spirits; and 1,500 ships left American ports without ardent spirits.

1834.—First Canada Provincial Temperance Convention, held in the Baptist Chapel, Montreal.

1835.—May. The *Canada Temperance Advocate* was commenced—Montreal.

1835.—June 15. First Total Abstinence Society in Canada, was formed in St. Catharines, Gore District.

1835.—In October the Society formed in 1828, by Mr. Christmas, adopted the teetotal pledge, conjointly with the moderate pledge; the latter was entirely dropped in 1837.

1836.—A Convention was held in Toronto, and was attended by delegates from 13 societies.

1839.—Early in this year the Rev. P. Pholan and the Rev. C. Chiquiquy, began to advocate the Temperance cause amongst the Irish Catholics and French Canadians.

1840.—On the Union of the Provinces, a second Temperance Convention was held in Montreal, 91 societies were represented, when 13,618 members were reported.

1840.—April Washingtonian movement commenced.

1841.—*Canada Temperance Advocate* was doubled in size; and in 1842, was published Semi-Monthly, instead of Monthly.

1841.—June. Great Temperance Convention held at Montreal.

1842.—Victoria Temperance Society for Reformation of Drunkards, was established in Montreal.

1844.—Montreal Temperance Society presented an address to His Excellency the Governor General, Lord Metcalfe; who, in reply, besides giving his testimony to the beneficial effects of Temperance Societies, presented a Donation of £100.

1844.—May 16. Order of Rechabites was introduced into Canada by Mr. James Brown.

1846.—First Division of Sons of Temperance in Canada, was opened in Montreal, by P. S. White.

1846.—Dec. 29. Meeting held at New York in response to the World's Temperance Convention.

1847.—January 25. Great Temperance Meeting held at New York.

1848.—October 5. Temperance Convention held at Montreal.

1848.—First Division of Sons of Temperance in Canada West, was opened in Brockville.

1848.—Great Mass Meeting in Bonsecour Market Hall—over 3,000 present, being the largest Temperance meeting ever held in Canada, addressed by Rev. C. Chiquiquy, Rev. W. Taylor, and others; the Mayor in the Chair.

1850.—February. The Montreal Young Men's Total Abstinence Association, was formed principally through the exertions of the Rev. Henry Cox.

UNITED KINGDOM.

1828.—Mr. John Dunlop began to agitate in Scotland the principle of abstinence from intoxicating liquors.

1829.—July. Dr Edgar of Belfast published An Appeal, recommending the formation of temperance societies. On the 17th

of its publication, G. W. Carr, minister of New Ross, Ireland, formed a society in that town, the first of its kind in Europe. Several other societies were speedily organised in Ireland; and at the close of the year, 12,000 had subscribed the pledge.

1821.—Nov. 12. The Glasgow Temperance Society established by Mr. John Dunlop, he having founded the first Scottish Society in Greenock a few days previously. Within the same year 100 other societies were formed, consisting of 15,000 members.

1829.—November 12. Henry Forbes, Esq., merchant, Bradford, attended a meeting at Glasgow, where he signed the pledge, and on his return to England formed the first English Society.

1830.—June 1. Temperance Record first published at Glasgow.

1830.—June 29. The first meeting of the London, afterwards called the British and Foreign Temperance Society.

1830.—Mr. John Davie of Dunfermline, and a few friends, met in that town, drew out a pledge neither to take nor give any kind of intoxicating liquor, to which they appended their names, and by and by the members increased to sixty.

1832.—Jan. 14. Was formed the Paisley Youths' Society for promoting temperance, on the principle of abstinence from all intoxicating liquors. Mr. Daniel Richmond, surgeon, was the founder and president.

1832.—Aug. 23. The Preston Society, originated by Messrs. Joseph Livesey and John King preparing a total abstinence pledge and subscribing it.

1833.—July 8. First teetotal Missionary started from Preston.

1834.—June 3. J. S. Buckingham obtains committee of House of Commons on Intemperance.

1834.—Sept. 15. Formation of the British Association for the promotion of temperance.

1831.—June 13. First Teetotal Society formed in Ireland.

1835.—Aug. 31. Independent Order of Rechabites formed at Salford.

1836.—Sept. 13. Mr. Finch delivers the first lecture on abstinence at Glasgow, in the Lyceum Room.

1836.—Formation of the Glasgow Total Abstinence Society.

1836.—Formation of the Edinburgh Total Abstinence Society.

1837.—Nov. Teetotalism introduced to Isle of Man.

1838.—Jan. 16. Glasgow Teetotal Mirror first published.

1839.—April 10. Cork Total Abstinence Society (Father Mathew's) formed.

1838.—June 27. British and Foreign Temperance Society formed at London.

1838.—Sept. 4, 5. Formation at Glasgow of the Scottish Temperance Union.

1839.—Jan. 1. Scottish Temperance Journal first published.

1839.—June 5. Scottish Temperance Union dissolved at Edinburgh.

1839.—June 5. Formation of the East of Scotland Abstinence Union.

1839.—June 3. Formation of the West of Scotland Abstinence Union.

1839.—June 10. British and Foreign Society for the Suppression of Intemperance formed.

1839.—July 19, 31. Great Temperance Demonstration at Glasgow.

1839.—Nov. 1. Glasgow Catholic Total Abstinence Society formed.

1840.—Jan. 1. Scottish Temperance Herald first published.

1840.—March 13. Meeting held at Edinburgh to condemn the opium trade.

1840.—Dec. 31. Temperance Provident Institution formed.

1841.—July 17. Great Temperance Demonstration at Glasgow.

1842.—April 28. Great meeting held at Glasgow, when a protest is adopted against the waste of grain caused by distillation.

1842.—June 29. Meeting of members of the United Secession Church, held at Edinburgh, to devise measures for promoting the temperance cause.

1842.—July 16. The total abstinents of Glasgow and the West of Scotland make their first pleasure excursion to the lands of Burns.

1842.—Aug. 13. Father Mathew arrives in Glasgow.

1842.—Aug. Great Temperance demonstration in Glasgow in

honor of Father Mathew. He continues in Glasgow for some time, and administers the pledge to thousands.

1842.—Nov. 9. Glasgow Total Abstinence Society, after long consideration resolves to adopt the schedule plan in the admission of their members from and after the 1st of January next.

1842.—Formation of the New British and Foreign Temperance Society.

1843.—Central Temperance Association of England formed.

1843.—National Temperance Society formed.

1843.—£1000 Free Will Offering to the Western Scottish Temperance Union commenced.

1844.—Nov. 5. Formation of the Scottish Temperance League at a meeting held at Falkirk.

1845.—May 7. Personal Abstinence Society of the United Presbyterian Church formed.

1845.—Aug. 12. Eng's Temperance Hotel, Glasgow, opened by the authorities and others by a public dinner.

1845.—Oct. 1. Scottish Temperance Review first published.

1845.—Nov. 10. Juvenile Temperance Movement commenced at Edinburgh by Mr. Peter Sinclair.

1846.—Feb. Glasgow Commercial Abstinence Society formed.

1846.—Feb. 18. Great Temperance Festival, in connection with the League, held at Glasgow.

1846.—March. Teetotal Times first published.

1846.—April 7. First annual meeting of the League held at Glasgow.

1846.—April 8. Public meeting held at Edinburgh in condemnation of the drinking usages.

1846.—July 1. John Hope, Esq., of Edinburgh, becomes patron of the Juvenile Movement.

1846.—July 20. Western Scottish Temperance Union dissolved at Glasgow.

1846.—Aug. 3-8. World's Temperance Convention assembled in London.

1846.—Nov. 2. Special meeting of the League held at Falkirk.

1846.—Nov. £20,000 Fund on behalf of the League commenced.

1847.—Jan. 1. British League of Juvenile Abstainers formed at Edinburgh.

1847.—Jan. 15. Teetotal Essayist first published.

1847.—Feb. 24. Great temperance meeting held at Edinburgh, when a protest is adopted against the waste of grain by distillation.

1847.—April 8. Great Juvenile Demonstration, Tanfield Hall, Edinburgh.

1847.—April 15. Second annual meeting of the League held at Edinburgh.

1847.—Nov. 1. The Adviser first published at Glasgow.

1848.—April 13, 14, 15. Ministerial Temperance Conference held at Manchester.

1848.—July 11. Third annual meeting of the League held at Glasgow.

1848.—July 12. A general conference of abstainers is held at Glasgow, when various resolutions designed to promote the cause are adopted.

1848.—Sept. 18. London Temperance League formed.

1848.—Sept. 19. A Temperance Union formed at the Isle of Man.

1848.—The Cork Total Abstinence Union formed.

1849.—Jan. The Scottish Temperance League Register and Abstainers' Almanac first published at Glasgow.

1849.—April 11. Conference of Temperance Secretaries held at Manchester, for the purpose of devising means by which their labors may be rendered more successful.

1849.—July 10. The fourth annual meeting of the League held at Glasgow.

1849.—August. Logan's Moral Statistics of Glasgow is published by the League this month, and soon obtains an extensive circulation, and attracts considerable notice from the press.

1849.—August 14. The League holds a meeting at Glasgow, and agrees to present an address to the Queen, on occasion of her visiting Glasgow. The address brings the claims of the temperance question before Her Majesty in an able and faithful manner.

1849.—Sept. 10. The juvenile abstainers of Glasgow and suburbs meet, to the extent of several thousands, in the City Hall.

and agree to present an address to the Prince of Wales, with the view of interesting him in the juvenile temperance movement.

1849.—Oct. 30. The Free Church Abstinence Society formed at Edinburgh, when nearly forty of the ministers belonging to that body, including some of its leading men, and a large number of elders, deacons, and members, adopt the abstinence principle.

1849.—Dec. 16. The Glasgow Branch of the Free Church Society formed at Glasgow, and a large number of the office-bearers and other members give in their adhesion.

1849.—Dec. 20. First No. of the Rev. William Reid's *Temperance Cyclopædia* published.

Claims of the Temperance Enterprise.

Life is attended with many responsibilities. It is not all the bright side of a picture. Many of the evils of life are thrown into our path without any of our assistance. We are creatures dependent upon circumstances in a great degree. Some unpleasant associations indispensably attend us on our journey through earthly existence, for which we can render no reason but that we are overruled by an all-wise Providence, who directs these circumstances for our best interests. But many of the disasters of life that we seem to inherit are, in reality, brought on by our own free will, or the mistaken movement of some of our race. We see, for instance, men indulging in the most beastly and selfish appetites, and thus entailing misery and disgrace upon themselves and descendants, without the first feeling of remorse of conscience, or without simply making the inquiries, Am I doing justice to my race? am I filling the place that was intended for me by the Almighty when He gave me existence? have I entered into a league with his Satanic Majesty to serve him by this most unearthly process? None of these reach his heart; he stands unmoved, unreflecting upon the consequences of his course. The question, therefore, very naturally suggests itself, What are the consequences of the course of intoxicating drink? It is evident that natural laws exist, and that the Creator punishes if they are not obeyed; the evils of life are these punishments.

In the use of alcoholic liquors as a beverage it is an undeniable truth that nature's laws are violated, heaven's divine institutions are insulted, and the precepts of God set at naught. God has prepared a beverage from the pure fountain of nature to invigorate and nourish his creatures, but mankind have grown so wise in their own conceit as to set this aside and prepare an artificial beverage. The brute teaches us by his instinct that this is wrong. Offer to him the cup of enchantment that men drain so eagerly at a draught, and he refuses it. It would almost seem to us that they have a consciousness of its debasing influence. But man, the most wonderful work of creative power, fashioned by the hand of the Almighty, partaking of His image, and the object of His tender mercies, who is endowed with a consciousness of right and wrong, with reasoning faculties to guide him from one step to another on his journey from the cradle to the grave, has sank down below the level of the brute creation by his demoniac potations from the bottle!

It is heart-rending to think of the evils that are natural heirs to a course of intoxication. See the ruins of that once manly constitution! He who once stood proudly erect, and filled his place in society and in his family, caring for their respective interests, has now become a burden for them to support, a disgrace and reproach to his connections, and, more than all, an awful sinner in the sight of Heaven! Though sacred writ presents these words, "No drunkard shall enter the kingdom of Heaven," and then reverberates it in his ears, warning him of the doom that awaits him, imploring him to touch not the poison, and raise himself from his beastly condition to occupy the place of a man, he is heedless!

Of all the moral enterprises that have shed their influence upon society, or that claim our attention, it must be acknowledged that the cause of temperance is one of the first; and that, until there can be a thorough knowledge upon this point, mankind can never inherit that happiness which God designed should be their sole privilege to enjoy.—*New-Englander*.

Hear the Other Side!

Like every other question that engages the attention of men, that of temperance has two sides. We give, from week to week, one side of the picture—that which we believe to be the true one. But there are some who do not agree with us, and we wish they might be heard. It is not often they argue the point, generally dealing in bold asseverations without the presentation of the least semblance of proof. But in a not very old number of the *New York Atlas* we do find something which approaches an argument on that side of the question, we present it with pleasure. Let our readers note, if they please, the speciousness of the logic,—the bright representation of the joys of social intercourse, but the careful forgetfulness of all the misery and wretchedness which indulgence in drink may have caused even the members of the festive party so truly portrayed. What the judgment of the "Honorable Horace Everett, of Vermont," may be worth, we cannot tell; but his remarks, we seem to fancy, indicate that he was at the time particularly crabbed by reason of the impossibility of obtaining that which he deemed so essential to social enjoyment. But here's the extract:—

The Honorable Horace Everett, of Vermont, a gentleman who may be quoted as good authority whenever the morality of the State of which he is an honor is called in question, once said to me that he strongly doubted if the temperance reform had been of any benefit to the Vermont people. They had been the first to introduce, and embrace, and hold it sacred; and at last, like all other people who run mad on the top of excitement, they became absolutely fanatical in reference to the subject. They carried it to every extreme, and in the end became absolutely intolerant and proscriptive.

I was not a little surprised at the candid admission Mr. Everett made; and I inquired of him, why it was that he had any doubts in reference to the moral force and consequences of a reform which was at that time the subject of universal eulogy, and the recipient of the prayer and homage of the pulpit and the press.

"Why, sir," said Mr. Everett, "before this temperance reformation commenced and became popular, the people of Vermont were distinguished for their social qualities, for their hospitality, and for the interchange of all those good offices which render man useful to his brother man. Winter approached; the nights were getting long; the harvest was in; and everybody was prepared for the rational enjoyments of life. Neighbor met neighbor, at the social fireside; the tankard of cider and the jocund song went round; and all seemed to live but to promote the common happiness of society. We then had our huskings, our dances, our merry-meetings, our junketings, and our quiltings, and, like our fathers before us, we little dreamed that we were indulging in sin, guilt, and debauchery! But, sir, the temperance reformers came about, and the pulpit was employed to aid them in their general melee on all the rights of hospitality and all the bright behests of moral and social life. The goblet was cast aside; the apple was denounced as the very foster-fruit of the devil—he who dared drink aught else than cold water, was denounced; interconnection between neighbors, neighborhoods, and brethren, and friends, was cut off; the husking, the dance, and the quilting, were abolished; and the hitherto kind and generous people of Vermont met in moody and malicious groups in the village

church, or within the pale of some orthodox conventicle, to deal in gossip and scandal whilst they traduced themselves and their neighbors. A system of impertinent and undeniable espionage was set up; and all the better qualities of the human heart appeared to have abdicated to make room for the baser and ignobler passions. My own experience, sir, has satisfied me that the temperance reformation, instead of a blessing, has, with all its benefits, failed to confer on society a good commensurate with many of its attendant evils."—*New Englander*.

Terrible Testimony.

The *N. E. Fountain* says; that in passing sentence of death upon three persons lately convicted at Litchfield for the murder of Barnice White, Judge Church remarked "that this was the second if not the third time WITHIN THE YEAR, in which he had been required in the painful discharge of his official duty to pronounce sentence of DEATH for murders committed UNDER THE INFLUENCE OF ARDENT SPIRITS. He told these prisoners, as was proved at the trial "that the bottle provoked the courage and nerved the hands to the deed of blood of which they stood convicted." He then pronounced the following sentence.

And now the sentence of the law and the judgment of this Court as to each of you is—that you be remanded to the prison from whence you came, and that, on the SECOND FRIDAY OF JULY NEXT, in the year of our Lord 1851, between the hours of 10 o'clock in the morning and 2 o'clock in the afternoon of that day, each of you, Benjamin Balcomb, William Calhoun and Henry Menasseth, be hanged by the neck until you are dead. And may God have mercy upon you.

There are now five persons under the sentence of death for five murders, committed in the state of Connecticut within one year, for which they are to be executed; and the Judge who tries the murderers affirming in open Court that the "bottle provoked the courage and nerved the hand to the deed of blood," in each case.

The cause of Temperance is at least ten years behind the age in Connecticut. 1200 men are there licensed, either by the provision of statute law, or by public indifference, to sell intoxicating liquors as a beverage.

A Sure Convert.

Mr. P. S. White, during one of his recent addresses at the South, so influenced the editor of the *Virginian* that it called forth this announcement in his columns:

The paper under our control is not the organ of temperance, its operations being in another and different sphere of morals; but we wish it to be distinctly understood, now and forever, that, from this time forth, no liquor advertisement can find its way into our columns. Some of our friends have advertised their liquors in our paper; but we this week take them out—if they see proper to hold the bottle to their neighbors' lips, we will not tell those neighbors where the bottle is to be found. We feel grateful to them for their patronage, but do not intend that the consideration of seventy-five or one hundred dollars per annum shall induce us to hold out the sign of whisky to our erring fellow-men.

LABOR LOST.—It is estimated that the value of labor lost from drunkenness in Great Britain is quite \$200,000,000.

Consumption of Wine in the United Kingdom.

It appears, by official returns, made to the British Parliament, that the total quantity of wine consumed in the United Kingdom, in the year 1787, was 4,521,941 gallons. In the following year the consumption increased to 6,650,644 gallons, and continued to increase till 1795, when it had risen to

8,238,438 gallons. In 1797, the consumption suddenly declined to 3,569,261 gallons, but rallied in the two succeeding years, until, in 1800, it was 7,294,752. The consumption during the next quarter of a century, from 1800 to 1824, was steady at an average of 5,000,000 gallons, but in the following year a large increase took place, the quantity entered for home consumption in 1825, being 8,009,542 gals. The increase, however, was not maintained, the consumption having fallen in the following year to 6,058,442 gals. The consumption since 1827 to the present time seems to have remained very steady, at an average of 6,000,000 gallons per annum. In the year 1843 the consumption was less than it had been since 1822, only 4,815,238 gallons having been cleared from the custom house. The consumption during the last four years has been as follows:—1846, 6,740,316 gals; 1847, 6,053,847; 1848, 6,130,547; and 1849, 6,251,662 gallons. The imports generally exceed the consumption by about 1,125,000 gallons. In the years 1786 and 1813 all the custom house records calculated to throw light on the imports and consumption in those periods were accidentally destroyed by fire. During the last ten years there has been a total decrease in the amount of duty received of £63,198. The amount collected by the revenue as duty on foreign wine averages £1,700,000, per annum.

Consumption of Spirits, in Scotland.

A Parliamentary paper was recently issued giving the following return "of the number of gallons of British spirits, at proof, on which duty was paid, for consumption in Scotland for the last ten years, ending the 5th day of January, 1850, distinguishing the quantity in each year":—1841, 6,180,138 gallons; 1842, 5,989,905; 1843, 6,595,186; 1844, 5,593,798; 1845, 5,922,948; 1846, 6,441,011; 1847, 6,975,091; 1848, 6,193,249; 1849, 6,548,190; 1850, 6,635,003. From another return, moved for by Alexander Hastie, (Glasgow), and issued same time, it appears that the number of gallons of British and colonial spirits, at proof, on which duty was paid, for home consumption in the United Kingdom, was 24,372,297 in 1840; 22,920,303 in 1841; 20,939,637 in 1842; 20,948,047 in 1843; 22,807,117 in 1844; 25,591,723 in 1845; 26,790,398 in 1846; 23,969,474 in 1847; 25,189,797 in 1848; and 26,002,354 in 1849. Scotland, with her scanty population, consumes annually at the rate of upwards of two gallons and a half of home-made spirits per head; and when from this comparison the women and children are deducted, the average rises to upwards of eleven gallons per man. Ireland, with her eight millions, consumes but little more than Scotland with her two millions and a half; whilst England, with her swarming population of perhaps eighteen millions, consumes less than one-third more of the deleterious compounds than Scotland, or poverty-stricken Ireland.

Licensing Court.

The Magistrates held a half-yearly court on Tuesday for the purpose of considering applications for spirit licenses from parties residing within the bounds of the city. The court consisted of the Lord Provost, who presided, and Bailies McDowall, Dregghorn, Playfair, and Bryson. Messrs. Forbes and Davie, town-clerks, also occupied places on the bench in the capacity of assessors. Previous to the meeting of the court, the Magistrates received a deputation in their private room from the Sabbath School Union, consisting of an office-bearer from each of the five districts into which the city has been divided. Each member of the deputation presented a memorial from the district he represented. The following is a copy of the memorial from the western district:—

"That your memorialists approach your honorable court in the name of seven hundred and eighty teachers, engaged in the com-

munication of religious instruction to ten thousand seven hundred and forty-four scholars within the bounds of this District Union.

"That your memorialists are, from personal knowledge and observation, acutely sensible of the degradation in which the working-classes of this city are plunged from the sad effects of drunkenness.

"That the Sabbath-school teachers connected with this District Union solicited your attention, at last Licensing Court, to the alarming and unjustifiable extent to which public-houses were multiplied in this city, and, above all, to the extent to which traffic in intoxicating drinks was carried on on the Lord's day.

"That your memorialists have now to present their heart-felt acknowledgment for the efforts to suppress Sabbath trading, and to diminish the excessive number of public houses, which distinguished your proceedings at last Licensing Term.

"That your memorialists, since last Licensing Term, have noticed a considerable diminution of the evil of Sabbath traffic, and would humbly desire to strengthen your hands in this work of reformation, convinced that by a firm and steadfast enforcement of the excellent regulations attached to certificates for the current year, Sabbath traffic in intoxicating drinks will almost altogether disappear, and drunkenness, with all its attendant evils, be materially diminished in our city."

The other memorialists were to the same effect, and the five together represented 2521 Sabbath school teachers, engaged in communicating religious instruction to 34,984 scholars. The Lord Provost assured the deputation that the magistrates highly appreciated the labors of the Sabbath school teachers, and that they would do everything in their power to meet the wishes of the memorialists.

The Court summarily granted 48 applications for licenses against which no objections could be raised. The Magistrates next proceeded to the consideration of two applications from parties, each of whom already held a certificate for one house. One of these was refused, and the other was granted, on the ground that the applicant was a respectable man, and conducted his business properly. At the same time, the Lord Provost stated that the Magistrates were averse to giving to one individual more than one license, but in the circumstances of the present case they could not refuse the application. An application from Peter Reid, tacksman, Govan Ferry, was refused, on the ground that a ferry-house was of the nature of a toll-house, and therefore could not be licensed. Several other cases none of which presented any feature of general interest, were next disposed of, the majority being granted, after which the Court adjourned. We understand that legal proceedings have been instituted at the instance of the publicans, with the view of prohibiting the Magistrates from refusing to grant new licenses or to renew old ones on the ground of Sabbath-trading.—*Scottish Guardian*.

Progress of the Cause.

England.

The National Temperance Chronicle says: "Our march tells on society. Public opinion is changing. Public habits are improving. Public morals are being elevated and purified. A multitude of good men are giving in their adhesion to the cause. The friends of the young are feeling the importance of training them in the principles of true temperance, and we are encouraged in the belief that public opinion will ere long be entirely favorable to the advancement of the cause.

The pulpit is now very seldom occupied with philippics against teetotalism. The subject can be broached in any respectable parlor, without provoking angry feelings, and bitter contempt. The newspaper press (at once the source and expression of public opinion) is recognizing the importance of our work. Our periodical literature is becoming richly imbued with a teetotal spirit, and lends us powerful influence to the great reformation of our national habits.

Even the Chancellor of the Exchequer declares, that the habits of the people are changing.

The son of a man worth "two hundred thousand," was found lying "dead drunk" in the streets of Pittsburg. A few steps from him lay the son of a man worth nothing, in the same condition. Whisky is a great leveller.

Port v.

The Drunkard's Death.

BY WM. D. TAPPAN.

I stood beside his dying bed,
His clammy hand was clasped in mine,—
And if there's hope, look up, I said;
He dropt a tear, but made no sign.

I asked him of his mis spent years,—
He had but reached to manhood's prime,—
And oh, what griefs, and guilt, and fears
Trooped where he stood on shores of time!

For he to drink had yielded up
His intellect and noble strength;
And now the demon of the cup,
Exulting, claimed his prey at length.

I spake then of the broken law,
Of ONE who had the forfeit paid,
And that his faith might strongly draw
On him, the merciful, for aid.

Renounce thy sins, and loath thy life,
So wearily to folly given;
And He will calm thy bosom's strife,
And He will lift thy soul to heaven.

He cried, "What shall a sinner do?"
He greatly wept—"What doom is mine?"
His face was changed; despair, I knew,
Prevailed, and still he made no sign.

I told him that a shoreless sea
Is grace, for mortals stained with sin;
To doubt were crime—and safely he,
Defiled, indeed, might venture in.

I knelt in prayer—if ever I
Have tasted prayer's prevailing power,
'Twas when my supplicating cry
Appealed for pity in that hour.

I prayed that he might see how pure
The law's demand, how vile his guilt;
Oh, mercy! must this soul endure
Its pangs, when blood for souls was spilt!

This gem that might be ever bright
Where coronals in beauty shine,
Be locked in depths, whose only light
Gleams palely from the wraith divine!

Rather may he, now born, be clad
In robes by Sovereign Love brought down,
And stand where angels worship, glad
With golden harp and starry crown.

I asked again, if he could now
Yield all to Him who claims the whole,
And at that cross where men must bow
Or perish, cast his trembling soul—

And on this bed of sorrow say,
"Here, Lord! to be for ever thine,
A lost one gives himself away"
He died, he died, and made no sign!

SUPPLICATION.

Words by Mrs. M. Lundie Duncan. Greek Air: arranged for three voices by Chas. P. Watson.
With Feeling.

1. My Sa - viour, be thou near me Thro' life's night; I
2. O, thro' time's swell - ing o - cean Be my guide; From
cry and thou wilt hear me; Be my light: My dim sight
tein - pest's wild com - mo - tion, Hide, O hide! Life's crystal
ach - ing, Gent - ly thou'rt mak - ing, Meet for a - wak - ing Where all is bright.
riv - er, Storms ruf - fle nev - er; An - chor me ev - er On that calm tide.

THE WILD SWAN. Chorus and Duett.

Gracefully.

Chorus.

1. Fair flows the riv - er. Smooth - ly glid - ing on; Green grow the bul - rush - es Round the stately swan.
2. Low bend the branches, In the water bright, Up comes the swan sailing Plum - y all and white.
3. Thick grow the flowers 'Neath the chestnut shade; Green grow the bul - rush - es Where thy nest is made.

Chorus.

What an isle of beau - ty The no - ble bird hath found, Green trees and stac - li - est Grow all the isle around.

Duett.

Like a ship at an - chor, Now, now he lies at rest, Small waves seem danti - ly To play about his breast,
Love - ly ye, and loving, The mother bird and thee, Watch o'er you little brood Be zeith the river tree.

P J P

Prospectus of the
CANADA TEMPERANCE ADVOCATE.
 SEVENTEENTH 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.

As intimated in our last Prospectus, we announce that the next volume of the *Advocate* will be printed on a better quality of paper, and that we are now in treaty with a publisher in New York, with the view of introducing into its pages cuts illustrative of the evils of intemperance, or of the good effects of sobriety.—We intend introducing into its pages first, plates used in illustrating a work entitled the "Bottle," and if we succeed we shall also give the "Sequel to the Bottle," both of which works are held in high esteem in the Temperance community; the former giving a vivid description of the awful effects of tampering with strong drink—and the latter, the happy results from signing the pledge.

We are gratified to find that our exertions to keep up the "Music" in the *Advocate*, has given very general satisfaction, and we shall during the coming year, continue this additional attraction to the *Advocate*, and insert in each number a page of music. This of itself is 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.

Under the same circumstances, we hope that strenuous efforts will be made to extend our circulation, and that Subscribers will do us the justice to make their payments in advance. We hope that agents and friends, in different parts, will make it a point to canvass their different localities, not only to ascertain who are willing to continue, but also for the purpose of adding new names to our list, and communicate the result to us before the close of the present volume. Unless this is faithfully done, it is impossible for us to know how to act on the commencement of a new volume. If we cut off all not re-ordered, we give offence to many, and if we continue to send to all indiscriminately, we subject ourselves to great loss.

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. BECKER, Printer, 22, Great St. James Street, Montreal.

Canada Temperance Advocate.

MONTREAL, JANUARY 1, 1851.

Brief Historical Notices of the Rise and Progress of Temperance Societies in Canada.

It is always interesting to trace the history of a great movement, especially if the object which it contemplates be the moral reformation of Society. Its struggles and its triumphs, both instruct and animate those who are still laboring for its success.

In compiling the following annals of the Temperance cause in Canada, we acknowledge our obligations to "The Temperance Manual," a small but useful volume, published by R. D. Wadsworth in 1847.

This great Reformation, fraught with so many blessings to mankind, commenced in Massachusetts in 1826. Some isolated efforts had been made, previous to this date, in different parts of the United States, to restrain the vice of intemperance, which had become so general and outrageous as to create alarm for the safety of Society; but it was in that year that the effort first assumed a definite and organized form. On the 10th of January, in that year, the first Temperance Society was formed in Boston. It was constituted on the principle of total abstinence from *spirituous liquors* only; and the same year it sent forth a number of Agents, zealous and eloquent men, to form similar associations throughout the Union. From this centre, the reformation went forth, meeting with opposition at every step, and mastering it, and spreading with such unexampled rapidity that, at the present date, though it has reached only the twenty-fourth year of its existence, its standard waves in every country of any importance in the face of the globe, and millions of men have been brought under its benignant influence.

The first Temperance Society in Montreal was formed on the 9th June, 1828. This is, therefore, the oldest Society of the kind in Canada; and as no Societies were formed in Europe till 1829, when one was formed in Belfast, and another in New Ross, Ireland, the Montreal Society may be considered the first that was formed, any where, beyond the boundaries of the United States. The individual to whom the city owes this obligation was the Rev. Joseph S. Christmas, at that time Minister of the American Presbyterian Church, but long since gone to his reward—who deserves on this account alone, not to speak of other reasons, to be had in everlasting remembrance. After listening to an eloquent address from him, 29 persons signed the pledge; and constituted, the same evening, "The Montreal Society for the promotion of Temperance."

The Society met with as violent opposition in Montreal as in any other part of the world. Mr. Christmas and his co-adjutors had to endure no small measure of persecution; but having *truth* in their principles, and the divine *blessing* on their side, the number of their adherents gradually increased.

The *Young Men's Temperance Society* was formed in 1831, and carried the cause forward with increased vigor and success.

In the beginning of 1834, the first Provincial Temperance Convention for Lower Canada, was held in the Baptist Church, Montreal; there were 22 Ministers present, 28 medical men, and 40 other gentlemen, representing 27 Societies, and 4250 members.

In May 1835, the first number of the *Canada Temperance Advocate* was published. In October of the same year, 1835, the Society, formed in 1828, adopted the *total* pledge, conjointly with the *moderate* pledge; the latter was entirely dropped in 1837.

In the beginning of 1836, great opposition was made to the cause of Temperance in Montreal, and public meetings were held, to discuss the principle. The leaders of the opposition were Messrs. Rumbold and T. McGinn, the latter of whom is now keeper of the Montreal Jail. The cause of the Society was defended, chiefly, by the Rev. G. W. Perkins, and the Rev. W. Taylor, both Ministers of this City. So long as free discussion was allowed, the cause of Temperance was triumphant; but this was soon prevented by the rudeness and violence of a mob, after which the above named rev. gentlemen withdrew. Mr. Rumbold immediately joined the Society, and the discussions had the effect of causing the principles of the Temperance Reformation to strike their roots deeper into the public mind than before.

In Canada West, the first Temperance Society was formed in Bardsd, by Dr. Schofield, June 10th, 1828, only one day later

than the Montreal Society. On the 15th of June 1835, the first Total Abstinence Society in Canada was formed in St. Catharines, Gore District, upwards of 40 names being adhibited to the pledge. In 1836, a Convention was held at Toronto, and was attended by delegates from 13 Societies.

In 1837 and '38, the cause of Temperance experienced a fearful retrogression, in consequence of the civil commotions of the period; but in the Spring of 1839, the reports of the extraordinary success of Father Mathew in Ireland, infused fresh courage. The Rev. P. Phelan, and the Rev. C. Chiniquy, began the work amongst the Irish Catholics and French Canadians, and prosecuted it with singular zeal and success.

Upon the union of the Provinces in 1840, a Convention was held, to which the Societies in both Upper and Lower Canada were invited to send delegates; 91 Societies responded to the call, which reported 13,618 members.

In 1841, the size of the *Canada Temperance Advocate* was doubled, and in 1842 the Committee resolved to make it a semi-monthly, instead of a monthly publication. In this and subsequent years, the Committee employed travelling Agents to go throughout the Province, and hold meetings, and form Societies at every practicable point. The chief of these was Mr. R. D. Wadsworth, to whose untiring zeal the cause of Temperance is much indebted in Canada.

In these years, the cause made rapid progress among the French Canadians, chiefly through the able advocacy of Rev. C. Chiniquy, who may be justly styled the Father Mathew of Canada.

In 1844, there were 500 Societies in the Province. The same year an address was presented by the Committee of the Montreal Society, to his Excellency Lord Metcalfe, the Governor General; he received it very graciously, and gave his testimony to the beneficial effects of the Temperance Reformation, from what he had himself witnessed in India. To which it may be added, that the present Governor, Lord Elgin, addressed a Juvenile Temperance celebration in Montreal, in 1847, and also cordially approved of the Society.

The Order of Rechabites was introduced into Canada by Mr James Brown, in May, 1844, by the formation of the Spring of Canada Tent; and now, including the Green Mountain Tribe of Rechabites, which were introduced shortly after into the Eastern Townships, number about 12 Tents, containing nearly 1000 members.

The first Division of the Order of the Sons of Temperance was opened in Montreal in May, 1846, by P. S. White, P. M. W. P., during his first visit to Canada; but was inactive for some time. The first Division in Upper Canada was opened in Brockville, in June, 1848, and from that time it began rapidly to increase, until it now numbers more than 2,000 members, and 154 Divisions in Upper and Lower Canada. This Order has progressed with amazing rapidity in the United States, since its first organization in 1842. From the last Journal of Proceedings of the National Division, we learn that there are now 35 Grand Divisions, 5,890 Subordinate Divisions, with a Membership of 245,000.

We cannot pretend to give anything like an accurate statement of the number or extent of the ordinary Temperance societies in the Upper and Lower Provinces, as we have no official returns. We have good reason to believe, however, that in every town and village of any considerable size, Temperance societies exist, either under the old organization, that of the Order of Rechab, or the Sons of Temperance.

The actual number of Teetotallers in Lower Canada cannot be

accurately ascertained; but the following estimate may be considered pretty near the truth:—Of French and Irish Catholics, 220,000; British and American Protestants, from 30,000 to 40,000. The number of those who adopt the Teetotal principle in practice, but are not members of any Society, is much greater. The number in Upper Canada, exclusive of Sons of Temperance and Rechabites, may be estimated at 35,000, or about one-fifth of the entire population.

A New Volume.

We again present our most respectful salutations to the readers of the *Advocate*, and cordially wish them the pleasures of *True Temperance*, namely, health and happiness, from the beginning to the close of 1851.

How many drunkards have been swept away during the past year? How many murders and other crimes have been committed under the influence of intemperance? How many families have been plunged into woe and reduced to beggary?

But the past year has been one of great success and encouragement to our cause. "An act for the suppression of Intemperance," was passed at the last Session of the Provincial Legislature, in which the "collective wisdom" of Canada gave their vote, at least, in favor of the principles and plans of the Temperance Reformation; and when any now cause is acknowledged in the popular branch of the Legislature, it is a decisive evidence that it is beginning to be felt, and is, at the same time, an encouragement to its friends.

We must notice, also, the rapid extension of the Order of the Sons of Temperance, amongst the encouraging events of the past year, by which the cause of Temperance has been elevated to a more commanding position than before, and the number of Temperance converts greatly increased.

Nor must we forget to mention the visit of John B. Gough, whose eloquent advocacy has brought honor and success to our standard, from Quebec to Sandwich.

The state of our cause in the parent country, and the state of public opinion there also, are highly encouraging. Great and triumphant meetings have lately been held in many of the large cities; in Scotland, the subject of intemperance was discussed, simultaneously, in almost every pulpit in the land, on the last Sabbath of 1850; and arrangements are already making for holding meetings during the Industrial Exhibition this year, in London. Every thing speaks of progress; on almost every hand we see some symptoms of a change in favor of our principles.

The first half of the nineteenth century is now gone; Temperance Societies have been in existence only one quarter of it; and if their progress during the last twenty-five years may be taken as a criterion for judging of the future, those who live to see New Year's day 1900, will find it celebrated with very little grog.

Holidays.

The Christmas and New Year's holidays are again at hand, and we would again repeat our warning to all members of Temperance Societies to be on their guard against temptation. Those who have but lately joined the Society will be exposed to very great danger; their principles will be put to the test, and we are not without the apprehension, that some of them will fall, never to be recovered again. Is it not lamentable, that a custom, which is considered fashionable, and eminently conducive to social enjoyment, should be kept up at such an immense expense, as the annual sacrifice of many souls! And woman, too, will be the most active in circling the temptation, and spreading the ruin and

havoc to which it leads; for the above *time-honored* custom assigns to her the place of "master of the ceremonies." She will present the tempting wine cup, and employ her fascination to persuade the half reformed inebriate to quaff it! She will insinuate that, if he refuse, she will consider it a mark of disrespect! and we have no doubt that, in many instances, she will prevail, especially with young men, and persuade many to *leap the barrier*, though at the peril of their salvation. The history of the past shows with what fatal success the influence of women can be exercised on such occasions. Many, who have been persuaded by her to return to the use of strong drink, at the commencement of the year, have died raving mad before its close. We think it a poor triumph for a lady to be the first and most active in driving a young man back again amongst the *wreckers*, and thereby securing his destruction; and, we apprehend that, when such a lady meets with the spirit of her victim, in the presence of a Judge who infallibly traces effects to their causes, she will think even less of her triumph than we do. Let every one take care how she persuades any gentleman, contrary to his principles and his inclination, to return to the use of the drunkard's drink.

Before these holidays are over, many moderate drinkers will be drunk for the first time; many will have their first attack of *delirium tremens*; and many confirmed toppers will have their last. Many members of Temperance Societies will break their pledge, and having once thrown away the salutary restraint, will fall into a more hopeless state than before. We ask again, why should the public keep holidays, in such a manner, as to render them the means of such extensive ruin?

Pulpit Influence.

In another number we have addressed a word to ministers, and have urged the claims of the Temperance cause on their attention. Since writing that paragraph we have received the *New York Organ* of Nov. 30, which contains an editorial article headed as above, which we consider of great value. We cannot withhold it from our readers, but especially commend it to all clergymen. We suggest, moreover, that those who are desirous of gaining the influence of ministers, who unfortunately yet stand aloof from the Temperance movement, should lend this copy of our paper to such, and respectfully ask them to read it carefully. If any should hitherto have thought that we, who are supposed to take the lead in temperance matters, are aiming at moral changes without dependence on religious influences, they may be set right in their erroneous judgment, by our unequivocal assurance, not now made for the first time, that we consider Christianity, in all its purity and power, the great regenerator of mankind.

However, in these remarks we had no design to moralize, but simply to introduce the valuable remarks of our contemporary.

We are among those who believe the pulpit, when rightly filled, to be one of the leading agencies in humanizing, civilizing, and elevating society in the scale of mental and moral excellence. We consider it of the utmost importance to the general well-being of communities, that an intelligent, pure-minded and large hearted Christian ministry should occupy a commanding position in the van of moral and intellectual advancement; that it should in fact lead all other reforming agencies. And we regard it as a misfortune greatly to be deplored when this ministry falls back or stands still in a progressive age, and thus suffers inferior instruments to lead and direct the popular impulses. Religious influence is indispensable to thorough, permanent, permeating reform and progress; and the ministers of religion should always be at their posts when the world marches, to counsel and guide the movement.

Thus the temperance reform, if dissociated from religious considerations and influences, gives little or no reliable assurance

that it will ever compass the length and breadth and depth of the sin of intemperance. Under the force of argument, remonstrance, ridicule, and entreaty, there may be partial and momentary reforms; flashes of light may corroscate and flicker over the dark dead sea of intemperance, revealing its byres and terrors; but night, and gloom, and tenfold darkness will brood again over those depths unless the steady rays of moral and religious truth and principle shall flood the vast desolation with light, and shoot strength into the souls of the victims to enable them to renounce their vices. The pledge of total abstinence, taken under a momentary impulse of shame or repentance, may be better than nothing; but how shall the pledge be kept unless conscience and religious principle come to the rescue?

And so of other reforms. We hear much of a needed reconstruction of society, in order to harmonize the antagonisms and level the inequalities which now prevail. But what avail altered forms without a pervading spirit of love, truth, and justice? and what are love, truth, and justice but religious principles? Without these principles it is not irreverent to say, that even Infinite power could not devise an outward form of society so perfect, that the evil passions and bad principles of men would not reduce it to chaos. And on the other hand, we cannot readily conceive of an external social structure so faulty or grotesque that thorough infusion of real religious principle and feeling would not render not endurable only, but charming. It would matter but little to a community what might be its theory of social or political life, if all its members loved each other as themselves, and God supremely. Clothed in bear skins, or in fine linen and purple; sheltered by tents, or palaces; under imperial or democratic rule; in either and in every case, a community penetrated and controlled by love to God and man could not be unhappy; and if the external form should pinch anywhere it would soon yield to the gentle, molding influence of the spirit within. Indeed, the surest and shortest way to obtain the best outward form of social life is to begin by calling into life and action the best and purest affections and principles. As the best manner of an individual is prompted by a right heart, so the best form or manner of life of a community would be prompted by the power of love to God and man.

We do not aim to become instructors of the clergy, but it seems to us a thought well worthy of their consideration, whether in the presence of that earnest spirit of progress and reform, which is manifest on every side, there is not a loud call and a glorious opportunity for infusing truth and influence through the vast, fermenting mass, and thus give character and stability to the developments of the future. It does not seem to us wise in the ministry to stand aloof from any seriously-proposed reform, as many have done of late years in regard to temperance, and some other popular tendencies. On the contrary, we think that seeing, as they do, the evident determination of the active, thinking minds around them to inaugurate these reforms, the clergy should take the lead, and throw such a volume of moral and religious influence into the minds and hearts of men, as should guide their efforts to happy ends.

To show indifference to great popular tendencies, to speak negatively, or in direct opposition, is not the way to influence them. The mighty tide of impulse will roll on in spite of sneers and coldness; but it will respect, and, to some extent, obey good men who sympathize with it in its longings. The wise and good among the clergy enjoy an opportunity now which may never occur again of influencing vast masses of mind and vast changes in human affairs. If they would but put themselves in communication and sympathy with the onward spirit of the age they may save many an excess and folly, and enjoy the distinction and happiness of conducting the expectant world to the land of promise.

In addition to the above, we give the following important paragraph from "the *Wesleyan*" of December 7th. The designation of this weekly indicates with sufficient precision the denomination to which it belongs. It is published at Halifax, N. S., and expresses generally the sentiments entertained by the Methodists of the Lower Provinces. In the comparison of views expressed by the "*Organ*" and the "*Wesleyan*" we discern a harmony, which if more generally understood and appreciated, would greatly aid the temperance reform, and necessarily render that promotive of the cause of religion. The "*Organ*" admits

the supremacy of the Gospel as the means of removing human misery, while the "Wesleyan" taking the same ground, admits with the "Organ" the beneficial action of subordinate means and associations, and we have reason to know that the Editor, whose language we copy and endorse, refers especially to the Temperance Reformation.

But we will not longer withhold the short extract, being at the same time convinced that the intelligent reader will not regret the length of this article on a topic, now more than ever vitally important. The *Wesleyan* thus speaks out.

Nor should subordinate means of reform be overlooked or neglected. Whilst conceding to divine means the principal place in the vast machinery of good, as men of reason and common prudence, they will avail themselves of all agencies which they see and know to be promotive of the morality and happiness of men. We hold the principle to be sound, that Christian men may and should make use of those associations whose sole and simple object is to aid the erring to escape from demoralizing habits, with the hope, that such reformation may, under the blessing of God, prove the precursor of higher, even spiritual benefits. Because such reformatory processes do not professedly aim at accomplishing all the good that is desirable and of which men are capable, we deem them not on that account as worthy of condemnation or neglect; but, in their own order and position,—as means to attain an end, for the realization of which every good man must earnestly wish and ardently pray,—we regard them as deserving of approval and support. If the higher means require to be worked heartily, zealously, and perseveringly, not less heartily, zealously, and perseveringly, with due regard to their relative importance, should the subordinate ones be employed. In a word, we are advocates for Christian persons doing all the good of which they are capable both to the bodies and souls of their fellow men, and that promptly and energetically; in each and all means relying on the divine blessing and aiming at the divine glory, and striving to imbue the whole with the master-principle of earnest piety.

The Bench and the Unlicensed Traffic.

At a late meeting of the Police Court, Special Sessions, for the trial of persons accused of being implicated in the above traffic, one Pierre was brought up to receive judgment. Two convictions were recorded against him, and he pleaded that he was unable to pay the penalties. The Bench sentenced him to one month's imprisonment! In such cases, the law allows a sentence of not less than one month, nor more than six, evidently intending the shortest term of punishment for the mildest cases of offence. But here is an individual who has been twice convicted (a rare thing in the history of these prosecutions), and he is let off with the smallest amount of punishment the law will award. In one month, this person will be out again, at his old business; and as some years will elapse before he is caught again, owing to the difficulty of obtaining such convictions, he will very naturally laugh at the law. If it is possible to "damn a meritorious piece by faint praise," it is equally possible to give undirect encouragement to an evil, by a faint censure of it.

Explanation.

We formerly alluded to the taverns and hotels, on the stage route, through the County of Beauharnois, from Chateauguay Basin to Huntingdon; and, lest any one should think that our remarks bore upon him injuriously, we here publish a correct list of the Licensed houses on that road. In *St. Malachie d'Ormstown*, Messrs. F. Bougie, J. Fee, W. Barr, H. McEachern, J. Gortel. In *Chateauguay*, Messrs. Jack and Wilson.

To Correspondents.

Several communications are unavoidably postponed.

Groceries.

There are 60 licensed Groceries in the city of Montreal, of which we suppose 50 will sell liquor by the glass, over the counter, and thereby convert their groceries into unlicensed taverns. Three half pints is the smallest quantity they are allowed to sell by law.

Independent Order of Rechabites.

A Deputation from Perseverance Tent of Rechabites, waited on the Rev. James Caughey—a warm friend and zealous advocate of the temperance cause—on his arrival in this city from Burlington, Vermont, and presented him with the following Address:—

Montreal, Dec. 17, 1850.

To Mr. James Caughey:

REV. AND DEAR SIR:—We congratulate you on your arrival in this city, and hail it as an omen of good, both to the cause of religion and temperance. We doubt not but Providence has cleared your way here for usefulness in both fields of labor; and that, ere you leave this city, many hearts will be made to rejoice at your coming, because of your instrumentality being owned and blessed by God.

Our fundamental principle, as a Tent of Rechabites, is total abstinence from all intoxicating drinks. The watchwords of our Order, are "Temperance, Fortitude, and Justice." We seek the dissemination of those principles by both public example and precept, and never mean to settle down in contentment, until those principles become universal,—believing their adoption to be closely identified with the happiness of our fellow-men. We rejoice in the assurance, that the diffusion of those principles occupies a prominent place in your affections; and that your feelings in this matter, and view the use of intoxicating drinks, as a beverage, the greatest evil that afflict our civilization, and a great hindrance to the progress of the Gospel.

Viewing the matter in this light, we seek to enlist your assistance in furthering the great principle of total abstinence from intoxicating drinks.

Therefore, because we desire to see Religion and Temperance go hand in hand, we the more readily rejoice at your visit amongst us; and wish you heartily, God-speed in all your labors.

(Signed, on behalf of the Tent,)

ROBT. IRWIN, P.C.R.,	} Deputation.
SAMUEL WILSON, P.C.R.,	
ROBT. DEAN, P.C.R.,	
ALEX. CHISHOLM,	

The Rev. gentleman, in reply, expressed his grateful sense of this token of respect, on the part of the members of Perseverance Tent towards him. The cause of Temperance had been ever dear to him, and he cherished in his affections the exertions of every society, having for its object the dispersion from the land of the drinking customs of Society. Next to the preaching of the gospel, the advocacy of the good cause would occupy his attention; and he would watch the providential cloud, which seemed to indicate an opportunity for him to raise his voice against those drinking usages.

Commendable Example.

We are glad to learn, from a late number of the *Napanee Bee*, that the Lennox Division of the Sons of Temperance, are already moving. The following preamble and Resolutions were carried unanimously at a late meeting. What Division, or Society, or Tent, will move next?

Whereas, it appearing unto this meeting, that there are some fourteen or fifteen licensed Inns for the sale of intoxicating drinks, in this Township, and that the evil of intemperance appears to be on the increase, judging from the rapid multiplication of these houses, and that this evil cannot be arrested without the most vigorous effort of the friends of temperance, and of the Municipal authorities, with the latter of whom is vested the power to grant licenses; and whereas, it appearing to us evident that the present number of Inns is by far too great for the actual benefit of the community, proving detrimental to the morals, health, and general prosperity of the population: be it therefore

Resolved, 1st.—That we feel it imperative upon us, as a portion of the inhabitants of this Township, to use every judicious measure to suppress the beverage use of alcoholic drinks throughout the community generally, and in Richmond especially, and to reduce, if possible, the present number of Inns therein.

Resolved, 2nd.—That, with a view to secure the above contemplated objects, we believe it our best policy to assist in placing, by our suffrage, such men in the office of Tavern Inspectors and Municipal Councillors as are pledged temperance men, and as will, in every legitimate way, forward the temperance cause.

The above Resolutions having passed without a dissenting vote, some further discussion of a rather dissultory nature was had, when it was moved by Archibald Cotton, Esq., and seconded by Stauts S. Madden, that we proceed to nominate candidates for Councillors, and Tavern Inspectors, for the ensuing year; That they be such men as will, in the opinion of this Committee, carry out its views, and the views of temperance men generally.

The following persons were then put in nomination, viz:—For Councillors, Cornelius Parks, Wm. Grange, James Wilson, John Herring, Stauts S. Madden. For Tavern Inspectors, Robt. Nelson, John Hawley, Wm. Vulleau.

To the Editor of the Temperance Advocate.

Sir,—In the last number of your excellent Journal, you very properly condemned the members of St. Andrew's Society in this city for commemorating their national day by a dinner, and thereby perpetuating the custom of drunkard-making, that reduces to poverty so many Scotchmen. As a humble son of Scotia, having within me an almost unconquerable appetite for strong drink, I disapprove of this mode of celebrating St. Andrew's day. I am most anxious to unite with my countrymen on these occasions, but fearing that my love for liquor would destroy my good resolution, I cannot do so. The drinking usages of my native country, erroneously called hospitality, have nearly made me a hopeless drunkard. In my efforts to reclaim myself, I naturally calculate on the assistance and counsel of Scotchmen, but receive nothing but a tender of their miserable charity—which is little else than lamentable mockery. Far better to banish the cause that produces the misery, than try to alleviate it by an old coat or a few shillings. I ask, what has created the want that their Charitable Fund is established to remove? What has reduced intelligent Scotchmen to poverty, and makes them ask for that which they are ashamed to receive? In nine cases out of ten it is toddy and whisky. It cannot be that there are many who will deny this statement. One's appetite may take exception to it, but his deliberate judgment never can. Is it not painful to think that Scotia's sons will continue to harbor a serpent, that stings to death so many of them? that shatters the intellect, banishes all comfort from the domestic circle, and elevates the animal above the intellectual? Scotland has been stigmatized as the most drunken country in Europe. Would it not be better, then, for her children to be banded together to shake off this disgrace, than to be confirming the report by their frequent "fuddlings?"

This Society could not be damaged by adopting the teetotal principle. It would certainly be as numerously supported, and would not diminish in respectability. People are beginning to be

thought more respectable when sober, and the poor drunkard gives testimony to this by the hurried, sneaking way in which he enters the tavern. He is conscious of his lowering, dangerous position. Perish all societies, then, that give their influence to intemperance! The process of drunkard-making must be abandoned. Members of the St. Andrew's Society, now enjoying comfortable homes, ought to see to this, and consider for a moment how liquor has rubbed so many of your brethren of happiness and respectability.

GLASGOW.

December 14, 1850.

Education.

Duty of the Teacher in Regard to the Manner of the Studies of his Pupils.

(By the late DAVID P. PAGE, Esq., A. M., Principal of the New York State Normal School, at Albany.)

1. The Order of Study. There is a natural order in the education of the child. The teacher should know this. If he presents the subjects out of this order, he is responsible for the injury. In general the elements should be taught first. Those simple branches which the child first comprehends, should first be presented. *Reading*, of course, must be one of the first; though I think the day is not distant when an enlightened community will not condemn the teacher, if while teaching reading, he should call the child's attention by oral instruction, to such objects about him as he can comprehend, even though in doing this he should somewhat prolong the time of learning to read. It is indeed of little consequence that the child should learn to read words simply; and that teacher may be viewed as pursuing the order of nature, who so endeavors to develop the powers of observation and comparison, that words when learned shall be the vehicles of ideas.

Next to Reading and its inseparable companions—*Spelling and Defining*—I am inclined to recommend the study of *Mental Arithmetic*. The idea of number is one of the earliest in the mind of the child. He can be early taught to count, and quite early to perform those operations which we call adding, subtracting, multiplying, and dividing. This study at first needs no book. The teacher should be thoroughly versed in "Colburn's Intellectual Arithmetic," or its equivalent, and he can find enough to interest the child. When the scholar has learned to read, and has attained the age of six or seven, he may be allowed a book in preparing his lesson, but never during the recitation. Those who have not tried this kind of mental discipline, will be astonished at the facility which the child acquires, for performing operations that often puzzle the adult. Nor is it an unimportant acquisition. None can tell its value but those who have experienced the advantage it gives them in future school exercises and in business, over those who have never had such training.

Geography may come next to Mental Arithmetic. The child should have an idea of the relations of size, form, and space, as well as number, before commencing Geography. These, however, he acquires naturally at a very early age; and very thoroughly, if the teacher has taken a little pains to aid him on these points in the earliest stages of his progress. A map is a picture, and hence a child welcomes it. If it can be a map of some familiar object, as of his school room, of the school district, of his father's orchard or farm, it becomes an object of great interest. A map of his town is also very desirable, as also of his own country.—Further detail will be deferred here, as it is only intended in this place to hint at the order of taking up the subjects.

History should go hand in hand with Geography. Perhaps no greater mistake is made than that of deferring history till one of the last things in the child's course.

Writing may be early commenced with the pencil upon the slate, because it is a very useful exercise to the child in prosecuting many of his other studies. But writing with a pen may well be deferred till the child is ten years of age, when the muscles shall have acquired sufficient strength to grasp and guide it.

Written Arithmetic may succeed the mental; indeed it may be practised along with it.

Composition—perhaps by another name, as *Description*—should

be early commenced and very frequently practised. The child can be early interested in this, and he probably in this way acquires a better knowledge of practical grammar than in any other.

Grammar, in my opinion, as a study, should be one of the last of the common school branches to be taken up. It requires more maturity of mind to understand its relations and dependencies than any other; and that which is taught of grammar without such an understanding, is a mere smattering of *technical terms*, by which the pupil is injured rather than improved. It may be said, that unless scholars commence this branch early, they never will have the opportunity to learn it. Then let it go unlearned; for as far as I have seen the world, I am satisfied that this early and superficial teaching of a difficult subject is not only useless but positively injurious. How many there are who study grammar for years and then are obliged to confess in after life, because "their speech bewrayeth them," that they never understood it! How many, by the too early study of an intricate branch, make themselves think they understand it, and thus prevent the hope of any further advancement at the proper age! *Grammar, then, should not be studied too early.*

Of the manner of teaching all these branches, I shall have more to say in due time. At present I have only noticed the order in which they should be taken up. This is a question of much consequence to the child, and the teacher is generally responsible for it. He should therefore carefully consider this matter, that he may be able to decide aright.

3. *The manner of study.* It is of quite as much importance how we study, as what we study. Indeed, I have thought that much of the difference among men could be traced to their different habits of study formed in youth. A large portion of our scholars study for the sake of preparing to recite the lesson. They seem to have no idea of any object beyond recitation. The consequence is, they study, mechanically. They endeavor to remember phraseology, rather than principles. They study the book, not the subject. Let any one enter our schools and see the scholars engaged in preparing their lessons. Scarcely one will be seen, who is not repeating over and over again the words of the text, as if there was a saving charm in repetition. Observe the same scholars at recitation, and it is a struggle of the memory to recall the form of words. The vacant countenance too often indicates that they are words without meaning. This difficulty is very much increased, if the teacher is confined to the text-book during recitation; and particularly if he relies mainly upon the printed questions so often found at the bottom of the page.

The scholar should be encouraged to study the subject; and his book should be held merely as the instrument. "Books are but helps," is a good motto for every student. The teacher should often tell how the lesson should be learned. His precepts in this matter will often be of use. Some scholars will learn a lesson in one-tenth the time required by others. Human life is too short to have any of it employed to disadvantage. The teacher, then, should inculcate such habits of study as are valuable; and he should be particularly careful to break up, in the recitations, those habits which are so grossly mechanical. A child may almost be said to be educated, who has learned to study aright; while one may have acquired in the mechanical way a great amount of knowledge, and yet have no profitable mental discipline.

For this difference in children, the teacher is more responsible than any other person. Let him, therefore, carefully consider this matter.

Agriculture.

Farmer's Calendar.

It is an error to plant seed from States further South. In a cold season, only the seed of a colder climate will ripen well.

Often breaking up a surface keeps a soil in health; for when it lies in a hard bound state, enriching showers run off, and the salubrious air cannot enter.

Weeds exhaust the strength of the ground, and if suffered to grow may be called garden sins.

The hand and the hoe are the instruments for eradicating weeds, yet if there is room between the rows for the spade it is well to use it.

Never keep your cattle short; few farmers can afford it. If you starve them they will starve you.

It will rot do to hoe a great field for a little crop, or to mow twenty acres for five loads of hay. Enrich the land and it will pay you for it. Better farm twenty acres well than forty acres by halves.

Drive your business before you and it will go easily.

In dry pastures dig for water on the brow of a hill; springs are more frequent near the surface on a height than in a vale.

Rain is cash to a farmer.

The foot of the owner is the best manure for land.

Cut bushes that you wish to destroy in the summer and with a sharp instrument; they will bleed freely and die.

Sow clover deep; it secures it against the drought.

Never plough in bad weather, or when the ground is very wet.

It is better to cut grain just before it is fully dead ripe.—When the straw immediately below the grain is so dry that on twisting it no juice is expressed, it should be cut, for then there is no further circulation of juices to the ear. Every hour that it stands uncut after this stage is attended with loss.

Accounts should be kept, detailing the expenses and produce of each field.

When an implement is no longer wanted for the season, lay it carefully aside, but let it be first well cleaned.

Obtain good seed, prepare your ground well, sow early, and pay very little attention to the moon.

Cultivate your own heart aright, remember that "whatsoever a man soweth, that shall he also reap." Do not begin farming by building an expensive house, nor erecting a spacious barn till you have something to store in it.

Avoid a low and damp site for a dwelling house. Build sufficiently distant from your barn and stock-yard to avoid accident by fire.

Good fences make good neighbors.

Experiments are highly commendable, but do not become an habitual experimenter.

The depredations of birds are fully compensated by the services they render in preying upon insects.—*West (Ind.) Farmer.*

Harvesting Roots.

It is a great error to suppose that roots, such as beets, turnips, carrots, &c., when intended for stock feeding, should be housed early. It is, on the contrary, much better to let them remain out till the weather becomes quite severe. A heavy frost does not injure the turnip, if it is in the soil. I have known the ground to freeze quite hard before their removal, and no injurious consequences resulted from the circumstance. And beside, the growth of the turnip, after the weather becomes cold, is much more rapid than during the milder season. Cabbages, like turnips, are also very essentially benefited by remaining out, even till snow falls. Some, indeed, allow them to remain out all winter; but this is a pernicious practice, for although they are liable to become diseased, and rot, if they are too early removed in the cellar, yet it is always well to have them under cover, in order that they may be "available" when wanted for use.—*German town Telegraph.*

MANUFACTURE OF CHESHIRE CHEESE.

The agricultural commissioners of the *Times* gives the following description of the process of cheese making in Cheshire:— "The process is carried on during the day, the preceding evening's milk being mixed with the morning's milk, so that it may be all "set" and made into cheese by one instead of two operations. It is of much consequence that the milk-house be sweet and cool, as, if the evening's milk is in the least sour, the next day's cheese

will be sour. In cold weather it is necessary to warm a portion of the evening's milk before mixing it, but in summer the heat of the morning's milk is generally sufficient to bring the whole to the proper temperature for setting. Thermometers are scarcely ever used in a dairy, but the temperature at which the milk is coagulated is believed to range between 75 degrees and 85 degrees Fahrenheit. Before adding the evening's milk a small part of the cream is skimmed off for butter, the froth and bubbles being carefully taken off, as the air they contain is supposed to be injurious. From the morning's milk in the cheese tub the bubbles are also carefully skimmed off and broken. In little more than an hour the curd will be ready for "breaking," which is effected by passing the "curd breaker" very slowly through it. The whey is then carefully taken off, and the curd placed in a basket in which a coarse cheese cloth has been first laid. In this it is pressed for the further extraction of whey. This process proceeds until the whey is sufficiently removed to admit of the curd being salted. The quantity of salt is not very definite, and is regulated by the taste of the dairymaid; though, according to Mr. White, whose detailed account of the process of cheese-making in vol. vi. of the *Royal Agricultural Society's Journal*, may be consulted with advantage—the average in a first rate dairy was found to be 1 lb. of salt, for 40 lb. of dried cheese, or about 40 gallons of milk.—After the salt has been completely intermixed with the finely broken curd, the curd is placed in the cheese vat, which is put under a lever press, and iron skewers are stuck through the holes in the vat, in which they remain a few minutes, and are then withdrawn to allow the whey to run off. Passing over the subsequent process till the cheese is finally taken out of the press, it is then to be dried. A strong canvas bandage, about two inches broad, is wound tightly round the cheese, to keep it in shape and prevent cracking. In this state it is placed in the drying house or cheese room, where it is daily turned and wiped with a cloth. The bandage is kept on the cheese in many dairies till it is sold; being changed and a fresh one put on when it is removed from the dairy to the cheese loft; the cheese varying from 50 lb. to 120 lb in size; the largest size, if of the same quality bringing the highest price. Butter is made from the whey cream, which is skimmed off as the whey is slowly scalded. With this is frequently mixed the portion of cream which has been taken off the evening's milk, and where the management is good, the butter so produced is of superior quality, scarcely distinguishable from the best.

STIR THE SOIL.—The greatest horticulturist, almost, at the present day, says, "If I had a call to preach a sermon on gardening, I should take this for my text, Stir the Soil."

DEEP SOIL AND DEEP ROOTS.—A. J. Downing says, "I have seen the roots of strawberries extend five feet into a rich soil; and those plants bore a crop of fruit five times, and twice as handsome and good, as the common product of the soil only one foot deep."

HARD TO SURF ALL.—At the American Congress of fruit growers, in 1848, a fruit committee of nine persons prepared a select list of fruits worthy of general cultivation. Although many hundred sorts of the pear have borne fruits in this country, all perhaps pronounced excellent by the nurserymen who sold them, yet there were only two that the fruit committee could unanimously agree upon to recommend, namely, the Seckel and Bartlett.

News.

CANADA.

ANOTHER VICTIM.—We understand that a man was killed one day last week, on the railroad not far from Ogdensburgh. It appears the man was drunk, and had fallen across the rail, when a train coming up, fourteen cars passed over his body. This is the second death already upon this road. Drunken men, above all others, should keep clear of the track.

MURDER NEAR MARKHAM.—A few days ago a man was murdered by his wife about two miles back from Markham. The early particulars which can as yet be gathered are, that the man returned home in a state of intoxication, and that the woman beat him so that his head was entirely shapeless. She was declared to be insane, and was immediately removed to the Lunatic Asylum, where she still remains. Whether this was the first time the

man had so appeared, or whether the frequency of such a heart-rending picture had dethroned the reason of his partner in life, remains yet to be known. There is, however, no doubt as to the main facts in the case.—*Globe*.

GREAT BRITAIN.

MESSMEN IN THE NAVY.—The admiralty have at length determined to allow no person to be entered or board her Majesty's ships, or to be employed in the service, as "messman," whether in the gun-room mess or the ward room mess; their lordships having fully satisfied themselves that most of the extravagance, and nearly all the intemperance, with their concomitants—ruin, disgrace, degradation, and loss of position in the service and society—are attributable to the practice of the gun room mess of large ships appointing a regular "messman," from whom any quantity of spirits or wine could be procured by paying for it.—*United Service Gazette*.

STREET DRAM SELLING.—We beg, says the *Witness*, to call the attention of the proper authorities to the very reprehensible practice of street dram-selling. The public are sufficiently annoyed by the cigar and tobacco pipe on the street, without having their usual attendants, the gill stoup and the quart pot, to contend with. We are given to understand that no inconsiderable quantity of ardent spirits is consumed in this way every Sabbath morning. The peripatetic whisky merchants having their wares bottled and stored up in capacious juckets, perambulate the streets on the look-out for customers, at whose signal they enter a close or common stair, and supply, at an exorbitant rate per glass, the deleterious beverage, while trusty friends keep a watchful eye over the members of the police force, whose movements they manage to telegraph by appropriate signals. When the stock is exhausted they have recourse to some of the unlicensed houses, where the trade is carried on at all times when the regular shops are shut.—*Edinburgh Paper*.

BODY FOUND.—On Sunday last the body of a man was found in the Canal, near Maxwellton. The remains had the appearance of having been long in the water, and have since been claimed as those of Alex. Brown, about 23 years of age, a printer by trade. It is supposed the deceased was on his way home to Neilston, and owing to his being intoxicated, missed his way, and accidentally fell into the canal, about a fortnight ago.—*Glasgow Post*.

WOMAN BURNED.—On Friday last, a woman named Carswell, residing in Willimburgh, while in a state of intoxication, accidentally fell into the fire, and was burned in a dreadful manner. Her screams having alarmed the neighbors, medical aid was procured, but we learn there is no hope the poor woman will ever recover. She was alive yesterday.—*Ibid*.

LIST OF AGENTS FOR ADVOCATE.

Abbottsford—O Stimpson	Beverly—Henry Super
Acton—Rev H Denny	Bloomfield—D Leavens
Adelaide—N Eastman	Bondhead—C Wilson
Addison—O O Stowell	Bowmanville—Rev J Climie
Adolphustown—Thos Dorland	Bradford—Thomas Driffield
Albion—G Bolton and Rev J Wheeler.	Brantford—H Wade
Allenburgh—W Vanderburgh	Brighton—R C Struthers, A C Singleton
Alnwick—R F White	Brockville—John Andrew, Rev J T Byrne and N Hopkins
Amherstburgh—A Bartlett	Bromo—H N Jackson
Amherst Island—W Trueman	Brooklin—J M Thomas
Amiens—Rev A Kennedy	Bronte—Chas Sovereign
Ancaster—T Bishop	Brougham—G Bell
Augusta—H M'Lea	Buckingham—O Larwell, sen
Aylmer—John M'Cauleand	Burford & Springfield—W Miles
Ayr—Robert Wylie	Burriss Rapids—R Brockanridge
Barnston—Rev J Green	Bytown—J Duro and Donald Kennedy
Barrie—James Edwards	Carillon—W Lamb
Barton's Corners—J Monaghan	Caledon—A M'Laren
Bath—John Cameron	Camden East—P Empey
Bayham—O Wheaton	Campbell's Cross—T Falconer
Bayfield—Geo Dewar	Canboro'—John Formbee
Beamsville—Alfred Bingham	Carleton Place—G Dunnett
Bedford—B W Ellis	Cavan—W Best
Belleville—M Sawyer	Centreville—J N Lapum
Bellamy's Mills—Rev'd M'Alceese	Centreville, C W—Jno Crooker
Bentick—Geo Jackson	Charlottenburgh Front—J Craig
Berlin—M Cornell	

- Chatham, C W—H Verrall
 Choltenham—Alex M Laren
 Cherry Valley—Rev G Miller
 Chinguacousy—J Wilkinson, sen
 Chippawa—J W Fell
 Churchville—W Poynter
 Clarence—Rev J Edwards
 Clarke—W F Bonte
 Clarenceville—T G Brainerd
 Clearville—A Galbraith
 Cobourg—W Hargraft and J Helix, senior
 Colborne and Haldanand—Jos Day and W Easton
 Coleman's Corners—B Coleman
 Columbus—Robert Ashton
 Coldwater—R Miller
 Colchester—S Iler
 Cooksville—H Shaw and H F Magee
 Coteau Landing—Jos Wood
 Corawall—A Crag, W Mattice
 Cowansville—Jabez Farr
 Crowland—Jesse Yokom and W Vanalstine.
 Credit—John Andrews
 Cumberland—A Petrie
 Cuminville—Robt Mathews
 Danville—Rev A J Parker
 Darlington—W Williams and A Fletcher.
 Dawn Mills—Rev H Wilson
 Delaware—D T Finny
 Demorestville—J Howell
 Dickinson's Landing—G Purkes
 Doon Mills—D Krebs
 Dorchester—T Putnam, and R Craik
 Drummondville—Rev W Wilkinson
 Dunham Flats—E Finley
 Dundas—John Ware, M Ficht
 Dunnville—J R Browns
 East Farnham—H Tabor
 Eaton—Rev A Gillis
 Easton's Corners—W Hutton
 Edwardsburgh—J A Badley
 ERFrid—John Campbell
 Elora—J Middleton and S Cunningham
 Etnoro—G C Groat
 Eramosa—Rev R J Williams and John Parkinson
 Erin—A M Laren and W Tyler
 Errol—James Moffatt
 Escott—N Trokey
 Etobicoke—W Rowel
 Euphrasia—W Rorko
 Farmersville—W Landou
 Fergue—J Watt
 Fingal—E Willson
 Flos—J Yates
 Four Corner's, Hungerford—S B Shapman
 Frankfort—M B Roblin
 Fredericksburgh—J St G Dettlor
 Frelgshburgh—J H Smith
 Galt—Isaac Sours
 Gananoque—R Brough
 Georgetown, C W—P W Day, foot
 Georgina—W Johnson
 Glanford—G Smith
 Goderich—Geo Bissett
 Gosfield—Mr Bruner
 Granby—W B Vipond
 Grafton, C W—H Page
 Grimby—D Palmer
 Guelph—G W Allen
 Hallowell Mills—R B Conger
 Hamilton and Bartonville—P T Ware.
 Hawkesbury—John Lam's
 Haldanand—A Hara
 Harwick—D Fraser
 Haysville—Mr Allison
 Hick's Corners—B Beach, jun
 Hillier—W K Forsyth
 Holland Landing—A Jakoway
 Hornby—Rev J Clarke and W R Boomer
 Howard—A Plumb and Geo O Humber—W Hewgill
 Rushton
 Hungerford—M Caton
 Huntingdon—J Knox and Rev P D Muir
 Huntly—G Graham
 Ingersoll—R Wright
 Inoussil—W Clinco and A Ross
 Jordan—S Securd
 Kemptville—R Leslie
 Kenyon—D Catenach
 Kilmarock—J Telford
 Kingston—Portsmouth and Barreield—S Clow, J E Stacy; Waterloo—John Ward; Glenburne—E Waggoner, Portland—H M'Kim
 Kingston, 6th Concession—Jno Graham
 Kitley—H Hulmes
 Lanark—Jos Dick
 Lancaster—W M'Lean
 Leeds—W Hargrave, Rev W Hulbert
 Lennoxville—J P Cushing
 Lindsy—E Stephens
 Lloydtown—John Graham
 Lobo—Rev Mr Wilkinson
 Lochiel—O Quigley
 Luchabar—G W Cameron
 London—J Fraser, W Begg and Mr Newcombe
 L'Original—J W Marston
 Louisville—W A Everitt
 Lower Island—R Cobban
 Lowville—Peter Chno
 McKillop—Thos Spout
 Madoc—G A Olmsted and U Seymour
 Manningville—W Cartwoll
 Markham—M M Braithwaite and L Crosby
 Marshville—A Chapman
 Martintown—J J Kellec
 Mariposa—John Dix
 Matilda—J A Carmaa
 Merrittsville—W W Shrugley
 Merickville—P W Putnam
 Moraca—J Shelton
 Middleton—D C Swezy
 Millbrook—M Knowlson
 Millcreek—P Terneran
 Milton, C W—R Wilnot
 Mitchell—Geo Walkcr
 Mohawk—A Towasend
 Mouna—A Nash
 Moro—R McKim
 Morven—F Kellar
 Moss, Wardsville—A Wilson
 Moultonette—P Tait
 Murray—C Bigger
 Napane—T Beman
 Nassagoywa—John Mackien
 Nelson—A G McGoy
 Newburgh—W Pomroy
 Newcastle—S M'Coy
 Newport—T Smith
 New Aberdeen—J Watson
 Newboro—H Rowswell
 Newmarket—R H Smith
 Niagara—A R Christie
 Normanby—W Wright
 Normandale—Jacob Copo
 North Augusta—J B Bellamy
 North Huntly—David Moore, head
 Norval—Jas Foster
 Norwood—P Buchanan
 Norwich—Mr Bingham
 Notawasaga—J D Stephens
 Onkland—Rev W Hay
 Oakville—J W Williams
 Orillia—J Cuppage
 Ormstown—W Lighthall
 Orona—W Christoo
 Orangeville—Henry Bates
 Oro—W Parkin
 Oshawa—Rev R H Thornton, A Farewell
 Osnabruck—J A Bochus
 Otanabee—J Nelson
 Otterville—Dyer Wilcox
 Owen Sound—G Newcombe
 Pakenham—W Sutherland
 Palermo—Andrew Smith
 Paris—M Hill
 Peel—John Haight
 Pelham—J B Crow
 Pembroke—Rev Mr Melville
 Penetanguishene—R Buchanan
 Percy—E S Sanborn
 Perth—W Allan
 Petite Nation—W Dickson
 Peterboro—Jas Edwards
 " Smthtown—Isaac Milbarn
 Philipsburgh—Rev W Scott
 Pickering—W Dunbar
 Pictou—C Pier, W T Yarwood
 Pigeon Hill—Jos Rh card
 Plantagenet—Alex Baggs
 Point Abino—A Schooly
 Port Colborne—L Boardman
 Port Hope—Morrice Hay
 Portland, Johnstown District—S S Scovill
 Port Sarnia—A Young
 Port Stanley—D Cameron
 Port Robinson—S Johnston
 Port Credit—E D Hill
 Port Dalhousie—Robert Abbey
 Port Dover—M C Nickerson
 Preston—J W Borgey
 Prescott—W D Dickenson
 Princeton—R M Beamer
 Quebec—G Mathison
 Queenston—Mr Garnsey
 " Stamford—Alexander A Heate
 " St Davids—U Harvey
 Rainham—I Root
 Ramsay—J Menzies
 Richmond—P McElroy
 Richmond Hill—E Dyer
 River Trent—J Simmons
 Russell—W Hamilton
 St Andrews—Chas Wales
 St Johns—W Cooto
 St Thomas—H Black
 St Catherine's—Lyanan Parsons
 St George—Reuba Oakly and R Turnbull
 St Johns, CW—Z Fell
 St Marys, Blanchard—W H Grogory
 St Vincent—J Purdy and R Burchill
 Sandhill—J Lowes
 Scarborough—John Law
 Seneca—A C Buck
 Soymour East—T Arthur
 Sharon—C Haines
 Shannonville—Mr Holden
 Sheffield—W Grummett
 Simcoe—J F Brown and C B Davis
 Smith's Falls—R Bartlett
 Smithville—Abishai Morso
 South Monaghan—Jas Kerr
 Spencerville—A Snider
 Stanbrdgo East—S H Correll
 Stanley's Mills—J Sanderson
 Stevensville—A J Hershey
 Storrington—John More
 Stouffville—G Mortimer
 Stratford—A F Mickle
 Stoney Creek—Rev G Cheyme and Rev D Wright
 Streetsville—J Glendinning
 Suliven—Rev S Brownell
 Sutton—G C Dyer
 Temperanceville—W Tebble
 Thorald—Chas Cockburne
 Three Rivers—W Ginn's
 Thornhill—John Esne
 Toronto—A Christie
 Trafalgar—Jas Applebo
 Tuckersmith—Jas Lothian
 Vankleek Hill—T H Higginson
 Vaughan—W Rainey
 Vienna—R N Cook
 Vittoria—Rev A Duncan
 Warsaw—T Choat
 Waterford—C Merrill
 Warwick—S She, erd
 Waterloo, C E—Dr R Parmalee
 Waindget—W Fures.
 Walpole—B Haines
 Walsingham—Jas Grover
 Waterdown—Geo Griffin
 Waterloo, C W—S Burkholder
 Wellington—F O Bayne
 Wellington Square—Rev A McLean
 Weston—J Pirrito
 Westport—J Cameron & Co
 West Huntingdon—Rev R L Tucker
 Westminster—David M Rymel
 Westmeath—Peter Sinclair
 West Flamboro—Rev J Clutton
 West Oxford—W Troop
 Whiteby—J H Perry
 Whitechurch—T C Appleton
 Williamsburgh East—J R Atk
 Williamsstown—Jas Cumming
 Wilton—E Shibley
 Williamsburgh West—J W Roso
 Windsor—John M'Crac
 Winchester—W Munro
 Woodstock—T S Shenspa and Jas Scroft
 Woolwich—Henry Durrant
 Yonge Mills—McNish
 York M Hs—Jas Davis
 Zeno Mills—W Webster
 PRINCE EDWARD ISLAND
 Charlottetown—J S Breinier
 Capaud—G Wigginton