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TEMPERANCE ADVOCATE,

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

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THE CURE.

To try to cure a disease, without going to t'he root of it appears to be absurd. Who would attempt to destroy a stream by damming the water back? If a man is bitten by a mad dog, the doctor generally cuts out the part affected, or applies a caustic to entirely destroy it, by burning the spot which has been touched by the teeth of the rabid animal—and if a cancer has commenced in any part of the human frame, the effectual way of stopping its further progress is to eradicate it. The same argument will apply to those evils which are the result of habit—for instance, the practice of taking snuff, causes in the nose so strong an inclination for it, that an actual physical disease is produced, to cure which, nothing will answer but entirely refraining from it; and after a little while, how much soever a person may have been addicted to this, he will lose by abstinence, even the desire for it. It is the same with intoxicating liquors, the love of which is not natural to man; but habit creates such an inclination for them, that a person who has been accustomed to the daily use of only a moderate quantity, cannot bear the thought of giving it up; there is such a craving and longing in the stomach after the little drop, that it is almost like parting with an eye or a limb to deny it this little indulgence—the only effectual remedy for this disease is to abstain entirely—this will very soon give a person power over the temptation; for the longer he abstains, the weaker his desire becomes. The apostle exhorts believers to "abstain from fleshly lusts, which war against the soul." (1 Peter ii. 11.) This is sound, and excellent

advice, and with equal effect to the use of those liquors which inflame the passions, and give them additional force. Weak and powerless as a man is by nature, and strong as his propensities are to evil, he requires all the aids which he can obtain to prevent his falling into temptation; for St. Paul testifies of himself, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into such subjection, lest that by any means, when I have preached to others, I myself should be a cast away." (1 Cor. ix. 26, 27.) Let us therefore beseech the Almighty to preserve us from the temptation of using intoxicating Drinks, lest by degrees we should acquire such a love for them as to be overcome by them. Thousands have fallen into this snare, and become drunkards: let us not trifle with the temptation, nor play with the serpent—"touch not, taste not,"—this will prove not only a *preventive* but a cure. Many religious persons suppose that the Gospel will do every thing for us,—this is an unwarantable expectation—we have no more right to expect the Gospel to eradicate a physical disease, than to expect a miracle. We must make use of the means that God has placed within our power. The love of strong drink comes from the customary use of it, and drunkenness proceeds from the indulgence of the love of it. Drunkenness is not only a moral but a physical evil—get rid of the physical evil by Total Abstinence, and the moral evil will necessarily cease.

It may tend greatly to strengthen and confirm your resolution to break off from the habit of using those injurious drinks, if you were to become a member of the Total Abstinence Society. Persons become members of that Society by signing the following 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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

The following are some of the reasons which may be given for signing such a promise:—

1.—It is a buckler against all the assaults of temptation. If we give a public pledge, our moral obligation is recognized—our word of honour—our conscientious word. We feel secure in a citadel of strength—invincible—fortified by all that is dear and valuable as men, and as Christians. Delay not, then, to sign the pledge for your own sake.

2.—Adopt it for the benefit and security of your near and dear relatives. Your example will probably induce them to assume the same means of security, which, by

the blessing of God, has been the protection and comfort of thousands and tens of thousands.

3.—A knowledge that you have subscribed the pledge will give to your example in society not only a *present*, but a *prospective* and *permanent* influence and force.

4.—In the case of *reclaimed drunkards* the pledge is particularly important for eradicating long-continued habits of intemperance, and as a protection against the allurements of former haunts and old associates. Ought we not to give to those who are just snatched from the jaws of destruction, the influence of our united example, by signing the pledge for their encouragement, and to preserve them from falling.

5.—The pledge is a *public testimony*, which all who have taken it bear against the degrading vice of drunkenness—the overflowing source of so much wretchedness and guilt! Can you hesitate in giving this testimony.

6.—The pledge is the banner of *union* and *active co-operation* among the advocates of Total Abstinence; and will you not hasten to join them in the glorious cause which they have espoused?

7.—Like the muster-roll of an army, the register of those who have subscribed the pledge enables the members of the Temperance Society to *know and feel their strength*; while a knowledge of accumulating numbers adds vigour to their efforts, and new triumphs to the warfare in which they are engaged. Will you not, then, aid in swelling the lists, and in promoting these most happy results?

Finally, take every seasonable opportunity of avowing the decision you have made, and promote the great work by all the means in your power; thus shall "your light so shine before men, that they, seeing your good works, shall glorify your Father which is in heaven."—Matt. v. 16.

THE SON'S CURSE.

When I was but a little boy, as I was riding with my father slowly and patiently, and almost silently up "the mountain," he stopped and said to me abruptly: "My son, do you see that stone?" pointing at the same time to a tall piece of trap rock, standing erect amidst a heap of other stones. "I do," I replied, and then he proceeded to inform me that directly against that stone, in the middle of the road, old John T. was found one evening dead and cold, the blood having flowed from his ear so profusely as to run down in the path to the distance of almost a rod. It started me to think of such a sudden and violent death, and all the more, to think that I stood just over the spot from whence an immortal soul was launched into eternity. But dreadful as the sudden announcement seemed to me, I soon found that the circumstances of his death were still more shocking, as I listened with excited feelings to the remaining narrative.

Old John was an intemperate man, and the blight of a drunken father's influence had fallen, as it usually does, upon his family. The morning before the old man was found dead, he had saddled his horse, declaring his intention to go to H. His son John, wishing to secure his father's aid in some important matters at home, tried to

dissuade him from his purpose; but in vain. At last, when he found his endeavors fruitless, he said in his vexation, and with a dreadful oath, "If you do go, I hope you'll go to *hell* before you come back." Who? a horrid wish for a son to express in reference to his father! How generally do we find such profaneness of filial impiety, if we find it at all, in the families of the intemperate. Such are the natural fruits of parental degradation, springing up in the persons of the children. If we would know where such wickedness flourishes, it may be soonest found in the family of the drunkard.

Old John started off over the mountain, notwithstanding his son's wishes and imprecations, and, as usual, when he had placed himself amidst temptations, he soon became intoxicated, and in that state he started again for his home. When last seen, he was riding towards home, reeling in his saddle, and when descending the mountain, it is supposed that he fell from his horse and broke a blood-vessel, and perhaps was otherwise injured; and there he died, and there his corpse stiffened in the chilly night air. His faithful horse was found without a rider, and thus suspicions of his dreadful end were excited, and search was made for him, and he was found besmeared with gore and dirt, where his blood had flowed out profusely. There lay the drunkard's carcass, to testify to the fulfilment of the dreadful wish of his profane son, and there his neighbors set up that stone to mark the place where he finished his probation.

"No drunkard can inherit the kingdom of God;" yet he died in a state of beastly intoxication, and his soul went to its reward.

That son, whose frightful imprecation was accomplished before another sunrise, lived to be a cruel, intemperate, profane and brutish father—the terror of his family, and a burden to society. He has been known to stand for fifteen minutes with the muzzle of his loaded gun pressed against the bosom of his own son, threatening every instant to shoot him if he dared to stir. He has made repeated attacks upon his wife and children, which would have been fatal, if he had not been baffled or missed by accident of his design.

That narrative of my father's was to me one of the most eloquent and impressive temperance discourses to which I have ever listened. It made me *feel* that the drink which brought such dreadful mischief in families, was by all means to be avoided—that it is *folly* to risk such ruin by tampering with such a tempter. May I not hope that some of the children who may read this narrative will draw the same conclusion, and learn to practise on the same principles that have since controlled me, and which will save all who embrace them. Our land has been filled with the monuments of the danger and the mischiefs of using intoxicating drinks as a beverage, and yet thousands are now treading in the very steps which led these men into that labyrinth of evils, and multitudes will reproduce in their own experience, those crimes and miseries which are never known, unless they have their origin in the "moderate use" of these accursed drinks. There is nothing but the drunkard's drink that can form the drunkard's character, and make the drunkard's home. What fearful re-

responsibilities must they bear, who are in the habit of selling to such men the drink that destroys them. Not for worlds would I, for gain, sell that drink which, for ought I know, may produce such a death, or contribute to the wretchedness of such a family.—*New York Evangelist.*

THE HORRORS OF THIRST.

The following, from a tour across the Desert, is calculated strongly to impress the mind with the blessedness of water, little valued by many :

"The horrors of that dismal night set the efforts of description at defiance. An unlimited supply of water in prospect, at the distance of only sixteen miles, had, for the brief moment, buoyed up the drooping spirit which animated each wayworn frame; and when an exhausted mule was unable to totter further, his rider conveyed manfully to breast the steep hill on foot. But, owing to the long fasting and privation endured by all, the limbs of the weaker soon refused the task, and after the first two miles, they dropped fast in the rear. Fanned by the fiery blast of the midnight sirocco, the cry for water, uttered feebly and with difficulty by numbers of parched throats, now became incessant; and the supply of that precious element brought for the whole party falling short of one gallon and a half, it was not long to be answered. A tiny sup of diluted vinegar for a moment assuaging the burning thirst which raged in the vitals and consumed some of the more down-hearted, again raised their drooping souls; but its effects were transient, and, after struggling a few steps, overwhelmed, they sunk again, with husky voice declaring their days to be numbered and their resolution to rise up no more. Dogs incontinently expired upon the road, horses and mules that once lay down, being unable from exhaustion to rally, were reluctantly abandoned to their fate; whilst the iron-hearted soldier, who had braved death at the cannon's mouth, subdued and unmanned by thirst, finally abandoned his resolution, lay gasping by the way-side, and heedless of the exhortation of his officers, hailed approaching dissolution with delight, as bringing the termination of tortures which were not to be endured.

"Whilst many of the escort and followers were thus unavoidably left stretched with open mouths along the road, in a state of utter insensibility, and apparently holding up the ghost, others, pressing on to arrive at water, became bewildered in the intricate mazes of the wide wilderness, and recovered it with the utmost difficulty. As another day dawned, and the round red sun rose in wrath over the Lake of Salt, towards the hateful shores of which the tortuous path was fast tending, the courage of all who had hitherto borne up against fatigue and anxiety began to flag. A dimness came before the drowsy eyes; giddiness seized the brain; and the prospect ever held out by the guide of quenching thirst immediately in advance, seeming like tantalising delusions of a dreamer, had well-nigh lost its magical effect, when, as the spirit of the most sanguine fainted within them, a wild Bedouin was perceived, like a delivering angel from above, hurrying forward with a large skin filled with muddy water.

This most well-timed supply, obtained by Mohammed Ali from the small pool at Hanlestanta, of which, with the promised guard of his own tribe, by whom he had been met, he had taken forcible possession, in defiance of the impotent threats of the ruthless 'red man,' was sent to the rear. It admitted of a sufficient quantity being poured over the face and down the parched throat to revive every prostrate and perishing sufferer; and at a late hour, ghastly, haggard, and exhausted, like men who had escaped from the jaws of death, the whole had contrived to struggle into a camp, which, but for the foresight and firmness of the son of Ali Abi, few individuals, indeed, of the whole party, would have reached alive."—*Journal of Amer. Temp. Union.*

AWFUL CONSEQUENCES OF INTEMPERANCE.

A young man named William Hicks, a waggon maker of this town, was suspected to have been drowned off the Long Bridge, from the circumstances of his being missing and foot marks seen at the side where a part of the railing was broken away. We regret to say, that the suspicion was too well grounded. On Monday last, the river was searched for him, and in a short time his remains were dragged out and laid on the wharf. He had been drinking in one of our taverns on Friday evening, and had not been seen until his remains, all swollen—a frightful sight—were drawn from the water. About half an hour after this, the remains of John Montgomery, whose fate we recorded in our last, were also found—although fruitlessly searched for up to that time. His remains were also laid on the wharf. What a sight! What an awful warning,—to see the remains of two victims of intemperance lying side by side. Dr. Nicol, the Coroner, held inquests on the bodies. The verdict of the jury in the first was, that he came to his death by drowning whilst in a state of intoxication;—and that the other, from being under the influence of liquor, and from the darkness of the night, had lost his way and was drowned. Now, we would ask (under a view of the awful circumstances that we have recorded, and not with a desire to give offence to any one)—upon whom does the responsibility rest? Are the unfortunate victims themselves *alone* responsible for their fate? *We fear not.* It is high time something was done to check the vice and intemperance that prevails. Let our taverns be reduced in number and *purged.* Let them answer the end of their creation—a place of refreshment and rest to travellers, and not dens for the resort of sots and drunkards, as some of them are now. *The drunkard!*—is he not known? Does not every one know him? and is there *no* responsibility resting upon those who give him liquor? There is an *awful responsibility* resting upon such. There are men walking our streets every day—we could point them out—name them by name—whose end—awful thought—is continually before our mind—*THAT of the drunkard!* We try to banish it. We cannot. There it remains. What makes it more appalling is the scripture denunciation—"the drunkard SHALL NOT enter the Kingdom of Heaven." The *poor* drunkard has not the power over himself—he has allowed an unconquerable habit to grow on him. He is a slave to it. It devolves upon

the community—every man in it—to *refuse* him that which is his *destroyer*; and they *hard* him poison who do not. It is slow, but *sure, sure*, in its effects. No doubt some who may read this will exclaim, with Cain, who killed his brother Abel—"Am I my brother's keeper?" Well, that question will be answered on the *last* day.—*Bathurst Courier*.

SUNDAY LIQUOR TRAFFIC.

The movement for the suppression of the demoralizing and inexcusable habit of opening dram-shops on the Lord's day has assumed an attitude which will command attention, and, we trust, secure speedy and wholesome results. Petitions were put in circulation, in accordance with the resolution of a large meeting held in the Greene-street Methodist Church, to which over 15,000 signatures have been affixed, comprising the names of the best citizens of all sects and conditions among us. These petitions were to be presented yesterday to his Honor the Mayor, accompanied with a brief and spirited appeal, signed by a committee of the most distinguished men of this city—among whom are Chancellor Frelinghuysen, Dr. Spring, Benj. F. Butler, Dr. Tyng, Bishop Hughes, George Griswold, Dr. Peck, John Jay, Dr. Bellows, Theo. Sedgwick, Rev. Mr. Chapin, Rev. Mr. Thompson, Dr. Ferris, Chas. O'Connor, Robert Emmet, Dr. Dowling, Vice-Chancellor McCoun, Jas. R. Whiting, &c. &c.

The appeal requests the interposition of the Mayor for the suppression of these shops, on the ground of their illegality; their destructive influence upon the morals of the community, particularly the young; the enormous public expense they occasion; and their annoyance to the peaceable and law abiding. It states that from three to four thousand of these establishments are open every Sabbath, in which thousands of men are allowed to contract habits of intemperance which prove their ruin; so that by means of these violations of law, drunkenness, poverty and crime are produced, and the Sabbath is made the day for the ruin of multitudes who, but for these temptations, would be respectable and useful citizens. According to the information derived from the Police of the city, the number of arrests for crimes committed on the Sabbath, including those for drunkenness and disorderly conduct, exceed those on any other day of the week.

Sustained by so influential a class of his constituents, as are here represented, it is to be hoped that the Mayor, whose personal desires accord fully with the movement, will feel himself not only authorized, but bound to use the power of his office to promote such an important object of morals, economy and safety.—*New York Evangelist*.

RECHABITE SOCIETIES.

The average sickness in a Rechabite Society with which I have been connected for two years, has been $4\frac{1}{2}$ days each member per annum, during which time the senior members of this society have been less affected with sickness than the junior members. This is a different result than has been obtained from the register of benefit societies, from which it appears that persons

from 20 to 35 average 7 days' sickness per annum; from 35 to 50 years, 9 days per annum; from 50 to 55 years, 10 days per annum; and from 55 to 60 years, 13 days per annum. It has been computed that nearly ten years' sickness is experienced by every person before he is 70 years' of age; and that 10 days per annum is the average sickness of human life; till 40 years it is but one-half, or 5 days per annum; that after 50 years rapidly increases. These averages were taken before the establishment of Rechabite Societies, which, being founded on the principle of abstinence from all alcoholic beverages, makes the probability almost certain that the average sickness will be considerably below the above. Many writers on health and disease assert, that if people lived more naturally, they would experience less sickness, and live to a greater age. Our societies, as well as the Temperance Provident Institutions, are prominent to be the case. By abstaining from alcoholic beverages we may be said to live more naturally, and the results, as far as we have gone, go to prove that the amount of sickness and death is, thereby, greatly diminished, which is an important advantage to benefit or sick societies. It is now a known fact that even very moderate drinking produces diseases, and, in old established benefit societies, by this means, as the members advance in years, sickness from drinking rapidly increases; therefore calculations from such societies are not applicable to Rechabite Societies.—*English Paper*.

Progress of the Cause.

CANADA.

Barnston, Feb. 3, 1849.—Knowing that you and your numerous readers take a deep interest in the Temperance cause, I send you a short account of its progress in this section. It is of late received a new impulse. A little better feeling manifested after our anniversary last June. This was an interesting time, and about 50 new names were obtained on the pledge, and about 300 sat down to a Temperance dinner in the Grove. About that time some 6 or 8 subscribers to the *Advocate* were obtained, and most of them, if not all, been highly pleased with the semi-monthly treat thus furnished. In the latter part of October, a Tent of Rechabites was opened here, and have continued steadily to grow both in number and influence. Their number, at present, believe, is about 90, and though many of them have come from the Total Abstinence Society, yet not all, for I include in their ranks many of the most obstinate and intractable cases of drunkenness with which this place was afflicted. There are one or two cases I should like to describe, but I must forbear.

A Tent of Rechabites was also opened in West Hatley about the same time, which has been productive of like results. In the course of a few weeks, intoxicating drinks were entirely banished from one tavern, and the trade not since been resumed. They had a public dinner on the instant; they invited me to Lecture for them on the occasion. Though the day was very rough, the number in attendance was good, and merrier hearts or happier faces I seldom seen collected in one place. I obtained a few subscribers at this place, which I herewith send you. A Tent was opened at East Hatley on Friday last, with prospects of success. One or two persons became converts the first night, which, if retained, will not only be an honor to the Society, but themselves will be greatly benefited.—JAMES GREEN.

A Total Abstinence Society was organised in Belleville, on the 29 February, 1836, and has continued to carry on its operations with some degree of success to the present time. It originated with men of piety, intelligence and spirit; some of whom have been in office each successive year, till this year, from increasing infirmity, they have been compelled to resign; but are still ever ready with their promptings and counsels, to stimulate and direct their younger brethren. On the 24 February, 1840, a new constitution was adopted, the chief difference being in the name of the Society, calling it, "The new Belleville Temperance Society." The object of the change appears to have been, to secure the co-operation of Christians of all nations and denominations, and it succeeded most effectually, for there has been no rivalry from that time to the present, but that of doing good. A new list of the names was taken, and an efficient Committee appointed. 50 names were enrolled on the occasion, which increased to 250 by the end of the year. An effort has been made to ascertain as near as possible, the changes that have taken place among the subscribers to the pledge, in connection with this Society. From the records, it appears that there have been 13 deaths; 233 removals; 120 have broken the pledge once, 15 twice, 3 thrice; 23 have withdrawn once, and 2 twice; leaving 826 supposed to be in good standing. On the 13th February last, we were visited by Mr. R. D. Wadsworth, who gave a most interesting Lecture, though he had but a small audience in consequence of a late lecture at our Mechanics' Institute. He obtained sixteen signatures to the pledge, but, I am sorry to add, a very small collection, 6 5/8d, perhaps too small to be acknowledged in your list. We propose to make a general effort, despite the "hard times," to assist the Montreal Society, at the earliest opportunity.—B. PUSHLEY, Secretary.

MELVILLE, GARLINGTON, 13th March, 1849.—The annual meeting of the Melville and Mountpleasant Total Abstinence Society, was held in this village on the evening of the 9th instant, in the Bible Christian Chapel, Rev. Thos. Green in the Chair, when the report was read and adopted, and the following officers elected for the year ensuing:—Thomas Ford, President; James Farley, Jun., and James Rogerson, Vice Presidents; and the writer, Secretary; and a Committee of six, with power to add to the number; when the following Resolution was moved by Rev. R. L. Tucker, seconded by Rev. J. B. Tapp, and supported by the Rev. J. Ebbott—the speeches were very appropriate, and ably delivered:—Resolved, That we regard the traffic in intoxicating drinks to be wrong; and express it as our opinion that those who are engaged in either making, selling, or drinking, alcoholic liquors, are doing the work of the enemy of souls, sapping the foundations of peace, sobriety, and the benevolent institutions of the day; therefore we advise that they abstain from such destructive drinks, especially the Church of Christ, who are the lights of the world. The meeting concluded with singing and prayer, as usual, and the congregation dispersed, highly gratified with the proceedings of the evening.—WILLIAM WILLIAMS, Secretary.

BELLEVILLE, 26th March 1849.—The anniversary of the Belleville Total Abstinence Society was held in the Wesleyan chapel, on the evening of January, 1849. In the presence of our president, C. V. Boyett, our respected vice-president, presided on the occasion. After prayer, the Secretary read the ninth annual report:—

REPORT.

Your Committee in presenting the report of their operations, and the success of their labours, which this meeting brings to a close, regret they have nothing more flattering to lay before you. The sterility of the past year has diffused itself throughout every department of Society, affecting more or less, all the civil, moral, and religious associations of our country. But experience teaches us, that no cause,

however good, can command an uninterrupted course of prosperity; and those who would seek to bring the struggles of this cause to a victorious issue, must be prepared to contend against the most powerful opposition, supported by the popular prejudices of the day. Your Committee, in endeavouring to carry out the Temperance Reformation, in conjunction with yourselves, have more than ever experienced the deleterious effects produced in society, by convivial treating as practised by those in circumstances of affluence; so strong is the tyranny of fashion, that the most virtuous and ingenious, unsupported by proper example, and the principles of religion, are frequently seduced from the paths of sobriety by it, and become a prey to the most deadly foe, that ever opposed the present and future interests of man. Your Committee cannot suffer the present opportunity to pass without recording their most solemn Protest against the license system as it now exists, or is worked at present by our Magistracy, believing it to be the proximate cause of drinking habits, and consequent demoralization and misery of a great portion of our Community. But still, in the face of all opposition, the cause of Temperance is moving forward throughout the world, wherever its beams are directed by the hand of wisdom, and its claims enforced by the accents of kindness; the year that now closes has erected to its genius, many imperishable monuments. Although we cannot boast of having been as active and zealous as the importance of the cause in which we engaged, has an unquestionable right to demand; yet, we hope that the sequel will convince the Society that we have not altogether betrayed the trust reposed in us. We have held in the course of the year, fourteen meetings for the transaction of the business of the Society. There have been thirteen public meetings. 116 additional signatures have been obtained to the pledge. While we rejoice at this measure of success, and joy over 87 still faithful to their pledge, we have to mourn over the fall of 29 of those who gave us their word and honour, but proved traitorous to themselves and the Society. As to the number of those in good standing on the whole list of subscribers to the pledge on our books (1235) it is impossible to determine with accuracy. Through unforeseen circumstances, we had none of our Ministers or Lecturers present. This happened, partly on account of the weather, but chiefly from a very general cause, viz., that all our men of talent and benevolence are generally engaged in all the other benevolent, religious, and philanthropic enterprises of the day. The following persons were unanimously chosen officers for the ensuing year, G. V. N. Reizen, President; C. P. Helton, Vice-President; Benjamin Pushley, Secretary; Rufus Holden, M.D., George Robertson, Thos. Lingham, jr., Rodney Moore, William Conner, and John Davis Pugh, Committee.—C. J. GOULD, Secretary.

REV. C. CHINIQUEY'S LECTURES.

To the Editor of the Canada Temperance Advocate.

The first four days of the month of April, 1849, will, I hope, long be remembered in the city of Montreal—four glorious days for the blessed cause of temperance—when our fellow citizens of French origin thronged the Parish Church in thousands, to listen to that eloquent apostle of Temperance, the Rev. C. Chiniquy, and nearly 18,000 enrolled themselves under its banner—the emblem of unity, peace, and prosperity. As the readers of your valuable journal may wish to learn something of the preaching which has been crowned with so extraordinary a measure of success, I shall endeavour to give them an outline of the three sermons I had the pleasure of hearing. In a mere outline, the warmth and eloquence of the sermons cannot be given. Much is also lost in translation, and especially in a translation by one

but ill qualified for the task. My page, like the moon, may give back a little of the light, but none of the warmth, derived from the great luminary. To be duly appreciated he must be heard.

It was a grand sight—the largest church on the continent of America filled to overflowing with a most attentive and deeply interested audience, hanging on the words of truth and soberness, which flowed from the lips of one who possesses those keys to the human heart—unbounded benevolence, genuine earnestness, and sincerity; one who feels that he has a “God’s message to the people.”

Apologising to the Rev. Mr. Chiniquy for thus attempting to give your readers some idea of his eloquent instructions, in very tame English, I proceed with his sermon of Monday evening.

R—.

On Monday evening Mr. Chiniquy commenced his lecture by quoting from the gospel, the message of the angel to Zacharias “Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; &c.” He then made a happy allusion to John the Baptist being the patron Saint of Canada, adding if all the *Jean Baptistes* in Canada drank neither wine nor strong drink, we would become great in the sight of the Lord: numerous as the sand of the sea shore or as the stars of heaven—pure as our noble St. Lawrence—vast and flourishing as our forests. He then explained that he did not restrict the term Canadian to those of the French origin, but included all the inhabitants of Canada, English, Scotch, and Irish, as well as those speaking his own language, and then enlarged upon the untiring influence of Temperance. Under its benign sway national and party distinctions would die away and the only emulation would be, who should excel in virtuous deeds?

He next proceeded to answer objections. 1st. I must have my *coup de matin* and my *coup d’appetit* or I could not eat. False—physiologically false. If you cut your hand and apply whisky to the raw flesh you immediately feel a burning sensation. The stomach is a most delicate structure of the nature of raw flesh, and a glass of spirits produces the same effect on it. You have no appetite without your *coup*, and no wonder. You have been burning your stomach, destroying one of the most wonderful and delicate works of the Almighty. Yes, start as you may, you are actually committing a species of self-destruction, which brings thousands to the grave at 40 or 45, who might have lived to three score and ten. We see the wisdom of God in the structure of the universe, but it is no less conspicuous in the structure of the human stomach, with its admirably adapted apparatus for assimilating our food. True appetite, that faithful monitor given us by our beneficent Creator, to tell us when, and how much to eat, remains uninvited in the water drinker, but is destroyed by the use of alcoholic drinks. Again, alcohol is required to aid digestion.—False; false. Put one piece of meat the size of an egg into a tumbler of water, and another piece of the same size in a tumbler of whisky, leave them in the same cupboard, or where they will have the same temperature for a week, and mark the difference. The meat in the whisky is preserved, shrunk up and hardened, so that the fibres can, with difficulty, be separated; that in the water, is soft and easily separated. Water and alcohol act just so in the stomach. The slugard and the glutton may require alcohol to stimulate their stomachs,—the hard working man never.

The most celebrated medical men say that 90 persons out of 100 eat too much; one would suppose on the contrary, from the anxiety to take the *coup d’appetit*, that the reverse was the case. Picture to yourselves the father of a family sitting down with them and imploring the Divine blessing on the meal, and, if a truly pious man, no doubt begging that he and they may be delivered from the sin of gluttony, and then, taking a dram to stimulate his appetite, which is naturally but too prone to lead him to excess. Satan is busy enough at our tables tempting us to over indulgence without our aiding him by a *coup d’appetit*.

“In the sweat of thy face shalt thou eat thy bread, and thou return unto the ground,” was the curse of Heaven on the sinning man. I have seen the poor *habitant* (farmer) in the spring of the year, grasping the plough with his horny fist, tearing open the bosom of the earth, while the sweat rolls down his brow—again I have seen him sweating as he casts the seed into its bosom—but this is not enough, the labor of harrowing succeeds. Thrive has the earth been benefited with his sweat but the toil is not yet done—bread does not yet reward his toils. Again, in the hottest of the weather under the broiling rays of an almost vertical sun, he must hurry to the field, and from early dawn until evening must toil with his sickle to reap the harvest; the sweat meanwhile not only falling from his brow, but flowing in torrents from every pore of his body till his clothes are literally drenched with it.—Then follows the turning, binding and in-gathering, still causing his sweat to flow in torrents. Nor yet is Heaven’s allotted toil, the result of sin, come to a close. Man cannot yet present the loaf to his children. He must again gird himself for the strife and do battle—stroke after stroke of the flail must force the wheat from its lodgment. Nor can he present the wheat to his family to assuage the hunger, toil is required to carry it to the mill—reduce it to flour and bring it home again. Even then it has to undergo a double baptism—of water and of fire before it is fit for human food. But while man is thus compelled to toil for his bread his drink, water, is freely given to him by his Maker. Everywhere it abounds—in the majestic lake—the noble river—the bubbling brook—the spring—the well where man can slake his thirst without labor.

Our Saviour in the days of his abode in the flesh denounced the rich, but were he now on earth he would not denounce all the rich men of Montreal; for yesterday, he (Father Chiniquy) saw several of the rich and influential of the city taking the poor by the hand and leading them up to the altar and with them taking the pledge. He then addressed the gentlemen of the learned professions, merchants and leading men, entreating them to lend the weight of the example which their country needs, expects, and earnestly desires, and related an anecdote of one of the first ladies of Montreal who had informed him yesterday, that since she had given up the use of the little wine she had formerly been in the habit of taking, her health was much better, and she had got rid of several ailments which formerly troubled her. Then followed a thrilling appeal to all to join the Temperance Society, from the fact of alcohol having done so much injury to Canada, bringing down some of the best families to utter destitution.

In proof of this assertion, he related, in simple language but with a faithfulness to nature which brought tears into the eyes of thousands, the history of one of our fellow citizens whose father, by intemperance, reduced himself from affluence to beggary,—three of whose sisters married drunkards and spent lives of misery,—whose brother was killed by the blow of a drunkard—whose long lost mother he found in her old age in a state of abject poverty. And in illustration of the hardening influences of alcohol, he gave the story of a respectable mechanic, reduced by the detestable appetite for strong drink to the state of a day laborer, who left his wife in the hour of maternal anguish to perish in their wretched

home, without assistance, while he was carousing in a tavern, and who, on his return, threw his two young children into the hog-pen. He then presented a striking contrast of a drunkard in one of the parishes where he was preaching Temperance who was induced, by the entreaties and prayers of his wife and children, to go to hear him,—was convinced of the error of his ways, and returned, not, as usual, to curse and maltreat them, but to fall on his knees and beg their forgiveness for his past conduct, and to assure them that in future, with the divine blessing, he would be a loving husband and a kind father. And that his earnings would no longer be spent in taverns but devoted to their comfort.

On the evening of Tuesday, the 3rd of April, the Parish Church was, as on the former evenings, crowded with attentive listeners. The venerable old Superior of the Seminary, the Rev. P. Billudelle, mounted the pulpit and announced that notwithstanding his years and growing infirmities, so much was he impressed with the importance of the temperance movement, in relation to the spiritual condition of his parishioners, and so desirous was he of imitating the example of the Good Shepherd, who gave himself for his flock, that he had determined to set the example of self-denial, even if at the sacrifice of his life, and would now take the pledge at the hands of the Canadian Apostle of Temperance; and accordingly proceeding to the altar, he, and the other rev. gentlemen of the Seminary, all joined the Society.

Father Chiniquy commenced his address by an appropriate eulogy on the noble sacrifice just made by the worthy Superior and the Clergy of the Seminary, and exhorted the people to follow their pastor. Your Bishop marches at your head. Our Saviour, fatigued and hungry, saw a fig-tree at a distance by the way-side, whose luxuriant foliage gave promise of abundant fruit, but he found none. He cursed the fig-tree, and it withered away. So you, people of Montreal, ask of alcohol to revive you when fatigued; but like as the fig-tree deceived our Saviour, so has it deceived you. Let us, therefore, like him, curse those drinks, and banish them from our land. Alcohol should only be taken as a medicine, and then in few cases. He then stated that wines were adulterated with the most deleterious ingredients, in England, France, and even in Canada. He did not mean to calumniate the merchants of Canada, for many of them are worthy men. He said so with no intention of flattery. A respectable person who was for fourteen years clerk to a great merchant at Quebec, told him that his employer sold 100 pipes of wine for every 25 he imported, eked out by whisky and logwood.

Some years ago, he saw that most respectable physician, Dr. Douglas, of Quebec, before an audience of about two thousand persons, from a gallon of beer, make first-rate Port, Madeira, Champagne, Brandy and Rum. During the war of 1812, Col. DeSalaberry and his officers were all nearly poisoned by the drugs which were in the wine they drank in moderation at the table of the Curé of St. Philippe, who supposed he was treating them with the pure wine of France, when it was a compound of whisky, logwood and copperas, for which he had paid so high a price.

Two years ago, on looking over the Custom-House returns, he saw £2000 or £3000 worth of wine sent to England from Montreal. On expressing his surprise at the exportation of wine from Canada, he was informed that it was whisky sent to John Bull for the benefit of his health.

We, Canadians, have too long thought that liquor is good for us. Great numbers of physicians have united in declaring it to be bad.

Mr. Chiniquy then narrated the case of St. Martin, who had part of his stomach shot off in 1822, leaving a large orifice through which ingredients could be introduced into the stomach, and its interior observed, and of Dr. Beaumont's experiments, remarking that this was a particular providence

to aid the Temperance movement by proving to the world the effects of alcohol on the human stomach. He drew the attention of the audience to the important fact, that when St. Martin drank, Dr. Beaumont found the mucous membrane of the stomach covered with inflammatory and ulcerous patches, the secretions vitiated, and the gastric juice diminished in quantity, and yet, he said, he was quite well, and complained of nothing. Doctors all agree with Dr. Beaumont in saying that water is our proper drink. St. Martin is still alive, and resides near the village of Industry. Mr. C. had seen him. He then exhorted all present, in the name of God and of their country, to join the Society and never drink alcohol but when prescribed by a physician.

Objection.—Why ask the ladies to join? It is well enough to ask men, but is it not a sort of insult to ask females, as if they required the restraint? It is the influence of woman we wish for. Do you doubt the influence of woman? Ask Satan—he knows. Man could resist the temptation of Satan, but not the influence of his wife. Oh, woman! aid man in this conflict. Woman! ever ready for labours of love, and works of benevolence, aid man in this sacred cause. Woman brought our Saviour into the world—nursed him on her knee—taught his infant lips the words which were to fill many a listening ear with sacred joy. A worthy Protestant minister, with his lady, once visited Mr. C. at Beauport, and he asked them to look at his church. The minister regarded the pictures *Chemin de la Croix* with marked attention. Mr. C. asked what impression they produced on his mind? He replied, an impression of respect for woman; for he saw women sympathizing with our Saviour, while man mocked and struck him. While the apostles fled, women remained by the cross, with the beloved John—paid the last offices to his body, and saw it laid in the tomb. To whom did our Saviour first shew himself after his resurrection? Not to the chief of his apostles, St. Peter, nor to the disciple whom he loved, but to a woman. Woman was commissioned to announce his resurrection, not to the world, but to his apostles. Go, Christian woman, fulfil your mission—aid in crushing the serpent's head. Benevolence is your nature—join the Temperance banner, not for yourselves, but for others. Forward, girls, the young men will follow you—they need it. When our Saviour revealed himself to the woman of Samaria at the well, she ran to bring her friends and neighbours to Christ. In ancient times women were often called to fill important offices, and to work deliverances for the people of God. He then told the story of Judith and Holofernes to illustrate what a pious woman could do, trusting in the Lord for strength. Christian women, you have a work to do. You have an enemy, a Holofernes, worse than a Holofernes. God will strengthen you to cut off the head of the monster Intemperance. Wives! mothers! you suffer much from intemperance; join the society. Young men, and men of mature years, you must not say you have not sufficient firmness to join, when woman has set you the example. He next narrated, in a most moving manner the story of a most amiable son of a pious mother. The family were reduced from comparative affluence to poverty by the intemperance of the husband. The dutiful son patiently endured all the miseries his father's conduct had brought upon his family; and although only 18 years of age, toiled hard to support his mother, bore every kind of bad treatment from his father, but was obliged one day to fell him to the ground to relieve his mother from his grasp.

Another objection. You are destroying one of the best branches of our commerce. Is that one of the best branches of our commerce which yields the farmer, at most, £5000 for grain, and takes £20,000 from him for worse than nothing? If we continue this commerce we will ruin the country. If the country be ruined, the merchants will be ruined; and if the merchants be ruined, the town will be ruined;—thus a general ruin will follow.

Gratitude is due to the merchants of St. Paul Street, who have renounced the traffic in liquors; saying generously, "We like better to make less profits, and not ruin the farmers." Generous merchants! who were making £800 by the traffic, but gave it up for the good of their country. God will bless you. You may not make so great profits; but be assured the prosperity of the country will prosper you.

Again. What shall I give my friends? I shall lose my friends. Grey coats, sometimes reason better than broad cloth. I will tell you what a respectable farmer told me. He lives a few miles from town, and is in good circumstances. He said, "One good thing about temperance is, it lets us know our true friends. Before I joined the society, forty friends used to call each market day, on their way to town or returning, and drink two or three drams, which cost me from £25 to £30 a year. On joining the society, presently thirty-seven of my former friends ceased to call; then I discovered that three only were my friends, and thirty-seven were the friends of my bottle. How foolish I had been to spend twenty-five to thirty pounds a year to treat, not my own friends, but the friends of my bottle."

When you join the temperance you aid a good cause; a cause which is doing much good. What sort of friends would they be, who would wish you to hold back? But who is your best friend? Your wife. Does she dissuade you from joining? No. Who, next to your wife, are your best friends? Your children. Do they hinder you? No. They are temperate already. Join then: you are aided by your guardian angel and by your children—and will you prefer any of your drinking companions to them? Does it cost you a struggle to disoblige your friends, but does it not give you to disoblige your wife and children. Who are those friends that must be preferred before the partner of your life and your offspring? I know an honest, worthy man, who wanted to borrow £40, and had a great deal of trouble to find it. How much do you spend for liquor? £50. In ten years he had taken £500 from his children, and given it to his drinking friends. For this infernal joy all true happiness must be sacrificed. See your Pastor! He has a high place in your esteem. You know his good qualities. His piety, his benevolence, his charity. Follow him, or you will be a thorn in his side, a load on his shoulders. Your Bishop; a large-hearted man; a true philanthropist—who has covered your town with institutions and sustains the poor. Is it for him you defer to join the temperance? No. He has set the example. His health prevents him from being present, but he assured me, to-day, that he would spend the evening on his knees, before the altar, praying that you might be induced to join. Does not our Saviour deserve a place in your heart? Is it for him you refuse to join? No. He urges you to give up drink. He prays the Father to destroy intemperance, which is destroying the souls for whom Christ died. Patriots! Do you love your country? If you do not join, you do not love your country. Just as much as you love drink, so much you do not love your country. As much as you love drink, you are the enemy of your wife, your family, your country. Your true friends—your wife, your children, your pastor, your bishop, Jesus Christ, your country, call you to the altar. Come forward then, and declare that for the sake of your wife, your children, your pastor, your bishop, Jesus Christ, and your country, I will never take another drop into my mouth, except as a medicine. To-morrow, I shall speak on economy, Canadiana, Christian economy. I cannot ask more to come, for there is no place for more. What a blessing to be privileged to speak to so great a crowd. While kings are swept from their thrones by the will of the people, temperance, the work of God, makes rapid progress. God would do a great work among us. Work with him. It is God who has brought you here. Since I commenced preaching temperance, I have many a time felt inclined to

give up, thinking I had not the education nor the eloquence necessary for the work, but to-day I bless God that I have not; I bless God that he has used a country priest, one of the least of his ministers, as his instrument; for if a man—eminent for education and talents, an eloquent orator—had been employed, it might have been said, it is the man, not the cause which has triumphed—it is his eloquence and not the truth which has made so many converts. It is the work of God that you have come out in thousands,—the largest audience that ever was addressed in Canada,—to hear a country priest, who understands no language but his own. Look at the moon and the stars, (the evening was beautifully clear,) God who sustains them, and the sun also, sustains temperance, and he will cause the work to prosper. It is he who calls, not man. God inspires his people to combat against intemperance. The people are aroused as in the times of the Crusades.

He announced that the number who had joined, since he commenced preaching in the Church on Sunday, was 9331; and that the total number who had taken the pledge from him was 150,000.

Canada Temperance Advocate.

MONTREAL, APRIL 16, 1849.

THE REV. MR. CHINIQUY.

We would direct attention to the Report of this extraordinary man's addresses, which this number of the *Advocate* contains. It has been taken specially for this paper, and is well worthy of an attentive perusal. Night after night, the immense Cathedral was filled with crowds anxious to hear him; and night after night, thousands came forward to take the pledge. The following list has been sent to us, of the numbers who took the pledge at the several meetings:—

Sunday afternoon, Parish Church, - -	4070
Monday evening, do do - - - -	2464
Tuesday morning, at St Peter's Church, -	847
Tuesday afternoon, Parish Church, - -	2250
Tuesday evening, do do - - - -	1900
Wednesday morning and afternoon, do -	4113
Wednesday evening, do do - - - -	2056
Total,	18003

The population of Montreal is, in round numbers, 45,000. To the above sum of 18,000, we may safely add 10,000, to represent the various Temperance Associations, both Protestant and Catholic, that were in existence before Mr. Chiniquy commenced his labours here; and, perhaps, 2000 more, for such as act upon the principle of Total Abstinence, but do not join any Society, nor take any pledge. This will give thirty thousand total abstainers in the city, or two-thirds of the population. We are satisfied that this is not far from the truth. And we would call the attention to it of those, especially, who still take their wine, because it is fashionable, and would not, for the world, commit any thing so vulgar as to join a Temperance Society. It shows them that they will soon become old-fashioned people—the solitary supporters of a custom that has become obsolete. For a lady to take wine at table, will soon as infallibly stamp her old-fashioned, as if she were to appear in a dress, or a peruke, of the reign of Queen Anne.

It is not only in Montreal, however, that Mr. Chiniquy pursues his labours; he has held meetings in almost all the surrounding parishes, and has met with the same success; indeed, his progress is a continued triumph. We take the following from the *Melanges* as a specimen:—

"We have the satisfaction of having it in our power to announce to-day, new successes of Mr. Chiniquy, in his crusade against Intemperance. At St. Eustache 2,545 persons have joined the Temperance Society. At St. Thérèse about 2,200. At St. Janvier 1200. At St. Joseph de la rivière des Prairies 700. These makes from the 18th to the 22nd instant, 6,615 new members."

It will be seen from this, that Mr. Chiniquy is revolutionising the social habits of the country; under his auspices, one of the greatest movements is going on, that has, perhaps ever been witnessed in Canada, and one of the greatest promises, as it regards the future prosperity of the country. If the thousands that have become converts to total abstinence under him remain faithful to their principles, which they are just as likely to do as any others, Canada will have entered on a new era of her history, and a brighter one than any that has preceded it.

His great success is to be ascribed (under God) to his impassioned eloquence, and to the fact, that he is backed by the authority of the whole Church of Rome in this country, from the Bishop down through all the ranks of the clergy, with scarcely an exception. As a speaker, his talents are of the highest order; his arguments are brief, but pointed; the facts which he brings forward in illustration, (of which he seems to possess an inexhaustible variety,) are described with admirable simplicity and pathos, and are followed up with most energetic appeals to the hearts and consciences of his hearers. His labours are a public blessing to the community. Every friend to his country, to morality, and religion, whether Protestant or Catholic, must heartily bid him *God speed*, and say, respecting the reformation he is accomplishing, *esto perpetua*.

VOTE ON THE LICENSE QUESTION.

Our friend T. S. B., sends us the following return of the vote last month, on the license question, from the *Vermont Mercury*, and remarks that Vermont, a state of over 300,000 inhabitants, has nearly 5,000 voters, of whom only 31,471 voted, on the occasion. The liquor dealers, and tavernkeepers, living in the villages, near where the polls are held, would naturally muster all their forces, and give their full vote. Added to these are many teetotalers, who think local trade disturbed by withholding all licenses. The more rural population, knowing that "no license" would be carried, without much effort, would not generally turn out, on the day; and we may consequently presume that three-fourths of the people, in this populous state, are totally opposed to the traffic in liquors.

Alcoholic liquors cannot now be retailed throughout the State of Vermont—not a single license can be granted—all the public-houses are "grogless taverns,"—Apothecaries alone can keep the article, and the privilege is taken from them, if they abuse it by selling for drunk. It may be said that liquor will still be clandestinely sold. Very true. That as much will be drunk as ever. Not true at all. The whole quantity drunk will be comparatively nothing, for the trouble of getting a dram, will be everywhere so great, that none but inveterate tipplers will make the search, and even these will soon find the gratification, more than overbalanced by the trouble, to say nothing of the finger of scorn which will be pointed by the people against those who break a law, which they themselves have ordained.

We give below the entire vote upon the License question, except Grand Isle county, which we take from the *Christian Messenger*, published at Montpelier, and purports to be official. The majority is not so large as was anticipated from the first returns, but is however sufficient to show a decided verdict in favour of temperance.

	No License	License.	No Lic. Maj.
Bennington, Co.	1750	657	1093
Windham,	2183	1266	917
Rutland,	2217	1107	1110
Windsor,	3168	1540	1928
Addison,	2190	735	1455
Orange,	2183	1211	972
Chittenden,	2181	868	1313
Washington,	1771	931	840
Caledonia,	1911	716	1165
Franklin,	1512	662	850
Lamoille,	664	531	133
Orleans,	1097	599	498
Essex,	204	257	Lic. Maj. 53
Grand Isle, no returns.			

Total. 23,361 License 11,110

Majority. 12,251

POLICE REPORT.

Intemperance from 1st to 31st March.

MALE.	
Drunk,	75
Drunk and disorderly,	21
Total,	96

FEMALE.	
Drunk,	24
Drunk and disorderly,	6
Total,	30

April 2, 1849.

Total 126

LECTURE IN THE TEMPERANCE HALL.

On the evening of Monday last, a goodly number attended the Temperance Hall, to hear the Rev. John McLoud, of the American Presbyterian Church. Mr. John McWatters was in the chair, who called upon Mr. McLoud to open the meeting with prayer, after which he introduced the Rev. lecturer to the meeting.

Mr. McLoud had to congratulate the meeting on the astonishing progress of the Cause of Temperance in Canada of late, and especially of the great success which had taken place within the last week in Montreal. In one night, no less than 4,000 had taken the pledge; and during the week 19,000 had enrolled themselves under the banner of Temperance. It may be said by some, that many of them will break the pledge. Let this be granted. They have adopted the principle—they have acknowledged the truth of the principle—although they may violate the pledge, they cannot break the principle—it still stands. Contrast the present state of Canada with the past. About 25 years ago, one of his predecessors, Rev. J. Christmas, had heard the principles of abstinence propounded in the United States. He saw the evils of drunkenness, and resolved to strike for a reform in Canada. He called a public meeting in this city; he (Mr. McLoud) did not exactly remember in what place, but thought it was in St. Andrew's church. He opened the cause to the people, and after an address of considerable ability and eloquence, he called upon his hearers to come forward and take the pledge, and organize a society. No one stirred. He reiterated his request, but still no one moved. He then said, if no one would come forward and take the pledge, he would sign it himself. On doing so, several individuals came forward and said he would not be allowed to be alone, and followed his example. During this, some smiled, some jested, some cursed, &c.; even the priests and the ministers of the gospel were opposed to it. But the cause proceeded, and now the principles of that cause are preached from the

pulpit of the Catholic Patri- Church of Montreal. Let none despair. We see in this that truth once stated is powerful and will prevail. There is still a great work to do in Canada. Look at Lower Canada—look at this city. How much time and wealth has been lost through the use of intoxicating drinks. He had read a statement the other day of the amount annually spent in intoxicating drinks. That amount was three millions of dollars! What does this prove? Has it added to our wealth, our strength, or our comfort? No: all is sunk, so far as wealth and the good of others are concerned. Look at its influence. Has the education of children—our future hope—been advanced? It has not. Something, then, remains to be done. Its evils are now seen, and we rejoice in the progress already made in the cause of Temperance. What can we do? What can we depend on for the success of our principles? We are to depend on the convictions of our minds, that intemperance is an evil. You may pass laws—direct the attention of your legislature against an evil like this—a growing evil—but of what use would that be if public sentiment were opposed to those laws. You can have no law against general custom—you can have no law against an evil like this, until you get public sentiment to sanction it. When you get this, there will be no need for the law: for then the evil will be dried up. There have been laws in China against the use of opium; but notwithstanding such laws the consumption of opium increased. We must, therefore, change the sentiment before law can have any effect. If it was intended that man should be restrained physically from the use of these spirits, God would have found means for restraining him. But man's nobility consists in his freedom of action—in following motives and self-culture. We don't want to be restrained physically—God does not want it. The change must take place in sentiment—in conviction. It is by this that we will put an end to the use of spirits. Law can only be of effect when it is the expression of sentiment. Law never becomes effective till practice becomes universal. Taking this view of the subject then, we must show the nature of the curse of intemperance. What is it? Is it an excess of that which is good in itself? Or is it an over indulgence in that which was never designed for our use? There are evils resulting from the excessive use of what God has given for our benefit, and not to be abused. There are the evils from gluttony, perhaps an excessive use of water, and other things good in themselves. God gave corn and wine to the Jews for a blessing. Are ardent spirits to be classed in the category of those things given for a blessing? The Jews were guilty of mingling drugs in their wine, and making it strong. It is in this species of wine that Solomon alludes, when he says: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright;" and "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." This was not the wine that God intended for a blessing. These are not to be put in the category of God's blessings. There may be excess in eating, drinking water, and pure wine. A great many good men say, why not have societies against eating meat, or any other good thing men require, as well as societies for temperance in drinking. But there is a fallacy on the minds of these good men. In the advocacy of Temperance principles, we are bound to separate intoxicating liquors from those things which God has designed as a blessing for the use of man. He did not approve of the use of the word Temperance, as applied to societies. Temperance is the moderate use of that which is good in itself: intemperance was the excess. In the discussion of the subject, all intoxicating liquors must be separated from those articles given us as a blessing. Drunkenness is not excess of what is good in itself. It is an acquired habit. Eating of meals, and drinking of water, &c., was not an acquired habit—they were

necessary for our existence. But the use of opium, alcohol, tobacco, &c., were acquired habits, and he need not say were very pernicious habits: had a most destructive influence on the mind: wasted money: were the cause of crime, ignorance, &c., and directly opposed to the law of God. Pure wine can be put into the category with what God intends as a blessing. In wine growing countries, in the East and elsewhere, it was a necessary article of food. Laborers freely partook of it at their meals, but there was no intemperance from its use. He would have the principles of Temperance taught in our schools—he would have the influence of intoxicating drinks taught among the lessons of childhood, in its true light; that it was not a blessing but an evil, and ought not to be used at all. Our hope lay in training those children to habits of temperance.

Our agriculturists say if we stop the use of strong drinks, our farmers will not find sale for their grain, and that it would be a loss to the country. In looking at this matter attentively, he thought if all the grain put into the distilleries was put into the St. Lawrence, the country would be as well off. It would save doctors' bills, cost of law suits, expenses of Penitentiaries, murders of various sorts, &c.; but what becomes of this article, which costs the country three millions of dollars? What have you got to show for it? You have nothing to show. It has been drunk up. It has only been of advantage to a few—the sellers and the manufacturers. Suppose the farmers only got half-price for their grain; sending it into the United States, and even paying 100 per cent of duty, they got half a return; instead of throwing away three millions of dollars, they would bring back 150 millions of property into the country. He was aware of a grocer, a man who sells rum, who states that he does not now sell one-fourth the quantity he used to do a few months back. Then the farmer when he came in to town to sell his grain, went to the grocer's store to drink—got drunk—and bought things he did not require, leaving all his money behind him. Suppose he now only gets half-price for his grain, he can take something home. A few days ago he heard a conversation between several gentlemen, with regard to the Temperance Reformation. One of them said, that in former times when men drank, money was plenty, trade was brisk. Now there was no money, no trade, and the stores nearly all shut; of course this was ascribed to the Temperance Reformation. This is what may be called "Punch" logic, and the one has about as much to do with the other, as the publication of "Punch" itself with the beautiful day upon which it was first ushered into existence. We want to place before the minds of the people, the simple fact, that these liquors were never designed for common use. He concluded by urging upon the friends of Temperance, and especially the female portion, to use all their influence to produce the conviction that the principles of this Society are founded on truth, immutable truth.

At the close of the lecture, Ira Gould, Esq., made a few remarks. He had been a cold water-man for about 25 years. He was among the first who took the pledge in this city. But it was not enough that we sign the pledge; in this we may have a regard merely for our own well-being: every cold water-man should exert himself in influencing his fellow-men. There was a class who were never present at Temperance Meetings. It was good to hunt up those, and using gentle, kind words, to urge upon them to join your society. Every cold water-man should set himself to work like him who went about continually doing good. It was not among the rich and the mighty that He went, but among the poor and the out-cast: He came to seek and to save the lost. Our hope was in the females—they had a great influence. He (Mr. G.) would have great pleasure in taking the pledge of the Society, and enrolling himself anew among the cold water-men of Montreal. He then took up the pledge and read it aloud, and said he was willing to

agree to all that, and signed his name. Several other individuals signed the pledge, after which the meeting separated.

TEMPERANCE MEETING—LACHINE.

On Thursday evening, the fifth instant, another Temperance Meeting was held at Lachine, under the auspices of Union Tent, I. O. of R, in the old Barracks. The place afforded excellent accommodation, and was well filled.

H. Lyman, Esq., presided over the meeting with his usual ability.

After prayer by the Rev. Mr. Girdwood,

The Rev. Mr. Marling addressed the meeting. His chief theme was the danger of moderate drinking. If there were no moderate drinkers, there would be no drunkards. No moderate drinker intends to become a drunkard. They all intend to hold out to moderation. He never yet heard of a nation or country where alcoholic liquors were drunk, however moderately, but drunkards were to be found there. He described the physical effects of alcohol on the system. Its stimulative and irritative effects. There was a constant wasting process of decay going on in the body, and we experienced weakness and exhaustion. But nature had provided a remedy. These were to be restored and renewed by sleep and food. Alcohol could afford no assistance. It passed in its pure state through the system, and could never be digested. There was a natural stimulus in the body. It did not require to be urged and goaded on to its strength. He pointed out the effects of stimulants, and the reaction consequent from them. The influence of the customs of Society presented many temptations. Go where we would, in whatever situation we found ourselves, the temptation was presented. In the social circle—meetings of working men—meetings of friends—while travelling—if too hot or too cold, alcoholic drinks are recommended. In a word, we are surrounded by them on every side. We soon get into the habit, and, under some excuse or other, our lands are continually on the bottle. Persons of the noblest and warmest hearts, and the most social natures, are the first to fall. He heard a lecturer say that if you see a mean, low, sculking fellow, you will be sure he will never be a drunkard. He urged on the audience to shun moderation in all intoxicating drinks, and adopt Total Abstinence as the best safeguard against being drunkards.

The Rev. Mr. Girdwood followed. He pointed out and illustrated the benevolent nature of Total Abstinence. It was benevolent to the drunkard. Temperance men would raise him from his degradation, and place him among the respectable in Society. They would put him in a state fit for doing something for the honorable maintenance of himself and family. Make his home comfortable and his family happy. Temperance was benevolent to tavern keepers. It is true it caused them to lose their present business, and put them to much inconvenience at first. It was so with all changes of occupation. He had to get another business; and thus temperance benevolently rescued him from an occupation surrounded with temptations and dangers, where many of his profession, with their families, have fallen victims to the habit of drunkenness. To manufacturers, distillers, and brewers, temperance came with the same benevolent hand. It turned their attention and capital to other occupations than that of manufacturing an article so destructive to the health and happiness of the human race. And, concluded by urging upon all to view the advocates of the cause of Total Abstinence in a benevolent view.

H. Lyman, Esq., gave the concluding address. After reviewing and illustrating several points in the previous speakers' addresses, he related the following that had come under his own observation during a visit to the United States. In the town where he halted, some individuals were building

a cider mill, which was owned in shares. When they were putting up the cider press, a person of the name of Warner, who kept a distillery in the neighbourhood, came with brandy to treat them. He said they could not put it up without something strong to drink. While on a visit to the same place some time after, he enquired for Warner, and was told that he had dropt making drink. He had had an attack of delirium tremens, and the Doctors advised him to stop drinking. But the effects of his drinking were seen. Physicians generally agree in the assertion, that taking a glass a day, all things being considered, shortens a man's life ten years. What a sacrifice! What an amount of good might be done in that time. He then asked what was moderation? Somewhere between a glass and a barrel. Mr. L. remarked, that in all probability we would have a visit from the Cholera this summer. He would warn them on this account to shun intoxicating liquors; for it is proved beyond doubt, that drunkards are its first victims. Surely this was enough to convince them of the safety of abstinence. He concluded by giving a brief history of the origin and rise of Rechabism, answered very forcibly the several objections that were made against such societies, explained the working of them, and pointed out the great benefit to be derived from connecting themselves with such institutions.

The several addresses were listened to with deep attention, and the greatest harmony prevailed throughout the evening. Lachine seems to be now fairly opened to the introduction of temperance principles, and we expect soon to hear that they have organized a society there, as auxiliary to the Montreal one. At the close of the meeting, 16 names were added to the pledge.

TEMPERANCE MEETING AT COOKSVILLE.

We are gratified to see in some of our exchange papers, the interest awakened in the Temperance movement, through the unwearied and talented efforts of Mr. Wadsworth. We observe in the *Christian Messenger* of the 22d ult., a notice of an important meeting which he has held at Cooksville, and of the second Rechabite Anniversary, which we will notice more at length in our next; in the meantime we give the following account of what must have proved to Mr. W. a very gratifying ceremony:—

After the lecture, which was listened to throughout with deep attention, occasionally interrupted by bursts of applause, the choir performed some admirable pieces, whereupon Brother Roderick McDonald, of the Guardian Tent, addressed the Lecturer as follows:—

Worthy Brother Wadsworth,

I have been entrusted with the very pleasing office of presenting you with an address from Perseverance Tent, I. O. of R., Montreal, of which you are a worthy member. Before reading to you that address, Sir, I shall avail myself of this opportunity of expressing to you the high gratification felt, not by me alone, but by our whole body, at this meeting you under such interesting circumstances. Every other consideration aside, we should have deemed it a privilege and a pleasure to have your presence in the Rechabite Hall at Cooksville, purely as an able and successful Temperance advocate. How much these feelings are enhanced by the circumstance of our recognizing in you an old and worthy member of our Order, who has shared in all its honours, I shall not attempt to pourtray. In all sincerity do I, in the name of the Guardian Tent, cordially greet and welcome you as a brother. But our estimate of the occasion is still further deepened in interest by our being made the medium of conveying to you an elegant and highly finished medal, sent to you as a testimonial of the esteem by which you are held by them who

know you best, and who have had the most favourable opportunities of appreciating your character as a man, a Christian, and a Reclabite. We shall not soon cease to remember the delicate compliment conferred upon us by Perseverance Tent, in making us the immediate agents of this interesting ceremonial. To every sentiment expressed in this address there is a sincere response in every Reclabite bosom among us; and we fervently pray Almighty God to prosper the work of your hands upon you, to grant you health and strength, long to live, and finally to receive you unto himself for ever—Amen!

Brother Thomas Stevenson then invested Mr. Wadsworth with the medal, which was splendidly executed, bearing on one side the various insignia of the Order, with this motto, *Be thou faithful unto death, and on the reverse—“Presented to P. C. R. Br. R. D. Wadsworth, by the brethren of Perseverance Tent, No. 107, as a token of their esteem of his valuable services to the Tent and the cause of temperance in this City.”*

MR. WADSWORTH'S REPLY.

Brethren,—With feelings of no ordinary character do I receive at your hands this valuable token of esteem and confidence from my much loved brethren of Perseverance Tent, No. 107, residing in Montreal. Did you know the brethren of that tent as I know them, had you experienced their kindness and affection as I have done, you would heartily receive the statement which I now make—that they are *noble, generous, disinterested, liberal, and united*;—they are the most prosperous Tent in the Province, and have adhered to the significant watchword of our humble Order *Temperance, Fortitude and Justice* with a tenacity creditable to their character as men, and consistent with the important name by which they are hailed—*Perseverance*.

This mark of esteem from such a band of brothers will be ever regarded by me as a particular treasure to be handed down from father to son, and I trust that neither myself nor any of my children will ever violate the principles of its motto and design by any act that would forfeit the favour of those who bestow it. Its value is much enhanced when I remember that its beautiful devices are the handiwork of two of my much esteemed brethren.

I am humbled under a sense of my own unworthiness of the high encomiums which my brethren of the Guardian and Perseverance Tents are pleased to pass upon my efforts to spread the principle of Total Abstinence and Reclabism. Under the watchful care of an all-wise Providence my life has been preserved, and by the blessing of God my labours have been crowned with encouraging success. To him be all the glory!

With gratitude I acknowledge your good wishes for my future well being, and gladly do I reciprocate those kindly feelings which are ever felt in the hearts of true Reclabites. May you and my brethren in Montreal enjoy health and happiness while life shall last, and when life is over, may the mansions of everlasting blessedness receive every member of our ancient and honourable Order.

The following is a copy of the letter from the Perseverance Tent, in this city, transmitting the present to the members of Guardian Tent, for presentation to Mr. Wadsworth.

Worthy Brother :—As a member of Perseverance Tent, I have been deputed to forward to you from the Officers and Members of my Tent, this Medal, which they have prepared as a small token of their esteem of your valuable services on behalf of the Order of Reclabites, and particularly of Perseverance Tent, Montreal. I would also convey to you their earnest wishes for your welfare and prosperity, and their desire that success may crown your efforts in the cause of Temperance, wherever Providence may permit you to labour.—I am, &c.,

ROBERT IRWIN.

Before the close of the meeting, a collection was made, and a number of names added to the pledge, principally young persons, and the assembly broke up at ten o'clock, highly gratified with the proceedings of the evening.

NOTICE TO CORRESPONDENTS.

Letters have been received from Melville and Durham, and will appear in our next.

Messrs. McBean and Withrow will find the required acknowledgements in our next.

CORRESPONDENCE.

Georgetown, February 20, 1849.

SIR,—I observe in your last number, several reports from different societies respecting their onward progress. It affords me much pleasure to learn that we are not alone in the Temperance movement, but that the genius of temperance is taking firm hold upon the public mind, that she is extending her genial and powerful influence to high places, as is pleasingly evinced by the expression of feeling, and consequent conduct of physicians, magistrates, and legislators.

Our Society is of long standing—its movements were coeval with those of the first advocates of the cause in Canada. Its high moral influence was obvious, and Georgetown was deservedly celebrated for its sobriety. At this time no house was licensed in the village as the nursery of crime; as the palace, the throne, the stronghold of King Alcohol. But from some cause or other, the friends of temperance became inkewarm, until the demon-king hoisted his standard in the village, in the form of a tavern sign, following this in a short time by a similar audacious act. These public and aggressive deeds, awoke the slumbering legions; they rose as one man, all morally “armed, all ardent for the foe:” they sounded the note of battle, and marshalled shoulder to shoulder for the onset. The flag of Temperance floated in the breeze, borne onward with the noble, the philanthropic, the Christian determination, to dethrone and to expel King Alcohol, nor leave the field till they had done so. Thus determined and thus united, success has hitherto attended their efforts, and what has doubtless added to their success, and stimulated to renewed exertion, is, that during the past summer they were joined by a strong reinforcement of the ladies of Georgetown, who are rendering most efficient service by their gentle but powerful influence. The Temperance corps, in Georgetown and its immediate vicinity, now numbers about 300. Two other Societies in the neighbourhood have been formed out of that at Georgetown, and are going on prosperously.

Ascertaining from the *Advocate* the pecuniary position of the Montreal Society, we were desirous of doing something on the principle of the old adage, that ‘every little helps,’ to extricate it from that very undesirable position. For this purpose, we yesterday week held a tea-meeting in the W. M. Meeting House, Georgetown; about 250 merry hearts and smiling countenances were there. The viands were of the choicest kind. The house was profusely and tastefully decorated, for which much praise and many thanks are due to the

ladies. Several rev. gentlemen addressed the meeting. The remark of one of them particularly impressed me. I am desirous that the wish he expressed should become the wish of every person in Canada—in the world. Addressing the president, he said:—"Sir, we wish to hem King Alcohol up in a corner and at once despatch him--exterminate him altogether." The Temperance choir added greatly to the interest and pleasure of the evening, by singing, at short intervals, a variety of appropriate Temperance hymns. At the close, the petition of the Home District Magistracy was read, and a resolution concurring therewith unanimously adopted. Inclosed are \$10, the surplus of the proceeds of the Meeting. You may depend upon our doing all we can to extend the sale of the *Advocate*, wishing that all who have the temperance cause at heart, would "go and do likewise."—P. W. DAYFOOT, Secretary.

PHILIPSBURG, March 12th, 1849.

DEAR SIR,—Permit me to say that the cause of *Rechabites* is evidently on the advance in this section of the country. The *Independent Order of Rechabites* have held simultaneous weekly meetings during the past winter, and, no doubt, their labours have been successful, not so much in augmenting their numbers as in removing certain prejudices from the minds of many, particularly from the (what is styled) higher classes of society, and in vain would it be for me to express to you the happiness we enjoyed, while listening to the spirit-stirring eloquence of our much-esteemed friend and brother, W. G. Mack, Esq., from the *Metropolis*, at Philipsburg, and also at Stanstead East. Indeed, Sir, I think, we can truly say, an equal lecture has not been given, or listened to with greater intensity of feeling, than the one referred to on this occasion. I tell you, Sir, there is nothing like having men of the right stamp and the proper requisites, to talk up and exhibit the true principles of our much loved Order, in their truly moral and benevolent characteristics; and more particularly to those who are the least sceptical in regard to it. There is not the least doubt in my own mind, that the cause of Rechabism, if carried out fully by the Order, as laid down in their general laws, will, ere long, and I think, soon, embrace the most, if not all the young men in our community. Glorious, indeed, is the thought, that soon drunkenness, with all its retinue of evils, will cease. It has already lost its charms, its strongholds are loosened, its once mighty weapons have fallen into our hands, and it becomes the duty of the sons of *Rechab* to wield them manfully. Let a cry of wolf be heard! March on to battle and victory. Victory is ours. We congratulate you on the wonderful success that has attended your mighty efforts, this winter, in the city of Montreal; by them hundreds have been redeemed, and thus relieved from vice and infamy. Go on, then, brethren, conquering and to conquer! The Lord is at the helm, and will advance his own cause; for he has said, that "Jonadab, the son of Rechab, shall not want a man to stand before me for ever." Money, probably, could not be laid out to better advantage by the Order, than to send into the country efficient Lecturers, those who are competent to bring out the principles of the "Independent

Order of Rechabites of British North America," and advance the cause of Temperance generally. May the Lord send labourers into this part of his vineyard.

I am, Yours, &c.,

A MEMBER OF PHILIPSBURG TENT.

St. Armand, Pigeon Hill, March 15, 1849.

SIR,—I beg leave to send, for insertion at your earliest convenience, the proceedings of the annual meeting of the Sagersfield, St. Armand Total Abstinence Association, held in the Wesleyan Chapel in this place, on the 15th inst., at 2 o'clock, p.m., together with the second report, which was read by the Secretary and unanimously adopted. The following officers were then elected for the ensuing year, viz.,—Joseph Rhicard, President; John M. Sager, H. N. Reynolds, David Brimmer, Vice-Presidents; John Holsapple, jr., Rec. Secretary; W. S. Holsapple, Cor. Secretary; David Beimer, Treasurer, and a committee of ten, after which the Rev. Wm. Scott addressed the meeting, ably advocating the total abstinence cause to the gratification of his hearers, and kindly urging the Society to renewed exertions in this great and glorious work.

I cannot close this communication without expressing my gratitude to the Female Committee for their vigilance in procuring so many names to the Total Abstinence Pledge. During the past year, one hundred and thirty names have been added to our pledge through their untiring exertions.

SECOND REPORT.

The Committee of the Sagersfield, St. Armand Total Abstinence Association, in presenting their second annual report, would most humbly thank the Giver of all Good, for that measure of success with which their feeble efforts have been crowned during the past year. And whilst they congratulate the Society that some good has been done, they cannot for a moment forget that there is much necessity for renewed exertions in this good cause. Aware as your Committee are, that no mere natural morality can save the soul without faith in Christ, and repudiating the calumnious accusation that has often been made against the Temperance Reformation, that it is putting morality in the place of religion, yet they cannot but feel alive to a fact so clearly evident, that nothing tends more to induce insensibility to Christian truths, to abate devotional feeling, and to cause immorality, irreligion, and crime, than the use of those drinks, against which this Society holds out its warning and deprecating voice. At the commencement of the past year, the Society numbered 158 members; 130 have since been added, 3 have died, 2 have been expelled, leaving the present number of 263, which is cause for acknowledgment, inasmuch as so small a number has been taken from our list of names.

Your Committee cannot help, however, regretting, that in this place, as in many others, persons of influence still refuse to be coadjutors with them in the philanthropic movement. Let us humbly hope, that the period is rapidly approaching, when we shall no longer have occasion to intermix with the more pleasing intelligence in our Reports, expressions of regret on account of the opposition direct or indirect of any

class of the community. In the meantime, in humble dependence on that great and good Being, who, in his infinite wisdom, has chosen "the weak things of this world to confound the mighty," let us unceasingly continue our exertions, until the direful evils of intemperance shall be no longer seen or felt in society, or in the Church of God. Firmly convinced of the purity and excellence of the cause, and humbly looking up for the bestowment of that blessing, "which maketh rich, and addeth no sorrow," your Committee would desire to go on with not only unabated, but increased zeal, in the prosecution of a work so benevolent in its object, and which may be so glorious and eternal in its results.

W. S. HOISAPPLE, Cor. Sec.

Port Stanley, London District.

DEAR SIR,—The friends of temperance at Port Stanley, in endeavouring to revive the subject, held a meeting at the Schoolhouse, on the 22d November, 1848, on which occasion, Rev. Wm. H. Allworth, and Mr. J. Turvill addressed the meeting. They adopted the same pledge as the Toronto Society, and obtained 39 names to commence.

Their second meeting was held at the same place, on the 6th December. On this occasion one gentleman opposed, on the ground that total abstinence was unscriptural. 23 names were added on this occasion.

Their third meeting was held at the same place on the 18th December, on which occasion Mr. Field was to deliver a lecture. The gentleman who opposed on former occasions interrupted, and, with Bible in hand, undertook to prove what no one denied, that the use of wine was not prohibited in the Scriptures, and said that our Society might be composed of Infidels, Universalists, &c., with no other test than subscribers to a pledge, and altogether unchristian. This gentleman is a member of the Church of England.

Their fourth meeting was held in the Schoolhouse of Section No. 2, Southwold, January 3, 1849, on which occasion Rev. Wm. H. Allworth delivered a most conclusive lecture.

Their fifth meeting, held 17th January, at Port Stanley Schoolhouse, on which occasion we had more opposition from the same quarter, after which Rev. Wm. H. Allworth delivered another lecture. Another Gentleman interrupted at a part of Mr. A.'s lecture that described the aid given to crime by drink, murders, incest, adulteries, &c. This gentleman thought that nothing of that kind had occurred in this place.

Their sixth meeting was held at the Schoolhouse, Section No. 2, Southwold, 31st January, on which occasion Mr. J. Turvill and Mr. Mirfield addressed the meeting, and then Mr. Gough, who detailed some of his own experience, which caused great amusement.

Their seventh meeting was held on February 14, at Port Stanley Schoolhouse. After short addresses, officers were chosen, James Turvill, President; W. A. Lilly, Vice-President; A. Nealy, Treasurer; D. Cameron, Secretary; J. Adkins, Assistant Secretary; N. E. Ayers, W. Mirfield, E. Bryn, E. Wilson, W. Cameron, C. Burrell, J. Honby, W. Gough, M. Wilson, M. Lodge, J. Taylor, Committee; after which Mr. Duff Cameron sought subscribers for the Advocate, and obtained 17. The number at present belonging to the society is 139.

JAMES TURVILL, President.

Agriculture.

SPRING WORK.

PLOUGHING.

This is the most important branch of farm labour, and to execute it with neatness, and upon correct principles, are points not easily attained, unless the ploughman be early trained to the business. The great point to be aimed at is to turn a well-proportioned furrow, and to have the whole mass cleanly and regularly inverted to a uniform depth and width, and each furrow made to rest upon its fellow in a certain angle of inclination. The angle that presents the largest surface of newly-turned soil to the action of the atmosphere is doubtless the one that should be preferred, if the character of the implement employed will admit of its being done. That angle being forty-five degrees, will require a furrow to be, as its width is to its depth, in the proportion that nine is to six inches. A six by nine-inch furrow, when all things are considered, is the best for spring work; but it may be increased or diminished in depth, to suit the character and condition of the soil, and to adapt it to the particular crop intended to be cultivated. Straightness of furrow imparts a finish to ploughing, which, if not indispensable to give an abundant return in harvest, will be found at least creditable to both the ploughman and the proprietor of the farm. In performing this branch of labour, the old maxim should be observed, that "what is worth doing, is worth doing well." It is too much the custom of the ploughmen of this country to slight their work, the main object being to go over a great breadth of ground, within a short space of time. One good ploughing is better than three done in a slovenly manner. When land is well ploughed, the furrow-laps will be so completely closed, that the inverted grasses and roots of weeds will, in due time, undergo decomposition, by being excluded from the action of the atmosphere; whereas, on the contrary, bad ploughing only invigorates noxious weeds and couch grass to grow; and thus, in due course of time, the crops will be destroyed by them.

As soon as the frost is out of the ground, which will doubtless be the case by the time this number reaches the subscribers, the business of breaking up grass land, or old sward, may be advantageously engaged in. This work can at no period be better done than very early in the spring, as it will require a much less draft or power to execute it, and it may be performed many days before other portions of the farm are ready to be ploughed. Instead of reserving old, worn-out meadows and pastures for generations, as is still the practice in many cases in England, it is decidedly better to plough them up, and in their turn, put such land under a course of cropping. Three or four years, at the farthest, is as long as land can be occupied with the cultivated grasses, and even so long a period as this is too great for clover. The crops that can with much certainty be sown upon an inverted clover ley, or sward, are oats, peas, Indian corn, and flax. If peas and flax be sown, it will be found, as soon as the crops are removed off the ground, that, with two ploughings, it may be put into as

good condition for autumn wheat as if it had been regularly summer fallowed. The same applies to the Indian corn ground, only with greater force, as the horse-hoings and ploughings given the land, for the purpose of eradicating the weeds, and imparting a vigorous growth to the corn crop, would abundantly clean and prepare the soil for wheat, so that simply a seed furrow would be all that would be required for the wheat plants, after the removal of the corn. The only objection to this system is the liability of the corn crop being damaged by early autumn frosts. By planting early varieties, this may be obviated, to a great extent but to get the entire crop off the ground by the 10th of September will require excellent management; and, indeed, it cannot be done in the eastern and northern portions of the Province, if the crop be cultivated to a great extent. When all things are considered, a crop of Indian corn and pumpkins, planted upon a newly broken up old sward, will pay better than any other crop with which such land can be cultivated; and the following year it may be sown with spring wheat. If spring wheat should be precarious, peas, barley, or flax may be made to succeed the corn, for the purpose of preparing the ground for autumn wheat. The greatest objection to peas on such land is, that in very favourable seasons for vegetation, the growth of straw will be so abundant as to lessen the yield of grain. This, however, may be avoided, by sowing some one of the dwarf varieties, which are only adapted for the richest description of soils, in which case nearly double the quantity of seed will be required, to what is necessary if the long-hauled varieties are sown. On soils that are too rich for most other crops, the dwarf pea may be grown with the greatest certainty of success. By sowing on such land from three and a half to four bushels of seed per acre, a yield of from forty to sixty bushels may be confidently relied upon. In breaking up stubble land, in the spring, it is well to bring up to the surface some new soil, or, in other words, it may with advantage be ploughed a little deeper than it ever was before. On very adhesive clay soils, and where the subsoil is composed principally of sand, deep ploughing is not advisable, for it is worse than useless to bring to the surface a soil that contains no fertilizing properties, to be mixed with the active soil. Where the subsoil is composed of a permeable clay, and where there is also a large quantity of lime and potash mixed with the subsoil, within the reach of the common plough, from two to three inches of the new soil, mixed with the old, worn-out surface-soil, will improve its texture, and impart a degree of fertility that cannot by any other process be so easily obtained. The proper principle to govern the ploughing of most soils is, to yearly deepen them with the plough, until they have reached the greatest depth that can be attained by the common plough, without destroying the appearance and efficiency of the work. This can scarcely be more than ten inches, for the width must always exceed the depth of the furrow at least fifteen per cent. The average depth of furrow in this country does not exceed six inches, and a very large breadth of land has never been ploughed beyond five inches in depth. Year after year a few inches of surface-soil, being turned up to the

parching influence of the sun, and sown broadcast with the cereal grains, without any regard to its fitness or adaptation for the particular crop of grain sown, may satisfy those who know but little of the principles of vegetable physiology and the habits of plants; but those who cultivate old mother earth with a view of obtaining a profitable return for the capital and labour invested, will scarcely be satisfied with the stunted and half-starved crops that such shallow ploughing is calculated to produce. The soil should be deepened on many accounts, but the principle reasons for doing so are, that it is a means of mixing with the partially exhausted surface-soil, a liberal store of food for the plants, thereby bringing within reach of the roots those properties in the sub-soil that were previously exhausted from the surface-soil, by frequently cropping it with the cereal grains; that it prevents damage to the crops from drought, in those seasons when rains seldom occur; that it causes a stronger growth of straw, and thus the crops are not so much liable to mildew and rust; and that it imparts a mechanical influence upon soils, through which those that are naturally light, and porous, and that are altogether unadapted for the profitable growth of wheat, may be made to yield, in many instances, the heaviest crops, for a succession of years, without any perceptible diminution.

(To be continued.)

NEWS.

ARRIVAL OF THE STEAMSHIP "NIAGARA."

NEW YORK, April 6, 1849.

The "Niagara" arrived at Halifax after a passage of 12 days. The news commercially is important. Cotton is fallen $\frac{1}{4}$ d per lb, and rallied on the 8th. The market closed with a brisk demand. Breadstuffs have not improved, and prices continue to recede. Flour—Western Canal, 23s to 23s 6d per bbl. American Wheat, 6s to 7s per 70 lbs. Indian Corn, moderate demand. 27s to 29s per qr; best Yellow Corn Meal 12s 6d to 13s 6d. American Stocks maintain their prices. Cured Provisions steady. Beef has fallen from 3s to 5s per tierce. Pork 55s to 57s, chiefly for ship store. Bacon active at former prices. Lard has fallen 6d per cwt.—Trade had been depressed in consequence of the continental news, until 3 days before the steamer sailed, when favorable news caused an improvement. The Indian news has created great feeling among the English people. In the manufacturing districts the demand for goods has fallen off. Manufactured iron has slightly receded. Trade in India is healthy. Money in London is abundant. First class paper 24 to 24. The Navigation Bill passed its second reading by a majority of 52. Mr. Gladstone explained that if the Americans did not give them reciprocity, the British could, by the Bill, retaliate. The Cholera is disappearing. Total number of deaths, 14,060. In Ireland, however, it still rages.

IRELAND.—The West and South of Ireland seem to be in a deplorable state. Several frightful murders are reported. The Cholera is committing extensive ravages in Limerick. To compensate for their sad and distressing visitations, the farmers have commenced tilling the ground to a vast extent, and the potatoe is again planted to a greater breadth than heretofore. The attachment of the Irish to this precarious mode of subsistence, cannot be eradicated. It is hoped, from the fact that early sowing has been adopted generally throughout the country,—that the chances of failure must be diminished.

FRANCE.—The trials at Bruges are going on. Two of General Brea's murderers have been guillotined, and the others pardoned. The Red Republican's clamour loudly against the executions Mr. Proudhon is especially savage. Clubs have been abolished by the Assembly, by 378 to 359. The Socialists are unusually active in sowing disaffection among the troops. In consequence of the state of Italy, troops are embarked at Toulon, and the

army of the Alps has resuscitated. The French funds have fluctuated.

HOLLAND—The King of Holland has been removed from the scene of impending strife on the Continent, having expired on the 17th. His son, now King William III., was in London at the time, but immediately returned to his dominions, where probably, he has peaceably ascended the throne.

HOLSTEIN—The armistice has ceased between Denmark and Holstein; an official notice has been given of the fact. Efforts were made to prolong it for three months, which, it is said, has been done.

AUSTRIA—The Diet has been dismissed, having finished the preparation of a constitution.

The Hungarian war proceeds with unrelenting fury. The Magyars have adopted guerrilla warfare, and Prince Windischgratz no longer taking the field, but remaining at Buda, shows that the war has only just commenced.

INDIA.

Letters came down to the 3rd of February, at which period Lord Gough was busily occupied in fortifying his camp. Shere Singh's army was about four miles' distance from the Commander-in-Chief's camp. It was generally supposed in Lord Gough's camp that nothing would be done in the way of offensive operations till the arrival of reinforcements from Mooltan and Lahore. The conduct of the 14th Dragoons had been very freely commented upon. The papers of the north-west teem with letters on this painful subject; both sides are advocated, but as great a mystery hangs over the whole affair now as at the time of its occurrence, nothing short of a most searching inquiry into this business will satisfy the public mind, to say nothing of the wish on the part of the gallant officers concerned to have all doubts cleared up as the cause of this alleged disgraceful movement. Lieut. Bowie, who had been taken in Peshawar, arrived in Lord Gough's camp on his parole on the 27th January, being the bearer of some proposals from Shere Singh, but nothing had transpired as to their nature. It was understood, however, that Lord Gough would hear of nothing but "unconditional surrender."

Little was known, with any degree of certainty, regarding the movement of Dost Mahomed, or his intentions. Rumour said that Shere Singh had been joined by large bodies of Afghans, but this requires confirmation; another version was, that the Afghans are still on the right bank of the Indus. It is reported that the detachment of Afghans said to be in Shere Singh's camp is commanded by three Europeans, formerly privates of Her Majesty's 44th Regiment, who remained in Cabul, and became Mahometans.

Major Lawrence had been allowed to join Mrs. Lawrence, and they are said to be treated with great kindness by Clutter Singh. The surrender of Moolraj and his garrison has placed a considerable force at the disposal of Lord Gough, and no time was lost after the Dewan's surrender in making preparations for the onward march. It was said that General Whish's force would have to take a fort called Chuneout on its way up, where Naram Singh was holding out. It was, however, expected to reach Lord Gough's camp on the 17th ult. Additional details had been received from Mooltan. The bodies of Agnew and Anderson were found near the place where they had fallen, and where they were buried at the time by Afghan merchants, according to the rites of their country.

CANADA.

The Advocates of the cause of Temperance, which is making rapid progress in this city, have experienced great gratification within these few days, in seeing the male and female children from the several Irish and Canadian Catholic Schools, to the number of some thousands, take the temperance pledge at the hands of C. Chiniquy in the Parish Church.

A man of the name of P. Foley, has been arrested at Toronto, for the murder of Edward Hastings. The brutal murder is attributed to Intemperance.

COMMERCIAL SUMMARY.

FLOUR—Small sales for consumption at 24s.
GRAIN & PROVISIONS—Nothing doing.
ASHES—Pots 29s 9d to 30s. Pearls 29s 9d.
EXCHANGE—8 p. per cent. Rate for next Steamer not determined.
STOCKS—Sales of Montreal Bank Stock have been made during the past week, at 2, 2½ and 2¾ per cent discount, and this

morning a large sale was made at 2 per cent. Portland Railroad sold at 50 per cent. discount. Lachine 75 discount. Montreal Consols sold on Saturday at 16s. Canada Debentures 2½ per cent. discount.

ASHES STATEMENT.

1st April, 1849,		Pots, Pearls, Total.	
In Store,	3131	792	2923
Delivered,	266	113	379—3301
1st April, 1848,			
In Store,	1731	368	2102
Delivered,	49	143	192—2294

Increase 1st April, 1849,1007

E. M. LARROUON.

Inspector.

Montreal, 31st March, 1849.

MONTREAL MARKETS—Thursday, 5th April.—Supplies very light, and prices almost nominal. Wheat, 4s 6d to 4s 10d; Barley, 2s 3d to 2s 6d; Oats, 1s 2d to 1s 4d; Potatoes, 2s 6d to 2s 10d; Flour, 12s to 12s 6d; Oatmeal, 9s to 10s per cwt; Fresh Butter, 10 to 1s per lb; Salt Butter, 8d to 8½d per pound; Fresh Beef, 25s to 27s 6d; Fresh Pork, per carcass, 27s 6d to 30s per 100 lbs; Hay, per 100 bds, 25s to 28s 9d; Straw, do, 10s to 11s 3d.

BIRTHS.

Montreal—2d instant, Mrs. Henry Vennor; a son. 4th instant, Mrs Benjamin Lyman, a son. 6th instant, Mrs G. A. Miller; a son. Mrs Isaac Butters, a daughter. 6th instant, Mrs Charles Lindsay; a son.
 Hamilton—20th ultimo, Mrs. Esmonde; a daughter. 13th ultimo, Mrs Warren; a daughter. Mrs Mooney; a daughter.
 Longueuil—25th ultimo, Mrs J. L'Espérance; a daughter.
 Palermo—30th March, the wife of Samuel Clarke, Esq., warden of the Gore District; a daughter.
 Port Dover—20th ultimo, Mrs J. Riddell; a son.
 St. Catharines—26th instant, Mrs W. F. Hubbard; a daughter.
 St. Johns, N. B.—21st ultimo, the wife of the Rev Charles McKay, late of St. Andrews, C. E.; a son.
 Toronto—13th ultimo, Mrs J. Eastwood; a daughter.

MARRIAGES.

Montreal—3d instant, by the Rev L. Taylor, Mr H. Peacock, to Juliette T. L'Espérance.
 Dunham—20th ultimo, by the Rev F. N. Jersey, Mr H. R. Reid to Miss F. Holman.
 Erasmus—2d instant, by the Rev R. Torrance, Mr Henry Sunley to Miss Etzha Benham.
 Guelph—19th ultimo, by the Rev J. Brodin, Mr A. Benham, to Miss F. Ester, both of Erasmus. 31st ultimo, by the same, Mr Jas Hough to Mrs Mary Annis Collins.
 Hamilton—8th ultimo, by the Rev. Mr Robb, Mr James Park, of Dundas, to Miss Mary Ann Malone, of Hamilton.
 Stanbridge—3th ultimo, by the Rev F. N. Jersey, Mr John M'Kee, to Miss Ellen Short.
 Toronto—20th ultimo, by the Rev S. D. Rice, Mr J. Hall, to Mary, second daughter of Mr Thomas Cuttill, Printer.

DEATHS.

Montreal—30th ultimo, Mary Joseph, daughter of Mr Joseph Le Belle, aged 11 months. 6th instant, Mr William Smith, aged 21. 16th instant, deeply and justly regretted, Elizabeth T., second daughter of Mr. John Bruce, aged 22 years, whose eldest sister, Robina, died the 13th August last, aged 23 years.
 Drummondville, C. E.—27th ultimo, of scarlet fever, Marina Jane, infant daughter of G. L. Marler, Esq., aged 19 months.
 Dunham—8th ultimo, Charles Scofield, aged 62.
 Glasgow—lately, Allan Gilchrist, Esq., of the House of Pollock, Gilmour & Co.
 George's Square, Greenock—5th March, Wm Walker, Esq., merchant Kilwinning, Scotland—18th Feb., Mr John Smith, late farmer, Croft in the 33rd year of his age.
 London, C. W.—of inflammation of the brain, Arthur John, aged 35, youngest son of the late Rev Robert Gun, of Lathoron, Cathness-shire Scotland.
 Perth, C. W.—25th ultimo, the infant son, and on the 27th, the wife of Mr Christopher Bell.
 Quebec—3d instant, Wm. Phillips, Esq., aged 67 years. 2d instant, Thomas Wilson.
 Thornhill—Yonge Street, 21st ultimo, Mr Matthew Sweetnam, senior, aged 50.
 Three Rivers—26th ultimo, George, son of Mr G. Baptist, aged 2 years.
 Toronto—23d ultimo, Mr John Black, senior, aged 72. 26th ultimo, Emily, third daughter of Mr. John Young, senior, aged 19.