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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

PLEDGE.—We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, nor for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community.

VOL. XVII.]

MONTREAL, MARCH 15, 1851.

No. 6

The Bottle.—Chapter VI.

Latimer and his wife had sowed the wind, and were now reaping, indeed, the whirlwind. They had tarried long at the wine, and it was biting like an adder. Strong drink had burnt out from their hearts all the affection that once glowed there. The death of Lotty, whom both had neglected and abused, made a wider space between them. They disagreed oftener; used harsher words to each other and the children; and when more excited by drink than usual, Latimer would sometimes threaten his wife with blows.

Months passed, and Agnes and her brother, who lived upon the street, began to change for the worse. Idleness, the daily practice of falsehood in order to excite pity, and exposure to vicious company, all tended to deprave them. They were open to a thousand temptations abroad, and had no promptings to good at home. It is no matter of surprise, therefore, that so soon as they became familiar with the new life they were leading, they began to feel the allurements of vice, and to yield to them, a little and a little at a time. The profane language used by boys and girls of her own age, which so shocked the ears of Agnes when she went upon the streets to beg, had lost its strangeness, and she could even utter expressions at which, when first heard, her young heart shuddered. Not only had profane language ceased to hurt her moral sense, but she could listen to immodest words with more of pleasure than pain. James also was proving an apt scholar in the school of vice. Not alone by begging did they obtain that for which the idle and besotted parents had sent them forth. They scrupled not to perloin any article upon which they could place their hands, if it could be done without too great an exposure to the danger of detection. In this way, they often obtained much more than they did by begging.

To the vice of stealing, the children were first driven by punishment for not being more successful in their begging expeditions. The small pittance sometimes brought home at night, called down upon them the charge of spending a portion of what they had received, and first put the thoughts of doing so into their heads. After that, they were tempted to spend pennies and the sixpences, for their own gratification; the consequences were that their returns at the close of the day became less and less. Punishment followed; although both the children earnestly denied the truth that was charged upon them.

After this, the tempter suggested the crime of petty theft, and they hearkened to his words. Much more frequently now than before did they enter private houses to beg. The cold victuals generally received were thrown into the street as soon as they were away from the premises of those who gave them. Occasionally, they would find an area door open, and get into a house without the trouble of knocking or ringing; and occasionally, after thus gaining an admittance, they would find the servant out of the way, and be able to get possession of a spoon or some other small article

of no great value, and retire unperceived. Sometimes, while the lady of the house, or one of her domestics, turned away to get something for them to eat, they would seize the opportunity to get an article of trifling value into their hands and conceal it, which would not be missed, perhaps, until hours after they were gone; it might be not for days. These they generally sold at certain shops, the owners of which were ever ready to buy articles from children at one half or one-third their value. But, sometimes their booty was taken home, and then they said they had found it.

One evening, Agnes brought home a pair of sugar-tongs, which she had stolen.

"Why, child!" said her mother, in surprise, "where did you get these from?" She was less under the influence of liquor than usual.

"I found them," replied Agnes.

"What's that? Let me see," spoke up Latimer, his eyes sparkling at the sight of the silver; and he reached out his hand to get the tongs, but his wife kept them out of his reach.

"Why don't you give them to me?" he said, angrily; and he caught hold of his wife's arm, and after struggling with her for some moments, succeeded in wrenching the article from her hand.

"You're a brute!" exclaimed Mrs. Latimer, her face flushed, and her eyes lit up with a fierce expression.

"Don't say that again!" retorted Latimer, in a menacing tone, while his thin lips parted from over his teeth.

"His wife muttered something in an under tone, and then turning to Agnes, who was little moved by the strife that had arisen between her father and mother—she had witnessed such things too often—said,

"Found them, did you say?"

"Yes; I found 'em away up in Madison-street."

"On the pavement?"

"Yes—no ma'am."

"Yes—no ma'am"—repeated Mrs. Latimer, mimicking the voice of Agnes. Then, in a loud and angry tone, she said—

"You lie, you little huzzy! you never found them tongs. You stole them!"

Agnes, to enforce her protestation of innocence, added a plentiful effusion of tears.

"If you found them, then, tell me where you found them?" said the mother, taking fiercely hold of the arm of Agnes, and jerking her around.

"I found them—I found them," sobbed Agnes, "just by the back gate of a house up in Pearl—no, Madison-street—where they had been shaken out of a table cloth. I saw the girl come out, and shake the cloth, and when I went up to the place, I saw the sugar-tongs on the ground."

"It's a lie, you little thief! you stole them; and I shouldn't wonder if you were in the House of Refuge before to-morrow night. And then see what trouble you would bring upon us, you good-for-nothing huzzy!"



FEARFUL QUARRELS AND BRUTAL VIOLENCE ARE THE NATURAL CONSEQUENCES OF THE USE OF THE BOTTLE.

"How do you know she stole them?" asked Latimer, who still held the sugar-tongs in his hand, and had calculated their value to a sixpence.

"Because I know she did. Nobody is going to shake a pair of sugar-tongs into the street."

"No, you don't know any such thing! Look here, girl—Agnes! come here. Now tell me the truth. Did you find these tongs?"

"Yes, sir, I did," replied Agnes, firmly.

"I know you did," said Latimer.

"It's a lie! she didn't," retorted Mrs. Latimer. "She stole them."

"See here, woman!" and Latimer again showed his teeth in a manner that betokened no good—"Just see here! now take my advice, and don't call my child a thief again, for I won't stand it—I won't!"

"I wonder what you'll do!" replied Mrs. Latimer, who understood the threat.

"I'll knock your head off of you, that's what I'll do."

"Oh yes! I've heard that threat before. But, you're like some dogs, your bark is worse than your bite."

"Shut up!"

Mrs. Latimer turned away with an air of contempt, and resumed her attack upon Agnes.

"You lying little huzzy, you!" she said. "Now tell me the truth, or I'll limb you."

"Indeed, indeed, mother! I found them!" answered Agnes.

"It's a lie! you didn't; you stole them, you little thief, you!"

Latimer was drunk enough to think and care little about consequences. At these words, he started up, and, swearing furiously, made towards his wife. Seizing her by the throat, he drew back his arm, and with his clenched fist struck her several severe blows, while she screamed in terror, and struggled to free herself from his vice-like grasp.

A scene like this, the frightened children had never before witnessed in their home of misery. Agnes joined her cries with those of her mother, and opposed her feeble strength against her father, in the vain effort to bear him back; while the little boy caught hold of him on the other side, and screaming in terror, struggled to drag the strong man away. The few articles of furniture in the room were thrown about the floor, adding to the noise and wild excitement of the dreadful scene. Not until other occupants of the house came rushing in, did the infuriated man cease to rain down his heavy blows upon the shrinking body of his almost senseless wife. As he released his grasp, she fell, with a long wailing cry, upon the floor.

One of those who entered the room, or rather only came to the door, seeing what was passing within, rushed down stairs and into the street. There was a police office close by, and an officer, to whom this individual gave information of what was occurring, repaired to the house, and arrested Latimer while he was yet raving and swearing like a demon. In the hands of an officer, he became instantly as submissive as a child. The wife and children now sued with tears for his release, but their entreaties had no effect. Latimer was taken off and committed to answer for his conduct. In the morning, his case had a hearing, and he was placed in confinement for a month. Here he was visited by his wife, as often as she could get admission; and she managed, at each time, to bring in unobserved by the keepers, a small quantity of liquor.

On the very day of Latimer's release from confinement, he became furious from intoxication, and beat his wife so badly that she was not able to go out for a week. Fearful quarrels and brutal violence were now of almost daily occurrence. The debased husband, and equally debased wife, rarely spoke to each other, except in a way to provoke reproof, and lead, perchance, to blows.

Home had, now, so little to attract and so much to repulse the children, that they kept away from it as long as possible when they went out, and several times remained away all night—enticed into dens of infamy and crime, to be plundered of the small gains of their day's efforts at begging and stealing, while they slept. The cause of their absence was never truly stated. But it mattered not, so far as the consequences visited upon them by their parents were concerned. They were cruelly beaten each time they staid from home all night. At last, so intolerable became the condition of Agnes and her brother, that they determined, after having suffered most dreadful beatings from their drunken parents, that they would not return to them any more. An old wretch, who sold rum, and permitted persons of the worst character to harbor on her premises, encouraged them in this, and for so much a night, gave them a place upon the floor, where they might sleep, and an old quilt to cover them. They had no better accommodations at home; and were more comfortable, in at least one respect, for they were freed from the abuse of their parents, and from the hearing and sight of their fearful quarrels. But they saw and heard things in this den that their eyes should not have seen, nor their ears heard.

It took a week for Latimer and his wife to discover the fugitives, when they were taken home and punished.

Dr. Guthrie's "Plea for Drunkards."

The subject of Drunkenness, our national curse and shame, is in one respect, a fitting subject for Dr. Guthrie's treatment, and in another an unfitting. To describe its ravages, suits his heart-born homely eloquence and vivid picturesqueness of description; to suggest its cure is not within his peculiar powers, as it has indeed proved too deep a problem for those from whom, on the practical question, greater things might have been expected. In the one department, he speaks as few have spoken before; in the other, he has nothing to offer but what has before been tried with disastrous failure. In pictures, he is powerful, as almost none but himself can be; in proposals, he is weak as other men.

Dr. Guthrie's eloquence of description and denunciation will, however, render a real service against the enemy. Injunction and warning, it may be said, have not succeeded hitherto;—that is a mistake—we are better as to this vice than our fathers were, and much of the improvement cannot but be owing to what was forcible and eloquent in the great deal that has been written and spoken. There is but too ample room yet for the use of the same means; and it is hard to believe that words so stirring, and alas! so true as those of this "Plea," can be spoken altogether in vain. Few will read passages like this without almost tears and trembling:—

Give that mother back her son, as he was on the day when he returned from his father's grave, and in all the affection of his uncorrupted boyhood, walked to the house of God with a weeping mother leaning on his arm. Give that grieved man back his brother, as innocent and happy as in those days when the boys, twined in each other's arms, returned from school, bent over the same Bible, slept in the same bed, and never thought that the day would come when their brother should blush for brother. Give this weeping wife, who sits before us wringing her hands in agony, the tears dropping through her jewelled fingers, and the lines of sorrow prematurely drawn on her beautiful brow—give her back the man she loved, such as he was when her young heart was won, when they stood side by side on the nuptial day, and receiving her from a fond father's hands, he promised his love to one whose heart he has broken, and whose once graceful form now bends with sorrow to the ground. Give me back, as a man, the friends of my youthful days, whose wrecks now lie thick on this wreck strewn shore. Give me back, as a minister, the brethren whom I have seen dragged from the pulpits which they adorned, and driven from the sweet mansions where we have closed in this happy evening with praise and prayer, to stand pale and haggard at a public bar. Give me back, as a pastor, the lambs which I have lost—give me her who, in the days of unsullied innocence, waited on our ministry, to be told of the way to heaven, and

warned from that of hell, and whose unblushing forehead we now shrink to see, as she prowls through the streets for her prey. Give me back the life of this youth who died the drunkard's death—and dread his doom—and who now, while his mother by the body rocks on her chair in speechless agony, lies laid out in a chamber where we dare not speak of comfort, but are left to weep with those that weep, "dumb, opening not the mouth." Relieve us of the fears that lie heavy on our hearts, for the character and the souls of some who hold parley with the devil by the forbidden tree, and are floating on the edge of that great Gulf Stream which sweeps its victims onwards to moat most woeful ruin.

Or this in a different vein:—

"We have gone down on a Sabbath-day to do duty in some of the wretched localities of the old town, when we could hardly hear our own voice for the uproar in the neighbouring apartment. We stopped on one occasion in the middle of a baptismal service, to ask the parent to lay down his child, and follow us to prevent murder in the next room, where the screams of women, the sound of blows, and of men struggling on the floor, and terrific cries of murder, were awful noises to one accustomed to calm and quiet Sabbaths. We have pulled the whiskey-bottle from below the pillow of a dying mother, where it lay concealed, while the Bible was ostentatiously displayed above. We have gone to pray with a dying woman, and found her, within an hour of eternity, mad with drink; and we shall never forget the horror with which, although accustomed to see death in all shapes, we gazed on that terrible and revolting scene—drunken woman round the bed, and a woman drunk and dying on it, who raised herself up on her wretched pallet to spend the last remains of life in damning us to our fate."

Although the apathy alluded to in the following passage may in part be accounted for from a sense of helplessness, the fact of its existence has always struck us as strange, compared with the fervor and efforts often expended on objects where the difficulties are as great and the evils less:—

"When we consider how few there are who have not some friend, or dear and near relative, who has cost them many an anxious thought—it may be many a bitter tear—and, if Christians, many a long, and earnest, and agonized prayer to God, this apathy appears most wonderful. There are few families who have not felt this more or less deeply. We congratulate the reader if his own be an exception. But that many hearts are bleeding in secret—that many parents go mourning to their graves—that many brothers are weeping over a sister's sin—that many sisters are praying over a brother's depravity—that many wives are soaking their lonely pillow with tears—that many mothers are keeping their sud watch at night, to let in a son whose shame they would hide from others—is known to God, and to some of us intrusted with the sorrows of domestic trials. The angel of death has spread his wings over this land, and the plague is in many a house of which the public dream not. Now, we have not found—what we certainly might have expected in such circumstances—a strong horror and hatred of the cause which has been the ruin of those we love. One would think that a pious and affectionate parent would almost hate the very sight of what had proved the bane of his happiness, and the grave of his dearest affections. . . . In sympathy with that feeling, we have seen a mother turn with loathing from the sea. Her cottage stood on its shore. In the magnificent expanse of ocean, now gleaming in the sunshine, or foaming in the storm—this, the grandest of God's works, in vain appealed to her taste, and more than that (for she was a devout Christian,) to her devotion. She had an only son; and, as she stood one day at her cottage door, she watched him in his boat upon the deep. By some mismanagement it was upset. She saw her boy in the water—she saw him struggling for life—ah! she saw him go down before her eyes—and for many a year she loathed the sight of that beautiful ocean;—down in its depths her hopes lay buried; it had snatched her boy from her arms, and left her heart and her home a desolation. And when we have seen those who had a far more bitter loss to lament, in the ruin wrought by this vice on those they love, show, in their own practice, and the free use of these stimulants, no sign either of fear, or sorrow, or aversion, we have sat astonished at their apathy, and wondered why they sympathized so little with the feelings of that mother, as we remember her at her cottage door, and while her lip trembled and the tears started in her eye, pointing us to the very spot which had changed sea, and earth, and home, and all to her."

So far all must go along with Dr. Guthrie, and further still— as where he argues that no considerations of revenue or of private interest should be suffered to stand as barriers against the removal of this evil. To one of his remedies also—"that the drunkard should be dealt with as a man who commits a great crime against society"—we accede as just in principle, though it might be perplexing and inefficient in operation. But when he comes to his other and chief remedy, we have nothing to offer but dissent and difficulties. Here it is—the reader has often seen it before:—

"We believe that dram and drinking shops carry on a trade which is essentially vicious, and, therefore, that the law should step forward, not to open, but shut them—not to license, but to put them down;—granting a license to no house for drink to be consumed on the premises, save to such a number of inns and hotels as are required for the accommodation of travellers and strangers. This furnishes a clear principle. It is a grand thing to get hold of a principle, and when we have got it, it is a grander thing to go through with it."

What is the "principle" of which Dr. Guthrie has here "got hold?" It is not that drinking should be legally a crime—for "strangers" are still to drink in inns, and residents in private houses. It is merely that persons shall not be permitted to drink in "licensed" houses—i. e., in houses distinguished from other houses by paying a tax to Government, and being under surveillance of the police.

The root of the mistake, as we presume to consider it, here made by Dr. Guthrie and others, is in a delusion as to what "licensing" virtually is. They speak of it as a facility and encouragement offered by the State to the sale of spirits; whereas it is a burden and discouragement. The law does not "step forward to license" the butcher and baker, and yet the spirit-dealer would be glad to be in their place. He is dealt with more hardly than other traders, because the State thinks that his trade is one that can be righteously taxed, and that requires limitation and supervision. Founding not merely on reasoning, but on the history of varied, and repeated, and recent experiments, our position is, that this principle, which is restriction—"licensing"—being a mere technicality—has been carried as far as it wholesomely can. Dr. Guthrie's position is that "we should go through with the principle"—that is, that the law should prohibit.

Now, waving all other questions, we must say it is not fair either to the public or to the cause, to keep out of sight the fact that this policy of prohibition has been tried on a large scale, as well as often on a small—always with utter failure and immense mischief. For about seven years (1736-43), there were only two licensed spirit-retailers in all England—and yet the consumption of spirits within that period greatly increased, accompanied with evils and disorders unknown before. After a seven years' trial, conducted with so much rigour, that 75 persons punished under the law, died in the jails of London alone; the Legislature repealed the act, acknowledging that nothing had been accomplished but mischief. To forget this and similar facts in our history—to go on speaking and printing as if the prohibition policy had never been tried or never failed—is something like a mockery of the public, and a mischief to a good cause.

Another fallacy in present favor is to talk, when convenient, for the purpose of the moment, of the use of drink, and not merely the abuse, as a vice. I will be seen, from Dr. Guthrie's "remedy," which permits "strangers" to get drunk in inns, and everybody in their own houses, that this is not always the ground taken; but that the ground is sometimes taken and sometimes shifted, only shows the loose mode in which the well-meaning agitators proceed. It is easy to see reasons of convenience in this inconsistency. If the ground of drinking being in itself a crime, is taken, then the way is well cleared for the trial of absolutely repressive measures—but the Association would require to commence by bringing in as guilty mine in every ten of its own members. If the crime is to be held as consisting only in the abuse or excess, then this and similar difficulties are got over; but many of the most favorite arguments of Dr. Guthrie and others, dissolve away. For instance, he unhappily asks (p. 16)—"Are not houses of abandoned character declared illegal?" Yes, but by reason and religion, that vice is always and every where a vice, with no distinction (as Dr. Guthrie makes in the case of drinking) of extent, person, or place. And, to complete the unhappiness of Dr. Guthrie's allusion, he forgets what an entire dead-letter—how universally and glaringly disregarded—is the prohibition he introduces as an argument and encouragement. All this blundering

and inconsistency arise from one source—the confusion of effects with cause—the fancy that the sale of drink is the cause of drink. It would be, in the main, as reasonable to argue that gluttony and even eating, are caused by butchers' shops.

In establishing what are the true causes, the Association might render good service were it to set about its work in a more circumpect spirit. Those unfavorable contrasts between this and other countries, drawn by Dr Guthrie—and one of which follows—are, we fear, to a great extent, ascribable to causes so difficult to cope with as climate and race:—

"The writer of this 'Plan' spent, as a student, some five or six months in Paris. He resided there during the period of the carnival, and was spectator of a scene on the Boulevards, which would have made a stranger fancy that a large portion of its citizens had gone mad. Yet amid such scenes, and during that extended period, he saw but one case of intoxication. We found few among our French acquaintances who believed the Bible to be the word of God. We found the temples of worship deserted, save by some women and a few old men. We counted on one occasion thirty-three theatres and places of amusement, open on the Sabbath day. And we met with many other things besides, to make us almost say with Abraham—"The fear of God is not in this place." Yet, although our avocations led us often through the worst parts of the city, and occasionally, late in the evening—in that city, containing then a population six times larger than Edinburgh—we saw but one drunken man, and no drunken woman. Well, we stepped from the steamer upon one of the London quays, and had not gone many paces when our national pride was humbled, and any Christianity we may have had was put to the blush, by the disgusting spectacle of drunkards reeling along the streets, and filling the air with strange and horrid imprecations. In one hour we saw in London—and in Edinburgh, with all her churches, and schools and piety, we see every day—more drunkenness than we saw in five long months in guilty Paris."

Missions.

The Scottish Temperance League *Register*, under the above heading, gives many extracts from the journals of different missionaries laboring in heathen lands, of the withering effects of the common use of intoxicating drinks amongst the natives. We extract the following:—

"These hopes were painfully neutralised by the appearance at this time of another source of most extensive evil, viz. the distillation of ardent spirits by the natives.

"Before the intercourse with foreigners, the Tahitians had been accustomed to prepare an intoxicating, or rather stupefying drink, from the root of the *ava*; but after having experienced the effects of the more powerful and exciting liquor of the foreigners, it became, next to fire-arms, the article most eagerly coveted.—The quantity obtained from shipping increased, rather than appeared their craving for rum, and the king had already written to New South Wales for a supply.

"The officers of vessels visiting Tahiti had more than once distilled a strong spirit from the *ti*, a native root; but justly deeming the knowledge of the process the greatest calamity that could befall the people, it had, by the urgent recommendations of the missionaries, been kept from them till the present time. An armourer, or smith, from one of the ships, who had been living nearly two years on shore, had constructed a rude sort of still, and manufactured a considerable quantity of spirits for the king and chiefs; he departed by the *Harrington*, leaving his still with the king, who employed a native of the Sandwich Islands, acquainted with the process, to manufacture the intoxicating drink. The still constructed by Savary, the armourer, did not last long, but the means of furnishing themselves with ardent spirits were too highly prized by the ignorant and debauched rulers of the country to allow them to remain satisfied without a substitute; and they ultimately succeeded in constructing stills with native materials, which were at length multiplied to such an extent, that drunkenness threatened to sweep from the face of the earth the few that war, infanticide, idolatry, and disease had spared.

"Although the expediency, and even the advantage of the use of ardent spirits was at that period rarely, if ever questioned, so deeply were the missionaries impressed with the disastrous conse-

quences that would attend its introduction among the people, that it had been their uniform endeavor to keep it from them. The king often sent to ask for some, but they denied his requests, though they willingly, when he was ill, sent him wine from their own scanty store; and they incurred the displeasure of the chiefs, by remonstrating with the armourer, who, when he went away, told them he was banished by the missionaries for supplying them with spirits. Turnbull, who remained some time on the island for purposes of trade in 1830, struck with the prevalence of intoxication, observed, "No sooner had they obtained a fresh supply than they gave themselves up to intoxication, and remained stupid for days together. I was again confirmed in my opinion that the introduction of spirits would be attended with the general destruction of the population. I know of no sufficient punishment that the wretch would merit, who should import a cargo of spirituous liquors into the Sandwich or Society Islands; it would, in every respect, be tantamount to the wilful administration of an equal quantity of poison." Some of the effects of drunkenness among them he witnessed, and describes "really horrible." The habit had greatly increased since Turnbull's departure; for, besides what he procured from ships, the king occasionally obtained supplies from New South Wales; and shortly before the departure of the *Harrington*, the *Elizabeth* arrived, bringing a present for Pomare and L... (his wife) from Governor Bgl., consisting of rum, a musket, powder, and ball."—*Ellis's History of the London Missionary Society*, page 183.

"The directors and friends of the society at home having been greatly distressed by the mournful tidings of the ravages of intoxication and licentiousness, had, besides offering special prayer unto God on behalf of the mission, sent letters of sympathy to the missionaries, and of earnest expostulation to the native professors of the gospel. The publications of the temperance societies, which the directors had also previously sent, informed them of the beneficial effects of the movement in favor of temperance at home, and led them to use their utmost endeavors to persuade the chiefs and people to form with them associations for similar purposes. Results highly satisfactory followed the recommendations of the missionary, and the example of the chiefs. The vacant seats in the chapel began to fill, the schools were well attended, attention to religion revived, and the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat that should bring ardent spirits to their shores. Officers were forthwith appointed to examine every boat that came to their part of the island, and any boat having spirits for sale was ordered away.

"Mr. Not, at Papeoa, and Mr. Orsmond, at Talarabu, made similar proposals, with equal success, to the people under their care.

"The chiefs and people of other districts, seeing the favorable results of abandoning the use of ardent spirits, followed these good examples with such effect, that, notwithstanding all the efforts of foreigners to force the sale of spirituous liquors, instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one-third of that sum had been thus expended during an equal period, after the formation of the temperance societies.

"The progress of intemperance, which, like a resistless torrent, had threatened alike the temporal and spiritual interests of the people, being thus once more arrested, the nation began to recover itself from the prostration and debasement into which it had for some time past been so rapidly sinking. The people, with few exceptions, kept for a long time their engagement to abstain from intoxicating drinks with remarkable fidelity; and the missionaries and their friends cherished the hope that the worst part of the trials of Tahiti had passed—that the inhabitants would "add to their temperance virtue," and that industry, order, and piety, would again characterise the community.

"In the Windward or Georgian Islands, these hopes were greatly strengthened, when in the month of April, 1843, the National Assembly, during its annual sitting, enacted a law, prohibiting the importation, manufacture, or sale, of *all kinds of spirituous liquors*. One month was allowed for the removal or sale of whatever might then be in the islands, and all afterwards found was destroyed. The extent to which public opinion and feeling were in favor of the law, appeared in fact, that for a considerable

time afterwards, in more than one settlement, an intoxicated person was not seen, while most of the inhabitants regarded the prohibition as a source of incalculable good.

"Attention to the means of instruction, and religious improvement increased; and in the month of July following, the ordinance of the Lord's Supper was again administered to fifty of the native Christians, at Wilks' Harbour, the station at which, during the previous year, it had been discontinued."—Pp 22 25.

"Before this visit, Mr. Williams had become a determined enemy to the use of ardent spirits, and what he now beheld confirmed and increased his aversion to this potent poison of body and soul. Having satisfied himself, by the experience of many laborious years, that stimulants were not essential to health and energy—and having seen at Bora-bora and Raiatea their fatal influence in frustrating the objects which he most ardently desired—he could not in after years be induced to make terms with what he deemed and denounced as a "fall destroyer." Hence, while he resided in the islands, and after his return to this country, both in public and private, he avowed his convictions; and when asked for reasons, he referred to the circumstances just narrated, and to others of a similar complexion which had come within his notice. On this subject, as on many others, his judgment was biased, some may think blinded, by his benevolence. He was the friend of abstinence from such beverages, solely because he accounted their use inimical to human happiness, and an impediment to the gospel of Christ."—*Life of Williams*, p. 353

"On reaching Tahiti, Mr. Williams found the brethren in great perplexity and distress, from the recent importation of a large quantity of ardent spirits, and its disastrous effects. But shortly after his arrival, at a general meeting of the missionaries, it was resolved that temperance societies should forthwith be formed, as in their circumstances the most safe and suitable means for preserving the natives from this strong and perilous temptation. — And this was done."—*Life of Williams*, p. 398.

"There were other causes of lamentation beside the war. In consequence of this, of the death of good old Tamatoa, of the bad conduct of his son who succeeded him, and of his long absence, the people had begun to distil and drink native spirits, so that on my arrival the laws were suspended, the means of grace thinly attended, and the whole fabric of society shaken to its foundation. By great and persevering exertions, I succeeded in rectifying many of these evils. The stills were destroyed, the laws re-established, the church reformed, and all things placed on a footing which bids fair to restore prosperity. Had I been able to stay another month, I could have done much more."—*Life of Williams*

"Many of the ships from America and England brought large quantities of ardent spirits, and with the exception of muskets and powder, scarcely anything else for barter with the natives. The spirituous liquors were sent in boats to be disposed of in small quantities at the different settlements around the islands, while a number of foreigners established themselves on shore, for the purpose of retailing the same to natives and strangers. The Tahitians had always been greatly addicted to intoxication. The introduction of ardent spirits had increased their propensity to such an appalling and almost incredible degree, that, on more than one occasion, when the whole community seemed verging towards complete disorganization and ruin, excessive intoxication appeared to be one of the principal causes of the threatened calamity."—*History of the London Missionary Society*.

"In the early part of this year, the chiefs and people of Huahine unanimously agreed to abolish the use, and to prevent, by every possible means, the introduction of ardent spirits. The beneficial effects of this proceeding became very distinctly visible, and the people were able for a long time to exclude this fruitful source of evil from their shores, though, during the year 1835, not fewer than twenty vessels visited their settlement. The missionary justly regarded the abandonment of spirituous liquors by the people with thankfulness and hope; and in a letter to the society, under date of the 31st of December, he observes.—"We desire to feel very grateful for the mercies of the past, particularly that our heavenly Father inclined the hearts of the chiefs and people to abolish entirely the use of ardent spirits. Since the adoption of this regulation, we may say, in the language of scripture, that the people have appeared sitting at the feet of Jesus, clothed, and in their right minds, seeming to feel a new and lively interest in the concerns of religion. Foreigners also experienced the benefit of the prevalence of sobriety among the people, to an extent that it was

hoped would ensure their co-operation in securing its continuance."—*History of the London Missionary Society*, p. 336.

"The circumstances under which the use of ardent spirits were abandoned at Tahiti were of the most interesting character.—The evil had become so alarming that the people felt something must be attempted, and therefore determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming temperance societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr. Davis. The beneficial results were so apparent to the natives themselves that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts, observing their prosperity, followed their example. At this time the parliament met. On this occasion, and before the members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying, 'Let the principles contained in that book be the foundation of all your proceedings,' and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group, Porapora, where these are used."—*Williams' Missionary Narrative*, p. 408.

From the Rev. G. Blyth, missionary, Hampden, Jamaica:—
"The Jamaica missionaries have given up their wine and their porter as unnecessary and hurtful articles. I have paid twenty pounds a-year for these drinks; but I have given them up, and am now able for my work, and find a better use for the twenty pounds."

The Rev. Dr. Philip, missionary in South Africa, writes:—
"We have found temperance societies to be what a person at one of our stations called them, John the Baptist. They are sent to prepare the way of the Lord. Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have temperance societies at each of our stations, and I believe that there are very few of our people who do not conform to their rules. * * * It is a fact I have realised, in my own experience, that the use of intoxicating or exciting liquors of any sort, is not only unnecessary but absolutely prejudicial."

The Wine Drinking Customs of the Wealthy.

Are the wealthy men and women in this city, who are accustomed to drinking wine and stronger drinks, and furnishing them for their friends, aware that they are the main pillars of intemperance in the State? Are they conscious of the fact, that they are doing more to perpetuate this monstrous vice than all other classes combined? Do they consider that the young men who are seen reeling through our streets are made drunkards mainly through the public sentiment which is created by their practices?

Let the wealthy families of this city banish the wine-cup from their houses and discountenance the use of intoxicating drinks in the community, and an indelible amount of suffering as well as money will be saved. So long as our Governor, Mayor, some of our Board of Aldermen and Common Council, some of our Judges; some of our members of the General Assembly, a large proportion of our Lawyers and Doctors, and three-fourths of the wealth of this city are practically on the side of intemperance, so long Temperance men may labor as they have done, with little success. With this fact in view, it is surprising that FIVE HUNDRED liquor shops are sustained here? Is it surprising that our jails, prisons, and asylums are full to overflowing? Is it surprising that the cry of murder is heard in our streets, at the midnight hour, and that the cry of fire, the result of the incendiary's torch, so often calls our firemen to labor arduously for its extinction? Is it surprising that crime, pauperism and extreme suffering are alarmingly on the increase? Is it surprising that some of our best citizens are forming appetites that will bring disgrace upon themselves and their families, and consign them to drunkards' graves? Is it not surprising that intemperance with all its concomitant evils are on the

increase in this city. The fact that a large proportion of the wealthy men are by their example if not by their precept, enlisted on the wrong side of the question, accounts for it. No other cause need be sought for or mentioned. This one cause is an adequate one.

There are to be sure five hundred rum shops in this city, but who sustains them? Who!! There are hundreds of drunkards in this city? Through whose influence are they made such? Whose!!—There are thousands of young men who are forming appetites that will result in their ruin, and we ask, through whose influence are such appetites formed? Whose!! We lay at the door of the wine and brandy drinking portion of the wealthy families of this city the responsibility of sustaining and perpetuating the evil of intemperance. With their influence on the other side—with their names attached to the total abstinence pledge—with their co-operation, the immediate triumph of Temperance in this city, will be as sure as that an adequate cause will produce an effect.—*New England Diadem*

TEMPERANCE REFORMATION SOCIETY.

(From the Hamilton Gazette)

On Monday evening this Society held its annual meeting, as previously announced, at the City Hall. The entire hall, including the space allotted for the Corporation chamber, was densely crowded, and when taking a survey of the audience, it presented a perfect sea of heads. Mr. William Lawson, as President during the past year, was chairman, on the interesting occasion, and Mr. John A. Spencer acted as secretary.

The proceedings were profaned with a very appropriate prayer by the Rev. Mr. Clutton; after which the Chairman made a few correct observations, and called upon the Secretary to read the following

ANNUAL REPORT.

Your Committee, in presenting their tenth annual report, with pleasurable feelings congratulate the Hamilton Temperance Society upon the encouragement and success which have attended their labors during the past year. They are aware that many of the friends of Temperance have long regretted a palpable defect in the practical working of the Temperance organization, viz., the want of a closer union, more frequent and familiar intercourse, mutual interest and brotherly oversight, so essential to stability and success.

This defect is now happily remedied by the organization of the Order of the Sons of Temperance, and though only formed in this city in the year 1846, it is during the last year that the excellency and efficiency of the Order has been fully tested and confirmed by experience.

Your Committee would have no one to suppose that the organization of the Sons supersedes the original Temperance Society; both organizations are necessary for the perfection and success of the Temperance movement—they are virtually auxiliary to each other. The frequent meetings of the Sons of Temperance has been one reason why the monthly Temperance meetings have not been regularly held during the past year.

But fully alive to the importance of keeping the subject prominently before the public, your Committee in the early part of last year made application to obtain the services of that able, successful, and surpassingly eloquent Temperance orator, John B. Gough. They were led to expect that he would have paid us a visit in May last; in this, however, they were disappointed, as he did not arrive in Hamilton until October. He then delivered seven lectures—three in the Wesleyan Methodist Chapel, three in the Primitive Methodist Chapel, two of the latter to children (free), and one in the City Hall, at a Sons' Soiree. The unparalleled effect of this justly celebrated Temperance Orator's lectures is too well known to require a description to this assembly. His audience were large and kept increasing to the last, and had he been able to continue longer, no building could possibly have been obtained extensive enough to contain the masses which would have flocked to hear him.

Many of our most influential citizens listened to him with evident delight, while under the irresistible power of his eloquence their former prejudices melted like snow under the rays of a summer's sun. It was truly pleasing to behold numbers of our most

respectable inhabitants inserting their names in Mr. Gough's pledge book as total abstainers. His visit to this city was both successful and satisfactory, resulting in a large accession of influential members, a sufficiency of funds to reward Mr. Gough liberally, pay all expenses, and leave a small surplus. They are fully satisfied that a large amount of moral good was accomplished, the effects of which are still powerfully operating; and that no previous year has equalled the last in the extension of the Temperance cause in Hamilton.

The number of persons who have signed [the] pledge in this city during the past twelve months, are—

Adults	550
Juveniles	250

Making a total of 800

They add with pleasure that they have Mr. Gough's promise to visit this city next summer.

They rejoice to know, from accounts which have reached them, that the condition of this and kindred institutions in this and other countries are highly prosperous.

The last year has been one that affords much encouragement to the friends of Temperance in Canada. The action of the Legislature to ameliorate the evils of intemperance, is a movement in the right direction, and may be regarded as a sign of the times and an index to public feeling. Though only a tithe of what is required, yet it affords evidence that the public mind is alive to the subject; but it needs enlightenment and direction, that the deep rooted prejudices confirmed by long continued and respected habits, may be rooted up and swept away. This is only to be accomplished by the friends of Temperance; they would therefore earnestly and cordially invite every lover of their fellow men to buckle on the armour of Temperance, join our hosts, and aid in raising our colors to the mast, and then march onward to the conflict, buoyant with hope for victory! Victory most assuredly will be our glorious reward.

In conclusion, your Committee would humbly and gratefully acknowledge the approbation and blessing of Almighty God, feeling a deep conviction that the most vigorous efforts can only be crowned with lasting success when put forth in humble dependence on Him whose blessings maketh rich, and addeth no sorrow.

All which is respectfully submitted to this meeting by the Committee.

Mr. Lawson then called upon

The Rev. Mr. Wilkinson, who made some admirable remarks relative to the gigantic strides that the Temperance reformation was making throughout the world, and particularly alluded to the progress of the cause in the United States, where 1,500,000 of the adult population had voluntarily pledged themselves against the use of intoxicating drinks, and that thousands of men had even given up the traffic, being fully convinced of its evil and fatal tendency. After some excellent comments and illustrations, the speaker concluded by showing that it was an incumbent duty upon all the good and virtuous of mankind to support a cause which had the Bible for its basis, and particularly the clergy of every denomination. It was then

Moved by the Rev. H. Wilkinson, seconded by the Rev. — Davidson, and

1. Resolved,—That the report now read be adopted; and that this meeting humbly and thankfully acknowledge the Hand of God in the progress of the Total Abstinence movement during the past, and devoutly implore a continuance of His favor and blessing in the future.

The Rev. Robert Boyd then rose and poured forth such a stream of lucid, convincing and able eloquence, that it was utterly impossible to take notes, as the feelings of the hearers were so entirely carried away by the energy and power of the orator. He introduced the subject in a most beautiful and enlarged view, exhibiting its comprehensive plan as not to be confined within the scope of private, selfish interest, sectarian bigotry, or political ideas.

The Government scheme of raising a revenue with one hand, by granting licenses, and with the other paying teachers to propagate virtue, he strenuously denounced, as inconsistent and improper. He stated that you could not travel in a stage or steamboat without hearing the subject of education discussed by every class, from the learned philosopher to the prating parrot, who possesses more tongue than brains, the universal cry was "Educate

the Masses," but education was rendered comparatively nugatory so long as the schools of intemperance prevailed to counteract it.

The speaker asserted that all the drunkenness that exists in the world sprang from moderation—we educate ourselves to it; the first glass is nauseous, but is taken by the boy to appear the man, and by degrees it becomes a needful habit, and like all acquired tastes, is most difficult to break off. Drunkards are not either injurious or opposed to the Temperance movement, they are rather efficient aids, as every drunken man in the streets is a beneficial example, and he unconsciously becomes a sort of walking Temperance Lecturer.

The greatest barrier in the way of the Temperance movement is the class of society termed *respectable*, and they appear singularly ignorant of the fact that they are regarded as opponents.—They all profess to admire the cause, term it a *glorious cause*, an *excellent cause*, and desire its success; but, alas! although their words are with us, their mouths are against us.

This section of the community always exclaim, "we must wait a little, until we see how the affair gets on." "Alas!" said the speaker, "if we were all to wait in this manner, it would never get on; but it has got on, will get on, and nothing can stay its progress, as experience, religion, and common sense plainly dictate."

The foregoing is not intended as even a synopsis of the talented lecturer's oration, but merely to exhibit extracts of a few of the numerous statements throughout the speech. There were several admirable illustrations and amusing anecdotes, which told with electric effect, from the felicitous manner of delivery. After proposing the following resolution, Mr. Boyd resumed his seat, amidst prolonged plaudits and a universal desire was expressed to hear a regular lecture on the subject from this fluent and gifted speaker.

Moved by the Rev. Robert Boyd, seconded by the Rev. G. Shepard, and

2. *Resolved*—That the influence of the Total Abstinence enterprise on the intellectual improvement, the moral purity, the social enjoyment, the civil prospects, and the eternal destinies of man, is such as ought to secure for it the united example, and the active, persevering exertion of all the Christian and patriotic, the philanthropic and humane throughout the world."

The three following resolutions were ably prefaced by the different movers, but we have not space to enter into the merits of the various speakers' remarks, and, therefore, can only state that some appropriate observations were made respecting the Order of the Sons and the Cadets, who marched in procession, decorated with their respective regalia from the Division room to the Hall. The Rev. Mr. Boyd was the original introducer of the Order into this province, and consequently no one can be better qualified or privileged for descending upon Temperance themes.

Moved by the Rev. — Robinson, seconded by the Rev. S. Belton, and

3. *Resolved*—That as the diffusion of knowledge is essential to the permanency of moral institutions, we recommend all friends of the Total cause to supply themselves with some Temperance publication; and in all suitable ways to spread the knowledge of facts on this important subject as extensively as possible.

Moved by Mr. R. D. Wadsworth, seconded by Mr. H. Wilson, and

4. *Resolved*—That it is extremely desirable to enlist the affections, pathos, and energies of youth in the Temperance cause, and therefore advise the employment of the most likely measures to secure that end.

Moved by the Rev. Mr. Clutton, seconded by the Rev. Mr. Robinson, and

5. *Resolved*—That the following gentlemen be the Officers and Committee of the Society for the current year, viz:

President—John Fisher, Esq.

Vice-Presidents—Rev. Messrs. A. Booker, H. Wilkinson, D. Goldsmith, S. Belton, Thos. Webster, and F. Berry.

Treasurer—Mr. John A. Spencer.

Secretary—Mr. Adam Ferris.

Committee—Messrs. J. Faulkner, R. D. Wadsworth, A. Hamilton, C. H. Van Norman, J. W. Bicklo, O. N. Brainard, D. McLellan, S. J. Jones, H. Whitney, Jus. Banks, P. T. Ware, W. Lawson, and W. Shepard.

An excellent proposition was made to form a free or cheap reading room, containing books and newspapers, for a place of

evading resort for persons whose means prevent them from acquiring general information.

The company then dispersed, highly pleased with the Anniversary of the Temperance Reformation Society, and it took a full half hour before all could obtain egress, from their being only one place of exit—a great defect in buildings where large assemblies congregate.

Canada Temperance Advocate.

MONTREAL, MARCH 15, 1851.

The Old Societies.

The increase of the Sons of Temperance, especially in the Western part of the Province, has been unprecedented in the previous history of the Temperance movement in Canada. We are proud of their success; we know that they have already contributed powerfully to advance our great cause in many sections, and we pray that they may be guided to exert, wisely and faithfully, the mighty influence now placed by Providence in their hands. But we are apprehensive that the novelty and *eclat* of this great movement have called away the attention of our friends, in many places, from the old Temperance Organisations. Sincerely as we rejoice in what has been done by the Sons in the West, the Rechabites in the East, and the Cadets of Temperance, we cannot shut our eyes to the fact, that the old Total Abstinence Societies are the root out of which they have all sprung. We do not desire to see any of them given up, or feebly carried on; on the contrary, we wish to see them pushed forward with as much energy as ever; they are all important in their place, and are all fitted to enlist many on our side who would never join the old societies. Yet these latter are the trunk of the Temperance tree; the new organisations are branches that have sprung from it; and, though they spread wider, and look more beautiful and attractive with their verdant foliage, we should not lose sight of the stem which they both conceal and adorn. There are many who may be expected to join the old Society, that would not join any of the newly formed organisations; and many old valued friends who will gladly remain in connexion with the former, and co-operate with them, that would neither co-operate with the Sons nor the Rechabites. Let, therefore, these old associations be still assiduously kept up, in town and country. Let all the doors be kept open, by which new friends may enter our ranks, and all the machinery be still plied, by which friends, whether new or old may render us assistance.

In another column will be found an extract from the *Edinburgh Scotsman* Newspaper, of a review of a work which has lately issued from the pen of the Rev. Dr. Guthrie, of the Free Church, and is entitled "A Plea for the Drunkard." The brief extracts contained in the article make us feel a desire to see the whole; it seems to be powerfully written, and can scarcely fail to awaken a great sensation. Bad as intemperance is in Canada it would seem to be as nothing, compared with what it is in Scotland; the disclosures of the Doctor are appalling. It is painful, however, to think that the only remedy which he proposes, is to make the license law more stringent, while it is so stringent already that it cannot be put in force. The reviewer in the *Scotsman* shows very clearly, the unreasonable nature of this proposal; but the one which he recommends in its stead, is to give the

people *Sunday recreations*, especially to open the Railroads on that day, and thereby entice them from the public house, were it not for the profanity of the proposal, we might laugh outright at its absurdity. It is a hopeful symptom, however, that they are beginning to discuss the subject, and if they continue to discuss it with the same earnestness and ability with which they have begun, they will find out that there is "a more excellent way" than either of the above. True, they will not be able to find out anything original now, (excepting always the above proposal of the *Scotsman*) and it must be humiliating to these great men to be mere copyists of the despised *Tertoliers*, but *great truth, and it will prevail.*

Another Victim.

In Pelham, C.W., on Sabbath, the 29th of Dec. last, we had a lamentable instance of the fearful effects of the use of intoxicating drinks. Timothy M'Combs, the unhappy object of this narrative, had for some years given way to the vice of intemperance, for the last six months previous to his decease, did nothing to support his family, and for some days immediately preceding his death, had been on what is called "the spree," but what proved to be the prelude to his untimely end. On the afternoon of Saturday, the 28th, the unhappy man awoke out of a drunken sleep, and, notwithstanding the sickness of his wife and the claims of his family, went to the brewery with his jug for more "rum." The family of M'Combs most fortunately were located at no great distance from two worthy Sons of Temperance, who watched over them, otherwise her whom he had sworn to love and honor, as well as the two dear little ones which God had given them might have died for want, or perished with cold; their natural protector had become the slave of a vice, which tends not only to harden the heart, but to obliterate natural affection.

On the evening of the day above named, the two friends alluded to, knowing the state of the family, went to provide them with wood, and other necessaries; after the lapse of a short time, on this errand of mercy, they returned to their own home. Owing to the state of Mrs. M'Combs' health, they visited the family on the following morning, but the husband had been absent the whole night; it was a bitter cold one, and as he had left on the previous evening for the distillery, suspicions were immediately awakened, of the worst kind. The still-house, which was about half a mile distant, was first visited—here it was ascertained that he had drunk freely, and left in the evening for home. His friends hastily retraced their steps, fearful every ditch they passed that it would contain the lifeless remains of poor M'Combs; these fears were too well founded, for they had proceeded but a short distance, when they discovered the body of the unhappy object of their search, with his empty jug by his side—but, alas, his spirit had gone to God who gave it, to "render an account of the deeds done in the body." A Coroner's jury was assembled, who gave a verdict in accordance with the facts of the case.

This short narrative suggests topics of the deepest interest, and is but one example of what is of frequent occurrence. We would give no opinion in the matter, our present object being to induce our readers to think over the whole subject. Who is to blame for this man's death? How long did this man tamper with this evil till it overcame him? Was he warned by the example of his friends and neighbors, to abandon this habit which was so evidently hurrying him on to a drunkard's grave? or did they just do the reverse, by taking their own glass, in their own way? Who are most to blame—those who continued to show

this man an evil example, or those who sold him the liquor?

As we have already said, we do not pretend to answer any of these questions—nor would we attempt to describe the feelings of those at whose store the unhappy man paid his last visit, and procured his last drink, not many hours before his death; and far less would we attempt to depict the desolation thus produced. But, surely, our law should be such as to compel these men to maintain comfortably the widow and family of the deceased. We omit the names given us in the above narrative, unwilling to be the medium of dragging them before the public, under such painful circumstances. We cannot, however, omit expressing our regret, that the tastes and habits of the people are such as to make it an object for men to lay out their capital in such establishments. And in this point of view, those who use the drunkard's drink are more to blame than those that produce it. It would not matter much how large the quantity produced, if it was allowed to remain in the store and vault of the manufacturer and importer—there the monster is comparatively harmless, and would soon "eat its own head off;" but when to satisfy the depraved tastes of the people, it is set at liberty, and is patted here and trusted there by so many, it is no wonder that evil is done, and misery and death, in its worst forms, inflicted on the community. These are the necessary and inevitable consequences of harboring this monster any where near our dwellings.

Such instances as that we have related above, should be a reason for tectoliers to double their diligence, to speak out plainly, and by a wise and consistent carrying out of their principles, so to leaven the public mind with them as to lead to their general adoption.

(Reported for Temperance Advocate.)

{ COURT OF WEEKLY SESSIONS.
{ Saturday, February 17 1851.

W. ERMATINGER and J. D. LACROIX, Esqs., J. P., on the Bench.

The case of Alexandro Chiocchine, from St. Pie, was returned to-day, for a breach of the Revenue Laws (selling grog without a License). This person was formerly sued by the Revenue Inspector, but the name being wrong—Alexis in place of Alexandro. All obstacles being now clear, the case notwithstanding was contested, and judgment rendered against the Defendant. Mr. Scott for prosecution, and Mr. Lafrenier for the Defence.

Wednesday, Feb. 19.

W. ERMATINGER and J. D. LACROIX, Esqs., J. P., on the Bench.

The case of Louis Marcotte, from the parish of St. Joseph de Lanorie, came on to day, also for a breach of the Revenue Laws, prosecuted by the Inspectors of Revenue. The case of the defendant was formerly brought to Court, but an error having been discovered in the summons, a new action was taken out, which was tried to-day, the evidence being clear, judgment was given for the Revenue. The defendant in this case (Marcotte) made every exertion to tamper with the witness in this action, the time the defendant had between the two actions enabling him to procure the residence of the witness, for this purpose, but did not succeed (as usual), but we may here remark, if proof is wanted, to show to the Bench the actual necessity of disposing of all cases that may be brought before them at once, this ought to be sufficient. It is to be hoped that the New Temperance Act may be

amended, and a clause inserted to punish all those who may be disposed to follow Marcotte's example.

Saturday, Feb. 22.

W. ERMATINGER and F. PERRIN, Esqs., J. P., present.

The case of J. B. Archambault, from the parish of Pointe aux Trembles, was returned to-day, also for a breach of the Revenue Laws, viz., selling grog without a License, prosecuted by the Revenue Inspector. The defendant having procured the legal advice of an Attorney, who has had many opportunities of seeing the fate of many such cases tried, confessed judgment, and received certain costs—Mr. Scott for prosecutor, and Mr. F. Pelletier for the defendant.

On the same day the case of Alexis Latourelle, from the same parish, came on. The action was defended by Mr. Doion. The proof being clear, judgment was given for the Revenue. The defendant appears to be a perfect gentleman, having a summer residence, and also a winter residence. In the summer season he occupies a house on the roadside in the parish of Pointe aux Trembles, the road passing directly in front of his door; and as the winter sets in, the road generally used is upon the river, and, by way of being accommodating to the public, he retires to a small shanty upon the bank of the Saint Lawrence.

Wednesday, Feb. 26.

W. ERMATINGER and W. CLARK, Esqs., J. P., present.

The case of A. Dochamps, from the parish of Repentigny, came up to-day, also for a breach of the Revenue Laws (selling liquors without a license). The Defendant in person confessed judgment.

On the same day, the case of M. Tifault, from the parish of Pointe aux Trembles, was also tried for an offence of the same kind. The case was contested by Mr. Coursole, who appeared for the defendant. The evidence was clear, and the judgment given against the Defendant.

Saturday, March 1.

W. ERMATINGER and F. PERRIN, Esqs., J. P., on the Bench.

The case of A. Lachapelle, in the parish of Repentigny, was called to-day, also for a breach of the Revenue Laws (selling liquors without license). A motion was made for a few days delay by the defendant's attorney, Mr. Coursole, and by the consent of the prosecutor's attorney, Mr. Scott, the application was granted, case to be tried on the 5th March instant.

The case of M. Lafontaine was also called to-day, for a like offence, from the parish of Saint Antoine de Lavaltrie; the defendant appeared in person and confessed judgment.

Wednesday, March 5.

W. ERMATINGER and F. PERRIN, Esqs., J. P., on the Bench.

The case of A. Lachapelle was again called to-day; the attorney for the defendant confessed judgment.

The case of Octave Trudeau, from the parish of Longue Pointe, was then called, for having (like all the foregoing offenders) sold spirituous liquors without a license. The defendant in person confessed judgment. Both cases were sued by the Revenue Inspectors.

NOTE.—The cases of J. Giroux, Berthier; L. Marion, St. La-

ronnais; reported in the *Advocate* of 15th Feb., have been appealed to the Quarter Sessions, to be held 8th April, but before that day arrives it would be hard to say where the defendants may have gone to. The appeal clause forms a ready back-door to clear out, to use a more fashionable phrase, "to burst."

Excerpts from the Medical History of Water.

No. II.

The Arabs, of the Desert, were cited as an example, upon an extended scale, of the bodily attenuation which attends a defective supply of water as a beverage; and where, at the same time, the surrounding atmosphere is constantly dry and heated. A remarkable contrast in the appearance of its inhabitants obtains in the low and level regions of Holland. Over these tracts which have been reclaimed from the dominion of the sea, there ever reposes an atmosphere surcharged with moisture. The appearance of a Dutchman betokens a more than normal appropriation of the fluids by the system, and it may, without much stretch of language, be said to convey the idea of succulence or juiciness. The climate is not unfavorable to health, and animal life there is upon a large scale. Cattle and horses attain to a great size, and, like their masters, are sluggish in their movements. After what has been said of the absorptive powers of the skin, it will readily be conceded that the soft, obese structure of the Hollander is entirely owing to the persistent and dense humidity, amid which it is developed. This statement derives confirmation from the fact that his descendants in America, like those of the athletic and well built Briton, are lank, spare, and wiry. It is a curious fact that the same change in physical conformation characterises the offspring of Britons born in the Colonies of Australia, which, it is well known, are distinguished for their dryness of climate.

The power which the skin has to drink in moisture from a damp atmosphere has been instrumental in saving life under circumstances the most hopeless, as the following instances will show. Three women, in Piedmont, were overwhelmed by snow and shut up in a narrow stable without any provisions, for thirty-eight days, and at the end of that time were rescued alive; their preservation was ascribed to the moisture of the place of their confinement. Some workmen remained fourteen days without eating or drinking, shut up in a deep, damp quarry, by the sudden falling in of the roof. They were withdrawn at the end of that time in an almost lifeless state, but eventually recovered. The absorption of moisture had sustained them, as it did the women at Bergamotto.

The seat of malarious diseases, such as fever and ague, bilious remittent, the jungle fever, and the African fever, is generally supposed to be exclusively in those depots of decomposing vegetable matter, termed marshes. But this is, by no means, always the case, as some of the worst fevers of this class have been found to have their origin amid vast plains of pure white sand, on the sides of arid and lofty mountains, and near the courses of mountain torrents run dry, in which only a few pools of limpid water remain scattered here and there among the rocks. No vegetable matter was discoverable in these places, but water was always present, either under the surface, or in the vicinity. These remarkable exceptions are exemplified in the Walcheren fever, and the febrile epidemics which decimated our troops among the mountainous sierras of Spain and Portugal during the Peninsular war. The doctors, as usual, differed, the one party insisting that vegetable matter, although not visible, was putrefying some-

where or other in the neighborhood, while the other party as vehemently asserted that after the most careful search, nothing could be discovered but sand, stone and pure water. The truth is, the nature of the fever, and ague fever poison, is unknown.—If it depended simply upon the chemical decomposition of vegetable matter, how does it happen, that Lower Canada, in which are many marshes of great extent, should be so free from malarious disease? By this rule, the city of Montreal, which is in a great part, built over low slushy soil, should be a very hot-bed of aguish diseases, while the contrary is well known to be the case. Let it not be forgotten, however, that the vapour of water, arising from putrid animal and vegetable matters, is the medium by which most epidemics spread themselves,—and this applies pre-eminently to the Asiatic Cholera, whose terrible ravages in Montreal have been mainly owing to the neglected state of these swamps.

There is a thirst which no water can quench—it is the retributive thirst of the dying drunkard. The water he swallows only aggravates his suffering; yet he reiterates the cry of "Water! Water!" in gradually weakening accents, till death closes the awful scene.

It might be supposed that the train of woes incident to the inebriate, finds its climax in the advent of that terrible disease—*delirium tremens*; dreadful, however, as is that visitation of God's wrath, another remains behind, the accumulation of horrors marking which is such, that were its occurrence not certified by unimpeachable evidence, it would be impossible to give credence to its existence. The phenomena attendant upon the spontaneous combustion of the human body, although strictly referable to natural causes, are, nevertheless, wrapped up in a mystery, that it almost approaches to the miraculous. The fire by which the body is reduced to a heap of ashes, is of so low a temperature that it rarely sets fire to the flooring, furniture or other inflammable materials. The flame is of a lambent and flickering nature, of a blue color, and very difficult to be extinguished by water. Its victims are chiefly aged women, who are remarkable either for excessive corpulency or extreme emaciation, and who are at the same time, inveterate dram drinkers.—The combustion proceeds with extraordinary rapidity, the entire body, with the exception of portions of the head and extremities, is generally consumed. The condition of the body prior to actual combustion is not known, but it is supposed that the alcohol in traversing the various textures of the frame, is resolved into a variety of inflammable gases and æthereous compounds, into the formation of which the textures themselves enter. The burning sometimes commence inside of the body, at others externally. In connection with this subject, it is stated that eructations of wind from the stomachs of confirmed drunkards have been known to take fire. The following is a synopsis of some well authenticated cases. The Countess of Cesina, an Italian lady, retired earlier than usual to bed. When the maid, on the following morning, entered her apartment, she found, at the distance of four feet from the bed, a heap of ashes, in which the head, legs and arms of the Countess alone could be traced. The posterior half of the head, together with the brain and chin were entirely consumed. A fetid, sooty matter was deposited upon the furniture and tapestry. This lady was in the habit of bathing her body with the camphorated spirit of wine. Anne Nelis, the wife of a wine merchant, retired after a drunken altercation to her room at about one in the morning. The next day her remains were found on the chair, in which she usually sat, in the following state:—The trunk of the body was burned to a cinder,

the face was scorched, but her hair and the papers she had put in it, had entirely escaped. The back and seat of the chair had not suffered, but its arms were charred on the inner side. The body of a Mrs. Peacocke was found lying on the ground burning with fire, and red as copper, having dropped down from the loft which was on fire. A Mrs. Stout went to bed in her usual health, and was found next morning burnt to a cinder. Her chemise and night cap escaped uninjured. An old woman and her daughter retired to bed intoxicated, after some time the body of the former was discovered black as coal with the smoke issuing from every part of it. Her daughter sustained no injury, nor did the combustion extend to the bed or bed-clothes. All these persons were confirmed drunkards, and advanced in life.

The following extract from a treatise on mineral water by Dr. Thompson, of Glasgow, is interesting:—"It has been already observed that the Greeks and Romans were in the habit of consecrating the various mineral springs to a divinity. This introduced priests and a ritual, which was observed in making use of the waters; and the priests had address enough to persuade their votaries that the various cures produced by the waters were the result, not of the medicinal properties of the waters, but of the immediate action of the divinity under whose protection they were. This circumstance occasioned an universal desertion of mineral waters as soon as the inhabitants of the Roman Empire became Christians, the use of them being considered as a kind of acknowledgement of the power and authority of the heathen divinities." It was not till "towards the end of the fifteenth century, that mineral waters began to recover their ancient celebrity."

MEDICUS.

March 1, 1851.

By Law to Regulate Inns,

And to prevent the retailing of *Malt or Spirituous Liquors* WITHOUT LICENSE.

Be it Enacted,—By the Municipality of the Township of Markham, that upon and after the first day of March, 1851, every keeper of a House of Entertainment, Inn, or Tavern, for which a License to retail Spirituous or Fermented Liquors, to be drunk therein, shall be issued, and every keeper of a Temperance Hotel, in the Township of Markham, shall have, and constantly keep for the accommodation of his or her Customers, Six clean and Comfortable Beds and Bedding, exclusive of the Bedding used by the family; Four Bed Rooms, One Dining Room, and One Comfortable Sitting Room, exclusive of the Bar or Tap-room and those required for the use of the family; and good Stabling and Provender for not less than Twelve Horses, and also a convenient Driving House and Shed, for the accommodation of Travellers.

And be it enacted, That the sum to be paid for each license to open and keep such Inn or Public House, excepting the license for a Temperance Hotel, which shall not exceed twenty shillings as aforesaid, shall be eight pound, *ey.*, over and above the sum imposed by the Imperial Act 14, George III, chap. 88, and each such license shall be taken out before the 12th day of March in each and every year, and remain in force for one year from the last day of February in the year in which they are taken out, and shall not be transferable to any other person unless such other person in the opinion of a majority of the Inspectors is qualified to keep such Inn or Temperance Hotel, according to the requirements of the several acts of Parliament and the By laws of this Township, regulating the keeping of houses of public entertainment at the time of such transfer.

And be it enacted, That it shall not be lawful for any Innkeeper to sell or give away any intoxicating liquor, or allow such to be drunk in his or her house on the Lord's day, commonly called Sunday; or allow his or her bar or tap room to be open on that day on any account, nor shall it be lawful for an Innkeeper at any

time to sell or give intoxicating liquor to any child under fifteen years of age or to any other person already under the influence of liquor so as to be intoxicated, or to allow any person addicted to drinking to his own injury or to the injury of his or her family, to remain lounging about his or her premises tipping or in a state of drunkenness for more than one hour unless on business, or to allow any playing at nine pins, bagatello, cards, dice, draughts, skittles, or any other implements of gaming on his or her premises.

And be it enacted, That it shall be the duty of every Justice of the Peace to whom complaint may be made of any person addicted to drinking to excess by the friends or relations of the party, or if the party so addicted to drinking have no friends in the Township, then upon the evidence of any competent witness, or from the personal knowledge of such Justice, that such person is addicted to drinking to excess, such Justice of the peace shall issue a notice to each of the Tavern Keepers in the Township, or to so many of them as he may deem necessary, which notice may be in the form in the schedule annexed to this By-law forbidding every such Tavern Keeper selling intoxicating drinks to such person or persons as may be complained of in such notice.

And be it enacted, That every Innkeeper who does not conform to the regulations contained in this By-law, or shall knowingly suffer any person in his or her house or on his or her premises to contravene any of the foregoing regulations, or suffer conduct inconsistent with their spirit shall, for every such offence, forfeit and pay a sum not exceeding five pounds nor less than ten shillings, with the costs, or be imprisoned for a term not exceeding twenty days upon conviction thereof before any Justice of the Peace, one half of such fine to go to the informer or prosecutor according to the provisions of the 185 sec. of the act 12, Vic. chap. 81. Provided always that should the informer not be willing to accept such moiety, it shall be his duty to sign an order to the justice recovering the same, authorizing and requiring him to pay such moiety to the Trustees of the school section in which the offence has been committed, to be expended in the purchase of books or maps for the benefit of the school in such school section.

And be it enacted, That every Innkeeper shall keep a copy of this By-law and a copy of the 6th, 7th, 8th, and 10th sec. of the Act 13 and 14 Vic., chap. 27, placed in a conspicuous part of his or her bar so as to afford any person calling a ready and convenient opportunity of reading their contents.

And be it enacted, That any person who shall sell any article of little value, and give to its purchaser intoxicating drink, shall be deemed guilty of selling without a license, and upon conviction thereof shall be punished accordingly.

And be it enacted, That any Shop-keeper, Brewer or Distiller, or any other person, not authorised to retail spirituous or malt liquors according to the provisions of this By-law, giving or selling liquors to be drunk in his or her shop, brewery or distillery, shall be deemed guilty of retailing intoxicating liquors without a license, and as violating the 7th sec. of the Act 13 and 14 Vic., chap. 27, and shall accordingly incur a penalty of ten pounds.

And be it enacted, That it shall be the duty of the Inspectors of Houses of Public entertainment :

Firstly,—within twenty days after the election to take the oath of office.

Secondly,—to visit and examine before the tenth day of February next after their election each House of Public entertainment in the respective rural wards, in order to ascertain if they have the accommodations required by this By-law for the regulation of Inns and Temperance Hotels, and to note down in a book to be kept by them for that purpose, the description and accommodations of each such Public House in the Township, and to make quarterly visits and examinations during the year to see that this By-law is complied with.

Thirdly,—to meet together on the third Monday in February at the Town Hall or such other place as the Township Council for the time being hold their Meetings, for the purpose of receiving applications from any person wishing to obtain a license to keep an Inn.

And be it enacted, That before granting a certificate for a license to keep an Inn, the Inspectors shall enquire into the character and behaviour of the person so applying, and if it shall appear to a majority of them that the party applying is a sober, honest, diligent person, and that it is proper to trust such person with a license to keep an Inn and that the person has the accommodation required, the majority of the Inspectors then and there assembled may grant to him or her a certificate under their hands,

which certificate shall enable the party to take out a license on or before the eighteenth day of March then next ensuing the date of such certificate, and such certificate shall be a proper and sufficient warrant for the Inspector of Revenues to issue to such person holding the said certificate a license, on receiving payment of the license fee imposed by this By-law.

And be it enacted, That it shall be the duty of the Inspectors to prosecute any person or persons violating the regulations and conditions contained in this By-law, and any Inspector failing to perform his duty, shall be liable to the same penalties as are imposed by this By-law upon persons contravening the provisions thereof.

And be it enacted, That the word Inn in this By-law shall mean a public house for which a license has been granted for retailing malt or spirituous liquors.

SCHEDULE.

185

To Mr. ———, Innkeeper, in the Township of Markham.

Sir,

Complaint having been lodged with me [or from my own personal knowledge, as the case may be], that A. B., is addicted to drinking intoxicating liquors to excess, greatly to his own injury [or if so, to the injury of his or her family]; it becomes my duty according to the requirements of By-Law, No. 18, for regulating Inns, and to prevent the Retailing of Malt and Spirituous Liquors without License, to give you notice not to sell or give, or suffer to be sold or given, any intoxicating liquors to the said A. B., during the full term of one year from the date hereof, and failing the observance of this notice, you subject yourself to the Penalties imposed by the aforesaid By-Law.

S— M—, J. P.

DAVID REASON, Town Cleric.

Passed, February 10, 1851.

EXTRACT FROM ACT 13 & 14 VIC., CAP. 27.

Tavern Keepers subjected to imprisonment and fine for accidents to intoxicated persons.

VI. And be it enacted, That whenever any person shall have drunk spirituous liquors in any Inn or Tavern with the permission or sufferance of the keeper thereof, and shall, while in a state of intoxication or drunkenness arising out of the use of such spirituous liquors, come to his death by committing suicide, or by drowning or perishing from cold, or any other accident, such Keeper of any such Inn or Tavern shall be guilty of a misdemeanor, and being convicted thereof, after having been indicted and tried for such offence in due course of law, shall be liable to be imprisoned in the Common Gaol of the District in Lower Canada, or County in Upper Canada, in which such offence shall have been committed, for a period of time not less than two and not more than six months, and to pay a penalty of not less than Twenty-five Pounds nor more than One Hundred Pounds; the amount of which penalty shall by the Court before which such conviction shall take place, be ordered to be paid to such one or more of the heirs, legal representatives or surviving relatives of the deceased, as the said Court may consider to be most in need or deserving of the same.

Licenses for Temperance Houses.

VII. And be it enacted, That whenever any person shall adduce proof of his honesty and good moral character by a certificate under the hand of four Municipal Electors of his locality, and shall be seized of real or personal property to the value of One Hundred Pounds, such person shall be entitled to receive from the Municipal Council for his locality, a License to keep a Temperance Hotel for the reception of travellers; and for such License, such person shall pay to the said Municipal Council, a sum not exceeding at any time Seventy-five Shillings, nor being less than Twenty Shillings currency: Provided always, that no person who shall be licensed to keep a Temperance Hotel, shall sell nor give nor cause to be sold or given to drink any spirituous or malt liquor, under a penalty of Ten Pounds for every such offence; and any person who shall be convicted of retailing intoxicating liquors without license, or of keeping a disorderly house, or of selling intoxicating liquors on Sundays and Holidays, shall for every such offence incur a penalty of Ten Pounds currency.

Complaints to be disposed of by Justices of the Peace.

VIII. And be it enacted, That except as otherwise provided

by this Act, all complaints against parties contravening the Provisions of this Act, shall be summarily disposed of by one or more Justices of the Peace on the evidence of one credible witness; and any party who shall be found guilty of any offence under this Act shall, in default of immediate payment of the fine to which he shall be condemned for such offence, be imprisoned under Warrant of such Justice until payment of such fine and of the costs incurred for the recovery thereof.

No persons not licensed as Apothecaries or Temperance Hotel-keepers, to sell temperance drinks

X. And be it enacted, That no person who shall not be licensed to keep a temperance hotel or as an apothecary, shall vend or retail any description of liquor known as a temperance drink, such as spruce beer, sarsaparilla, raspberry vinegar, ginger beer, essence or juice of lemons, or of oranges or lemonade, under a penalty of Ten Pounds for every contravention of the provisions of this Section.

CORRESPONDENCE.

Millbrook, 30th December, 1850.

Sir,—I am happy to inform you that the cause of Temperance is reviving in this part. A number of meetings have been held in different parts of this Township, the results of which are most cheering. There are two Divisions of the Sons of Temperance in this Township, one in Millbrook, and the other at Mount Pleasant in the north part of the Township. I have no doubt you will receive a long list of subscribers from the Mount Pleasant Division, as it is making rapid progress, and will exert a beneficial influence in that part of the Township.

M. KNOWLSON.

Bolton, January 7, 1851.

Sir,—I think the cause is going ahead in this vicinity. The Sons are increasing. A man owning a mill in this place has been in the habit of grinding for the distillery, but has given up grinding for it, and joined the Sons.

G. B.

Murray, January 11th, 1851.

Sir,—I am happy to inform you, that the Temperance cause advances in our Township. Of the five Municipal councillors elected at our last town meeting, three are "Sons of Temperance." With regard to the Inspectors of Taverns, I have not yet ascertained who they all are. The one elected for the ward in which I reside is a "Son," and what I am very much pleased with, is, that the rising generation of our Township are getting their minds thoroughly imbued with Total Abstinence principles, so that when our heads are laid under the *clod*, the Temperance excitement will not die with us, but will be perpetuated to succeeding generations. I have received the first number of the *Advocate*, for 1851, and I must say that you have exceeded the attraction offered in your Prospectus, and that you deserve the thanks of the Temperance public.

R. C. S.

Oshawa, Jan. 14, 1851.

Sir,—The cause of Temperance is onward here, and Oshawa, far-famed for making whisky and drunkards, is a reformed village. Its inhabitants were blind to the beauties of Temperance as portrayed by the advocates of the old Temperance and Teetotal pledges. They were deaf to the miseries, wretchedness and woe of intemperance, as depicted by Temperance Lecturers of the old school.—But the Sons have touched a new nerve in their

vision, and a new cord in their hearts, and through their instrumentality many drunkards have become Sons, their wives 'Daughters,' and their Sons 'Cadets'; the temperate drinker has abandoned his cups, and all classes, in amazement at what has already been achieved, exclaim, "God speed the Sons."—Indeed, the whole community seem to take a deep interest in their welfare and success, and it is no uncommon thing to hear those who stand aloof from us, say, in speaking of some poor drunkard, "Well, if the Sons cannot reclaim him, he is lost." And it was not uncommon, at our late municipal elections, to see even distillers and tavern keepers voting for Sons of Temperance as Inspectors of Licenses, instead of those who use the *creature* still.

A. F.

Kingston, Jan. 20, 1851.

Sir,—Feeling confident that you will be glad to hear that the cause of total abstinence is progressing among Her Majesty's Troops at Kingston, I send you a copy of a note, forwarded to the Committee of the Total Abstinence Society here, as near as my memory will serve me:—

1st, That the total abstinence soldiers of this Garrison request that your Society will be pleased to hold total abstinence meetings at an earlier hour than you usually hold them, for the purpose of affording the military a more convenient opportunity of attending, in order that the impression made on the minds of many in Kingston, by Mr. J. B. Gough, may be kept alive.

2nd, That the Committee will secure a Reverend or other gentleman, to lecture every alternate Wednesday evening, to commence at a quarter past six o'clock.

3rd, That on no account shall such meetings be considered military meetings, but be open to the public.

4th, That the total abstinence soldiers be allowed to defray the expenses incurred on the above nights, for the rent of the Temperance Hall, fire, gas, etc.

The following answer was received from the Committee of the Total Abstinence Society in Kingston, through Mr. S. Chown:—The Committee of the Total Abstinence Society in Kingston, will, with pleasure, accede to the request of the total abstinence soldiers of the Garrison of Kingston, and afford every help they can towards carrying out such a noble scheme. In carrying the foregoing arrangement into effect, the Rev. Mr. Rogers delivered the first lecture on the 18th Dec., 1850.

Thus, Sir, you will perceive that we are working well in our department—and I hope will continue until no drunkard will dare to face the public eye. The Sons of Temperance, No. 2, Frontenac Division, have kindly consented to lend us their Hall, at a moderate charge, to hold the meetings in.

Wm. HEMBLEY,

Bomb, Royal Artillery.

We take the liberty of giving the following extract from a late communication of our Toronto correspondent.

Toronto, January 24, 1851.

Sir,—Many things conspire to induce the opinion that this last year has been one of marked progress in our cause in Canada. I think you are already aware that our Civic fathers in this ilk, have been most generous in granting individuals full right and permission to drink and make drunk; the latest instance occurred a week or two ago, and I trust we may congratulate ourselves that it will be the last. A new era has opened upon us, and the law now puts it beyond the power of aldermen to reward atten-

tions at the hustings with favors at the bench. *Adieu* to all such reciprocal kind offices! The case of paternal indulgence alluded to, was bad enough. The City authorities got permission to a humble individual (who had lost his license for some infringement of the law), to open "a regular recess" (!) in the basement of the building, the upper part of which is occupied by the Mechanics' Institute; the burst of indignation that followed when the fact became known to the public, awoke the council to a proper sense of the indignity they had offered (unwittingly it may be, but not the less inexcusable) to a praiseworthy institution; the Institute remonstrated—the inhabitants of the neighborhood petitioned,—but the elections were at hand, and there was no time to attend to such an insignificant affair. The aggression is still permitted, but there is a good time coming. New elements have lately been infused into our corporation, from which we hope new measures will be evolved. * * * * *

The new Mayor, in his maiden speech from the *Throne*, was pleased to pledge himself, and to claim the co-operation of the Council, and of his fellow citizens generally, to promote "Temperance, Order, and Peace, throughout the community." *Apròpos* to new mayors, I am told that these officials in Hamilton and Brantford are "Sons of Temperance." I don't despair of seeing ours some day amongst the "Stars," for his personal habits are strictly in accordance with our principles, and have been for years past. * * *

The leaven of our principles is spreading, and I am glad to say that the National Societies are likely to come under its influence; only for want of a previous understanding on the point amongst members favorable to the change, the last anniversary of St. Andrew's Sons would have been conducted in a manner different from what has prevailed in the days of "Auld lang syne." The other night, at a meeting to resuscitate the St. George's Society, and prepare for its next anniversary, an unexpected and strong opposition was offered to the customary *Dinner* with its degrading adjuncts; the feeling was decidedly in favor of having some rational and temperate method of reviving old associations, and a committee was appointed to determine the question: the whole may not be accomplished at once, but ultimately the object will be attained; these things progress; and we may certainly anticipate that St. Patrick's light-hearted descendants will not be behind their competitors in the march of improvement. A. C.

Cooksville, Jan. 28, 1851.

Sir,—Let me inform you what temperance is doing in Cooksville. As a Tent of Reclab, we should feel thankful, our numbers are on the increase, our principles gaining respect and our institution stability. We have, during the past year, added a very efficient band of music to our tent, that our young men may not only be amused and instructed, but in future be enabled to conduct our processions agreeable to our principles. Our annual soiree came off on the 12th of last month, and, as usual, kept up the second evening. In addition to a highly respectable and apparently happy audience on the first evening, the gentlemen on the platform acquitted themselves in the most pleasing and masterly manner. Mr. S. Alcorn, of Yorkville, led the way in a speech replete with appropriate anecdote, wit, and satire, dealing to our moderate drinkers and respectable groggies, as the source of all the evils that follow in the inebriate's black catalogue, one of the most unenviable portions ever placed before our common humanity. He was followed by the Rev. Mr. Saunders, editor of the *Guardian*, in a strain of weighty argument in favor of the cause both in a Christian and social point of view. "Last, though

not least," our respected member of Parliament, J. C. Morrison, Esq., ascended the platform, and after giving us the testimony of his valuable legal experience in favor of our cause, some timely instruction on the working of the new license law, he sealed his conviction of our usefulness by placing in the hands of our treasurer the handsome donation of \$10, to assist in removing the debt off our band instruments, for which he will please accept the Society's thanks. Our second evening is not the less interesting for being local; it is there the redeemed from alcohol, like those of old, "who spake often one to another," can unbosom themselves of their joys and their griefs, their past misfortunes and future prospects, and if we might be allowed the comparison of Jonah on the beach disgorged by the whale, look back with mingled feelings of horror on the past, and delight on the present. There we have a goodly sprinkling of magistrates and ministers in our tent, it is painful to observe the apathy in the higher ranks of society in regard to temperance. If we are to proceed and triumph by public opinion, why is that opinion, the public are most wont to follow, practically withheld. It has been frequently and justly remarked in regard to places of public resort and amusement, "that where the ladies won't go, the gentlemen won't go." With equal propriety we may say, "where the clergy won't go, the laity won't go,"—if magistrates will not set examples of peace and sobriety, the people won't. It is not enough for these men to say, I don't drink, or I am temperate, if we have not their names, their voices, their energies with us, though they may not think it, we have them against us; and in this unequal strife we are but weaving Penelope's web. I suppose by this time you are tired, so I will just say, your's &c.

HENRY F. MAGEE.

Earnestown, Jan. 28, 1851.

Sir,—As this communication will close my correspondence with you for the present, in consequence of no more names to be obtained in my neighborhood to your list, I would beg leave to state for your encouragement, that your readers are much pleased with the improved appearance of the *Advocate*, and particularly of the abundant and timely selected matter, which are, as it were, thrown broadcast semi-monthly throughout the length and breadth of the land, which must, at no distant day, tell upon the community in an hundred fold;—and, Sir, hoping that your agents, who, having their hearts warmed with that love for their fellow beings which comes from above, may, with equal zeal, use every lawful effort to sustain this important cause, which we believe is of God, for the benefit of man, is the prayer of your humble servant,

CALVIN W. MILLER.

Orangoville, Jan. 28, 1851.

Sir,—Permit me to tell the friends of Temperance through your very able publication, the *Canada Temperance Advocate*, that the total abstinence cause is doing well here. It is about fifteen months since the first Temperance meeting was held in this place, by the Revs. Samuel Morrison, Wm. Woodward and the writer, at which time a society was formed, and now numbers about seventy members. Meetings have been held monthly, and are generally well attended. This society has also been very productive, having produced a cold water army of about one hundred, and also a division of the Sons of Temperance. These societies have been kept in active operation by the members thereof, except three addresses delivered by the Rev. R. Dick, which

were very highly appreciated. After a connection of fifteen years with Temperance Societies in this and the mother country, I feel fully convinced that if our members would only exert themselves, keep up their meetings, agitate and stir up Temperance principles, soon that hideous monster *alcohol*—that enemy of mankind—would be for ever banished from our otherwise happy land.

G. C.

Mulancthon, January, 1851.

Sir,—You will be pleased to learn that twelve months since we were visited here by that able advocate and defender of teetotalism, Mr. Wadsworth. He delivered one lecture on temperance, and organized a small society, which has continued to increase during the past year. We have held a meeting every month in this neighborhood, generally furnishing speakers for the occasion from our own society, which has worked well. We have likewise been greatly assisted by the Missionaries, who labor here—Revs. Mr. Smith, Wesleyan Methodist, and George Crossfield, Methodist Episcopal Minister.

G. C.

Galt, 29th Jan. 1851.

Our division here of the Sons of Temperance was instituted on the 12th of August, and since then we have been adding to our number till now; we are over one hundred strong, among whom are some of the most respectable persons in the place, old teetotalers as well as those who have drank of the inebriating cup to the very dregs. In the course of a few days you will hear from me again with another list.

J. R.

[We thank our correspondent for the hints contained in the first part of his letter, and will endeavour to profit by them.—Ed. Ad.]

Waterford, 29th January, 1851.

Sir,—I am exceedingly proud in having the satisfaction of announcing to you that the Sons of Temperance are advancing rapidly in this place. Our meetings, which are weekly, have been well attended, and every meeting adds to the numbers. Also, the old Temperance band has augmented its numbers exceedingly. At the last monthly meeting 55 were added to the ranks, which speaks volumes for the rum-sellers, who hang their heads, fearing their traffic will go down, which may God grant, will be the case throughout our province.

C. M.

St. Mary's, Jan. 30, 1851.

Sir,—Though an entire stranger to you, I have ventured to address you these few lines, knowing that it is always agreeable to you to hear of the progress of the good cause. We have had a society here for years, but it has never made much headway, owing to the want of the co-operation of the wealthy amongst us, as well as the lukewarmness in this cause, of our ministers of the Gospel. Our village, though only about nine years since it was in a state of nature, is now very thriving. We have nine stores doing a thriving business; but I am sorry to add, that six of these deal out the poison. We have also five taverns that are not behind in their appropriate work: the consequence is, that drunkenness abounds amongst us. I am happy to be able to add, that we have a few who have not "bowed down to the image," who are on the eve of establishing a Division of the Sons, from which we expect great good, in the revival of the Temperance cause, and that a brighter day is about to dawn upon us.

W. M.

St. George, Dumfries, Feb. 1, 1851.

Sir,—We have little of novelty to present you with, from this neighborhood. The Temperance cause in this vicinity has of late years assumed a quiet, unobtrusive manner, and though a superficial observer might form a meagre estimate of its influence, yet the principle has been, and is, silently leavening the community; and to those who judge the tree by its fruits, the Temperance cause is far from being dead among us. A Division of the Sons of Temperance was formed here, a month ago. The members at present are thirty, and likely to be largely increased, if we may judge by the interest evinced for its prosperity in the neighborhood generally. Our total abstinence society, at its annual meeting, resolved to obtain the services of some efficient lecturer quarterly, with such intermediate lectures as may be offered by circumstances, instead of the monthly meetings held heretofore.

W. SMITH, Sec.

Elora, 11th Feb. 1851.

Sir,—I would inform you that we have a new society organized in Elora, called the Elora Friendly Society, for the suppression of intemperance, in addition to the old Teetotal Society. They don't like our old ugly name, but like our principles well enough, but still think we bind a little too tight. Their pledge runs thus:—"We do solemnly declare that we will not, hereafter, use any intoxicating liquor, nor traffic in them; and that in all reasonable ways we will discountenance them, except for the preservation of health." I cannot say that this is exactly worded the same as their pledge; but it is the sense, except the latter clause, which is the same. They are gaining ground pretty fast. Mr. Charles Allen, President, and Mr. Newman, Secretary.

D. K.

Agriculture.

TO MEASURE HAY IN THE STACK.—More than twenty years since, I copied the following method of measuring hay from some publication, and having verified its general accuracy, I have both bought and sold by it, and believe it may be useful to many farmers, where the means of weighing are not at hand.—"Multiply the length, breadth, and height into each other, and if the hay is somewhat settled, ten solid yards will make a ton. Clover will take from ten to twelve yards to every ton."

HOW TO KEEP BUTTER.—Fill kegs that hold from 120 to 140 lbs, with well salted butter, and when headed up, put each barrel into common sized pork barrels with brine, and keep it in a cool cellar. In the month of November following the butter is found to be as good as when first put up.

WELL, WHAT NEXT?—Somebody has invented a machine for milking cows. When we first saw a notice of it we supposed it was a joke, but the Rochester American refers to it as follows:—*Milking Cows.—A New Method.*—The new method of milking which our readers may already have seen something of in the papers, is no joke, but a practical reality.—An informant of ours witnessed the operation in the farm yard of Joseph Fellows, Esq., of Geneva, but a few days since.—India rubber bags were drawn over the cow's teats, which set close enough to exclude air, in the lower end of which metallic tubes were inserted closed by taps. When the four were adjusted, the taps were withdrawn, and the milk streamed from each teat into the pail, exhausting the whole quantity in the cow's bag, in half the time that it would take to milk in the ordinary way. It is a useful invention against which no valid objection can exist, and will be likely to come into general use. The prime cost of a set—four milkers, we shall have to call them, cannot exceed fifty cents. They are simple; easily and cheaply manufactured. When cows are stalled, it would seem that one man could milk ten in fifteen minutes, if he was supplied with the milkers for each cow.

IMPORTANT INVENTION.—Every man his own Candle maker! We were yesterday presented by Mr. Ezra Clerk, of Portland,

Maine, with something new, in the shape of a candlestick, which makes and wicks his own candles, out of melted tallow, lard, or any grease that will burn. It has been well observed that "there is nothing of a utilitarian cast that is above the aim, beyond the reach, or beneath the notice of a Yankee," and the present invention goes to prove the truth of this remark. The advantage of this new article, says the *Portland Transcript*, which is at once candlestick and Candle maker, are manifold. It is about the size of a common lamp, of a neat and substantial appearance, and for the cost of a pound or so of lard, grease or tallow, gives a clear and steady light for a week, allowing it to be burned four hours per night. The tallow is melted and poured into the lower chamber of the candlestick—a quantity of wicking having been previously inserted—and when it has sufficiently cooled, a few turns of the bottom bring out a candle all wicked and ready for use. This candle can always be kept at one length, does not drip and run down, and has none of the flaring vibrating motion, so vexatious to the eyes of readers. All this is effected by a very simple contrivance within the stick, and its cheapness and convenience must, we think, recommend it to general use. To farmers and others, who always have plenty of tallow or lard on hand, it must be very useful, making, as it does, every man his own candle maker.—*New Brunswick.*

We understand that an inquest was held at Pembroke, on the 9th instant, before Alexander Moffatt, Esq., on the body of ———, who was drowned in a well. It appears that on the evening of the 8th inst, deceased was in a state of intoxication, and went in pursuit of his wife, who had concealed herself in the cellar from him. He took a candle in his hand and went after her; and as she was escaping from him up the cellar stairs, she discovered that he had stumbled and fell headforemost into the well, which is situated in the cellar. She immediately gave the alarm, being unable herself to take her husband out; and after assistance was procured the lifeless body of the unfortunate man was taken out of the well. The jury returned a verdict in accordance with the facts, namely, that the deceased was "drowned accidentally while in a state of intoxication."—*Bathurst Courier.*

BIRTHS.

Montreal—25th ult, Mrs T Ireland, of a daughter.
Quebec—25th ult, Mrs H Pemberton, of a son. Mrs S Peters, of a daughter.
St Johns—23d ult, Mrs M Farland, of a daughter.

MARRIAGES.

East Hawkesbury—4th ult, by Rev Mr Anderson, of Breadalbane, Mr Malcolm M'Nab, of Breadalbane, to Miss Margaret Cameron.
Goulbourn, C W—26th Jan, by Rev D Evans, Mr Jas Houston, Beckwith, to Miss Margaret Arthur. 30th Jan, by the same, Mr Samuel Mullen, to Miss Margaret Harten. 14th ult, by the same, Mr James Garland, to Miss Mary Watt.
Hullar, N S—25th ult, by Rev J Scott, J W M'Callum, Esq, of Quebec, advocate, to Annie Sarah, only daughter of the late J Wm Cassels Brown, Esq.
Richmond, C W—29th Jan, by Rev J Scott, Mr Jas Brown, to Miss Sarah Ford. 13th ult, by the same, Mr J Craig, Nepoon, to Miss Ann Jenkinson, Goulbourn.

DEATHS.

Portsmouth, near Kingston—17th ult, suddenly, Mr David Logan, a native of Scotland.
Sherbrooke—21st ult, of consumption, Martha Maria, wife of S T Brooke, Esq.
Quebec—Martha Amelia, aged 17 years, eldest daughter of Mr Joseph Archer.

TO COUNTRY CHURCHES, TOWN HALLS, &c.
FOR SALE, THREE VERY SPLENDID BRASS CHANDELIERs, of large size, with Counterbalances complete.

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JAMES R. ORR.

January 30, 1851.

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Hamilton, C.W., Jan. 11, 1851.



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He also propagates, extensively, for sale, the newest and best kinds of GRAPE VINES, GOOSEBERRIES, RASPBERRIES, STRAWBERRIES and CURRANTS;

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Dec. 6, 1850.