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THE CANADA TEMPERANCE ADVOCATE,

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THE RECLAIMED.

BY T. B. ARTHUR.

"I asked her no questions, and she made no allusion to the condition I had been in. But I resolved to drink less. How terrible is such a resolution, when tempted by a single draught of liquor? Instead of six or eight glasses, I only drank four during that day; but on the next day I drank nine, and when I came home at night, could just make out to find my way to bed. For two weeks from that evening, I did not draw a sober breath! One night, about the end of that period, I came home in a feverish state of mind. My nerves had become excited to a high degree, from their long continued, excessive stimulation; I felt wild, restless, and irritable. It was three years after our marriage, and our only child, a little girl, was about two years of age. She was not well, and in consequence was very fretful. Her crying annoyed me exceedingly!"

"Hush!" I said in an angry tone to her, a few minutes after I came in. But she cried on.

"Aint you going to hush!" I said, louder and more angrily. Still her crying did not cease. I now felt very much excited, and my whole body seemed to burn with anger against her.

"If you don't hush this moment, I will kill you!" I exclaimed, advancing towards the little girl I loved so tenderly when sober, but against whom I felt a bitter indignation. But little Mary did not hush. Then I caught her up madly by one arm, and commenced beating her with all my strength—the strength of a nervous man inspired by intoxication and anger, exercised on a delicate child but two years old! One blow such as I gave her, was enough, it would seem, to have killed her. The poor child ceased crying on the instant; but I was in a rage, and ceased not my blows until her mother, terrified at the scene, sprung forward and snatched the little creature from my hand that held her high above the floor. To this I responded with a powerful blow on the side of my poor wife's head, and she fell senseless to the floor, and at the same moment, I kicked my child, who was clinging to her mother's garments; half across the floor:

"For a moment after, I seemed in the centre of a whirling and confused mass—then I became suddenly sober, and as perfectly conscious and rational as ever I was in my life. O! the agony of that terrible moment! I shudder and grow sick at heart even now, when I think of it. There lay both wife and child, pale and inanimate, and for all I knew, dead before me—and my hand had done the deed! My wife and child that I loved so tenderly! My gentle, uncomplaining wife, and sweet, innocent child!"

"But I cannot dwell longer here; I must pass on, or I shall not be able to finish my narrative." And the voice of the speaker trembled, and his tones were husky. "From that hour, my wife never smiled, and my little one seemed to me to have a sad expression in her dear young face; and I doubt not that the appearance was real. These changes always irritated me when I had been indulging to any considerable extent in drinking, and caused me to speak many an angry word to both. O sirl! well may strong drink be called a *devil*, for when it has once entered into us, we are possessed as of an evil spirit. For about a week after I had struck that blow, I was a sober man; but my reflections while sober were too terrible, and at last, to drown these, I drank to intoxication."

"It was in the month of June, 1841, on a warm sultry evening, that I repaired, about nine o'clock, to Howard's Woods, there to pass the night. Although the night was clear, there was no moon, and it was quite dark in the woods. I entered from the Falls road, and pursued my way up to the fence that encloses the garden of the old Howard mansion. I made out to climb over this, and then lay down just within it, and was soon sleeping as soundly as if I had been reposing on the softest bed."

"I suppose that I must have been sleeping about two hours,

perhaps three, when I seemed to be suddenly awakened by some one laying a hand upon my shoulder, and calling my name aloud. Instantly, I was surrounded by a light, which appeared to emanate from three figures, all in white, that stood before me. One glance was sufficient to tell me who they were. I could not mistake the face of Mary, nor the forms of my two children. But how changed they were. Each was dressed in garments white and shining, and upon each face reposed a peaceful smile. Instantly, however, as their eyes rested upon me, when it seemed they became suddenly conscious of my presence, did that quiet, happy smile pass away, and a sad expression rest upon each lovely countenance. Then they fixed their eyes upon me, for a moment reprovingly, and slowly faded from my sight. All around was now thick darkness.

"My next perception was that of the rain falling heavily upon my face, as I lay upon the ground. I was perfectly sobered, more so than I had been for years. For some moments after rising to my feet, I mused upon the strange apparition I have mentioned, and the more I mused upon it the more it troubled me. I could not of course lie again upon the wet ground. Nor could I find my way out of the wood. Suddenly, however, a broad flash of lightning blazed around, and in the instant that it lit up the air, I saw the direction that it was necessary for me to take, in order to return to the city.

"The storm now began to rage violently. The rain fell in a heavy, incessant shower; the lightning was frequent, and flashed out with a fierce glare, running it seemed along the ground, now about my feet, and now circling some tree like a blazing serpent. How deep and solemn was the darkness that followed each flash; quickly succeeded by terrific peals of thunder, that jarred the earth upon which I stood, as if shook by an earthquake! And the war of the tempest in that old wood was loud and wild.

"As I groped my way along, guided by the frequent glare of the lightning, drenched with the rain, and shrinking at each tremendous crash that broke over my head, my heart sank within me, filled with an awful fear. At last I was clear of the woods, and turned my steps towards the city. As I reached Franklin street the storm began to subside, and in course of half an hour, the sky was cloudless, and the stars shone with a clearer brightness than before. I was standing at the corner of Howard and Lexington streets, irresolute as to which way I should go, when the town clock rung out the hour of two. There were yet two hours before daylight, and I was wet to the skin, shivering with cold, yet raging with a most intolerable thirst for liquor. To abate in some degree, the latter, I drank ladle full after ladle full of pure cold water, from the pump near which I had paused. Then lying down upon a neighboring cellar door, I tried again to sleep. But I was so chilled from the dampness of my clothes, and so much unnerved, that I sought in vain to sink into unconsciousness until near day dawn. Then my sleep was brief and troubled, and I was awakened from it by finding myself shaken by a firm hand. I had been awakened thus a hundred times before, and had ever met rude and irritating language. For this I was again prepared, and rose up with an angry scowl upon my face. But the first words disarmed me.

"What a dreadful life this must be for a man to lead!" the person who had aroused me said, in a kind and sympathizing tone.

"This melted me right down. For years a kind word had never been spoken to me.

"O, it is dreadful!" I replied, earnestly looking up in his face.

"Then, my friend, why do you lead such a life?" he asked encouragingly.

"I wish I could lead a different one, for there is no pleasure in this," I replied, in a desponding tone.

"You may if you will," he said, and he spoke earnestly.

"But I shook my head and answered,

"No, no. My case is hopeless. I cannot resist the intense desire for liquor. I must have it."

'But you can resist it,' he said, 'I know many who were as much enslaved as you are, who are now sober men.'

'That cannot be,' was my positive, half indignant reply, for I thought he was trifling with me. 'Who has heard of any one so long gone as I am, ever being reformed? No, no; I shall fill a drunkard's grave,' and I shook my head in the bitterness of despair.

'I have heard—I have seen very many who were as little likely to be reclaimed as you are, who are now sober, industrious men, with their families again around them and again happy.—This is a new era, my friend, a new power is at work, and what was once considered hopeless, is now an every day occurrence. Hundreds of men who have been in the constant habit of drinking have renounced liquor altogether, and are now banded together for mutual assistance. Come, will you not join in with them?'

'Thus the other urged me, and I listened as if in a dream. After he had ceased, I said eagerly, as I rose to my feet.

'O sir, do not trifle with me! Is what you say, indeed true? Can a drunken wretch, do baser as I am, be reclaimed?'

'He can, my friend,' was the emphatic answer. 'For ten years I was a drunkard. It is now six months since I tasted liquor, and I have no desire for it.'

'How strange all this sounded to me! And as he spoke, a new hope sprung up in my bosom. But this hope quickly faded, and I said in a sad tone:

'Others may reform, but I cannot. If I were to quit drinking what could I do? I have no home, no friends, no clothes that are even decent—all men would continue to shun me as a loathsome wretch who had lost all claims to human consideration.'

'Do you really wish to reform?' the stranger now asked me, in a decided, serious voice.

'I do, most sincerely.'

'Then you can reform. Come with me, he added, taking hold of my arm: wherever there is a will, there is a way.'

'I followed him mechanically. We soon came to a small two story house in a narrow street or alley, running down south from the Lexington market. Into this we entered, when I was taken into one of the chambers. Here I was supplied with plenty of clean water, a clean coarse shirt, and a pair of coarse linen pantaloons. As the latter was produced, the man said to me:

'Are you willing to sign a pledge never again to drink any kind of intoxicating liquor? In a word, will you join the temperance society?'

'Will it be of any use?' I asked.

'Yes, if you wish to reform,' he replied.

'Then I will join, and try my best,' I said.

'Do so, and you are safe,' was the cheerful, encouraging answer.

'After I had washed myself, and put on the clean dry clothes with which I had been furnished, I went down stairs. There I was invited to partake, with the family, of a warm, plentiful breakfast. The man had a wife and three children, and each seemed cheerful, and even happy. To me, they were all kindness and attention. After breakfast, I was invited to go up stairs and lie down, until my coat, which had been drenched with rain, could be dried. This offer I accepted, for now that I had taken no liquor since the day before, I felt quite weak. I soon fell asleep, and was conscious of nothing further until my unknown friend came up and asked me to take some dinner with the family.—Now I was in a calmer and more rational frame of mind than I had been in for years, and as I descended with him, and met his cheerful family at the table, I thought of my own children, sheltered in a charitable institution, and my poor wife, long since laid in the peaceful grave. It was a bitter reflection.

'At the dinner table the conversation turned upon the wonderful reformation that was going on among the drunkards—a reformation, the most distant whisper of which had never, before that morning, reached my ears. My unknown friend spoke of his own history; of how he had been enslaved to the love of strong drink—how he had neglected his business and abused his family; how he had despaired of ever becoming reformed; and how at last he had been sought out by some of the Washingtonians, and persuaded to sign their total abstinence pledge. The result of this pledge he pointed out in the changed and happy condition of his family.

'I was found by a Washingtonian,' said he, 'sleeping one morning on a cellar door, as I found you; and I was persuaded by him to go and sign the pledge. His kindness and evident concern, moved me, and I resolved that I would take his advice.—And I did. That night I went to one of their meetings, and

signed the pledge. Since then, everything has gone well with me, and I now get up early every morning and look out for the drunkards on the cellar doors and in the market houses. I have already induced nineteen, whom I found thus, to sign the pledge, and if you go with me to-night to the meeting, as you have promised, you will make the twentieth.'

'I went of course, and signed. After I had put my name down, I felt a new power within me. I felt that I could keep the pledge. And have kept it, and mean to keep it as long as I live.

'You must go home with me to-night,' said the kind individual touching me on the shoulder, after the meeting was over, 'and to-morrow we will see if we can't get you something to do.'

'I accepted his kind offer, and slept for the first time in three years, on a good bed. On the next day, sure enough, he went with me to three or four places where my business was carried on, and at last obtained work for me. From that time, I have had as much as I can do, and am now earning twelve dollars a week.

'Soon after I was reformed, I went to see my children. I had not looked upon them for five long years. How changed they were! When told that I was their father, they seemed scarcely to credit it, and evinced no affection for me. This touched my heart. I staid but a few minutes the first time, for the interview was too painful to me, and I saw too embarrassing to them to admit of being prolonged.

'In a week I called again, and then the distance and reverse of my children were in some degree broken down. Another week passed, and I paid them another visit—a smile lit up each face as I entered. O sir, words cannot express my delight, as I saw that smile! It was a ray of sunshine to my heart. Thus I continued to visit them regularly, until I could not let a day pass without looking up in their faces, and listening to their sweet voices. And they even greeted my coming with expressions of gladness.

'I now made application to the directors of the institution, to have my children restored to me; but was positively refused. I represented that I was reformed—that I was earning ten and twelve dollars a week, and had already money enough to buy the few articles of furniture that we should want. But they would not trust me with their children. How wretched I felt as I turned away from those to whom my earnest petition had been addressed! But I determined never to rest until I could get my children. Every three or four weeks I renewed my petition, and every time the reluctance of the directors seemed in some degree to yield. Finally I prevailed, and this day, thank heaven! I received my children back again.'

'Here the speaker's voice gave way, and he sat down and sobbed like a child.

PRISON FACTS.

BY AN OFFICER IN AN ENGLISH PRISON.

I have now been an officer [schoolmaster] in York Castle nearly six years, and have seen society in a vast variety of forms. I have seen the murderer, the man-slayer, the thief for plunder, and the thief of necessity. I have been present at executions, and in company with the condemned in their last hours; and you will undoubtedly imagine leading among this wreck of nature, I have been led to look for its cause, and I have found that drunkenness has invariably been the cause of the great majority of these crimes. This is the rule—sobriety the exception. Out of 119 prisoners for trial, at the last summer assizes, 98 declared to me that this bait of the devil's had been greedily swallowed by them, and was the cause of their misfortunes. I have often seen prisoners brought into this Castle manacled hand and foot, disgrace stamped on their countenances, dejected in their looks, ragged in appearance, and very often filthy; and to such I have put the question as to the cause of their crime, and the answer has been—"drink—drink." Oh, that the reader could peruse the letters, and see the anguish, of the parents and wives of these prisoners. The poverty endured by the wives and children left behind; the pledging and selling of furniture and clothing, to procure a defence; the anxiety displayed during trial; the fluttering heart, the attentive ear, the smile of hope when anything favorable is spoken, the dejected look when anything decisive is evidenced against him, and the utter despair when the sentence of *guilty* is announced, which he knows is to separate him from all that is near, and all that once was truly dear to him, for ever from a kind

and affectionate father and mother who have often wept and prayed for this their prodigal—or from a wife and dear children who are left without a protector, to become the unhappy inmates of a bastille, and subject to the rebuffs of an unfeeling world—and all this, be it remembered, traceable to this one crime, *intemperance*. But we have not done yet—the reader must accompany me to the parting scene, where the convicted creature is brought for the last time to behold, face to face, all whom he once held dear in this world. They meet—they stand—and for some moments interence is impossible; at length those scalding tears, which nature seems to reserve for extraordinary occasions, come to their relief; the feeble old father and mother crying, “Oh, my son! my son! would we had buried thee in thine infancy, or that thou hadst taken our advice; instead of bringing our grey hairs with disgrace to the grave, thou wouldst have been a support and consolation to our declining years.—Fare thee well! God bless thee! Our prayer is that thou mayest yet prosper.” Then comes a care-worn young woman, bending beneath the load of a sucking child, one or two more by her side, clinging close to their mother’s gown—the husband and father is brought and he once more, perhaps for the last time in this world, beholds the actor of his bosom and the children of his loins. The children who through ignorance have no knowledge of their loss, are always the first to speak, and their expressions are such as generally strike deeper into the wound already made; such as “Daddy, what are you doing there? daddy, come home? mother, don’t cry; we have found daddy!” “Yes, darling,” sobs out the almost heart-broken wife, “we have found him, to love him for ever.” The language of despondency—the fearful apprehensions of the future—poverty, disgrace, misery, and privations—and then the thought of what he and they might have been, and a dark cloud gathers over his countenance; and there they weep bitterly—wield the children tell these parents not to cry. The man who would see this unmoved is indeed a hardened and unfeeling one, and when drunk is known to be the cause of such misery, he who would not aid in removing such an evil, scarcely deserves the name of Christian or philanthropist.

I have found that almost without exception, the cases of manslaughter are committed while the parties, one or both, are under the influence of intoxicating liquors. These men are in general of a more respectable station than the others. Let not any person take upon himself to say such will never be his case, though he indulge in his glass or so—as scarcely any have ever been committed for manslaughter, who, one half-hour before committing the crime, thought himself capable of such a thing. But who can answer for another man? There is a conundrum that asks—When is a man two men? Another, “When he is beside himself.” Now, as drunkenness is a derangement of the intellect, the drunkard must be a man beside himself—or, in other words, two men; and how can the man sober answer for the man drunk? The following expressions were made to me by an unfortunate man condemned to death for the murder of his wife; “I was drunk,” said he, “when I did it; I cannot tell how it happened; it was drink that separated me from my wife—we met—at our meeting we got drunk, quarrelled, and I sent her into eternity—and here I am waiting the awful completion of that sentence brought upon me through intemperance. Oh! that accursed drink.”

I have attended the execution of six unfortunate beings, and drink was the cause of each of their crimes. I have also been informed, by a person who has resided longer at the Castle than myself, of one man, who having been undermined in his business by a fellow-workman, set off to drink, and drank for a fortnight—returned to his shop to work not having been sober during the whole time he was absent—when they quarrelled, and the man perpetrated the deed which brought him to the scaffold. This man was formerly a member of the Methodist Society, a man of considerable learning, and of an engaging and most amiable disposition when sober.

JAMES COANING.

A TALE OF TRUTH.

The subject of the following narrative, was a native of ———. His father was a wealthy man and an extensive merchant of the place, and, as is often the practice with such men, sent him to the first schools, and gave him plenty of spending money. The consequence was, that he chose rather an opportunity to squander his money, than to ad-

vance in scholastic lore. His father was insensible to the necessity of a correct, moral, and religious instruction; and considered not, that to a young man, an unblemished character, added to a mind well stored with a practical knowledge of the every day concerns of life, are of far more value than all the treasures which a parent in the fondness of affection, could amass through years of vexatious toil. The boy often fell into the hands of injudicious instructors, who were either ignorant or regardless of the importance of fostering and keeping alive the tender sensibilities of the human mind.

It is believed, that he was in the habit of associating with many bad companions, who indulged at times in intemperance, and its consequent vices. Thus one by one the finer feelings were bruised and blunted, until they seemed to be almost entirely crushed. He was expelled from school after school, not however, until the “bitch and black strap” had been exercised to the entire satisfaction of all parties concerned, without producing the desired effects.

By this time he had attained the age of fifteen years, and so notorious was his conduct, that he was called the ring-leader of a band of reckless associates; and it may well be supposed that he was fully ripe for all the iniquity of grog shops, and street marauding. His father who had already bestowed on him some hundreds of dollars, deemed it most expedient to withhold from him all his usual funds. This act instead of retelling beneficially, only induced him to add another vice to his black catalogue of crimes, for he would watch an opportunity, and supply himself stealthily from his father’s drawer. Having been dismissed from every school in the city and self-banished from all respectable associates. He has been heard to declare that “his back was callous with blows,” and doubtless his heart was equally so. Being now beyond the reach of a father’s counsel, a mother’s prayers, and sister’s tears, he was left to the full experience of his unrestrained passions; and was goaded on by Rum to the commission of lawless and brutal outrages.

The following account of a transaction, which took place about this period of his life we had a few years subsequently from his own lips.

He had been out one day on a hunting excursion in the country, and when arriving near the city on his return, he saw an individual who had circulated some false and infamous report concerning him; his gun was loaded with fine shot, he raised it to his shoulder, took a deliberate aim at the head of his enemy, the next instant its contents were wizzing in the air. The distance, however, was so great that the injury was but slight, although the heart was equally steeled for a dark deed.

We find his father as father’s should always be, still hoping against hope: having obtained a situation for him in a select country school: at a considerable distance from any place where his greatest enemy could be obtained. Here among strangers, and under the immediate care and attention of a family whom he respected, and whose counsel in his sober moments he valued. In this situation, he improved in every particular during several months. “Oh!” said his mother as she concluded a letter one evening at the tea table from his preceptor, speaking in encouraging language, concerning him. “Oh! father, what joyful news, me thinks our James will yet reform. I want to go out to see him, When can we go?” His heart was, as her’s who spoke. He wiped the manly tear, and turned away to weep for joy. Time began to pass more pleasantly away. Soon the daughter returned from school and added not a little to the flow of happiness. How well it is, that the future is hid from human discernments.

“For oft’ the most destructive storm,
Succeeds the fairest, brightest, morn.”

But our school boy had again become impatient of restraint, and determined to have neither rule nor master over him,

and from the tone of his conduct, it was probable he was again assailed by the powers of Alcohol. One day, a school mate saw him loading a pistol, and enquired, what he was going to do, to which he received the prompt reply. "I'll put those two balls through——heart, if he dares to lay his hands on me."

We would not revisit with you that forlorn group when these words were conveyed to them, nor attempt to portray the sister's young heart's grief; the father's manly woe; the mother's broken spirit; as thus her only hope was crushed. Suffice it to say, he suffered a premature and sudden death: brought on by excessive indulgence on a day of public festivity.

What deed too dark—what tragedy too diabolical for him to have undertaken. An outcast as he was, and exasperated by liquor, might he not have been a fit accomplice for the lamented Spencer in his most daring conspiracy; by the execution of which he proposed to exile himself from all the endearments of society and friends, and launch forth upon the broad ocean, the sport of winds and waves, without a single ray of heavenly hope to illumine their darksome way—sworn to defy the laws and powers of earth; and dare the justice of an offended God.

With the greetings of fraternal love, we can but affectionately invite the attentive consideration of our youthful friends to the instructing moral which may be drawn from the above tale; seeing that similar causes always produce corresponding effects.—*Columbian Washingtonian*.

The Funeral of a Wealthy Drunkard.

I saw his funeral. The cavalcade consisted of a hearse, two mourning coaches, and several carriages, and a long train of respectable tradesmen; two medical men and two clergymen were present. The deceased was in the prime of life; but a short time ago to all human appearance quite likely for life; he had an excellent business, and was very rich; he generally ranked with the leading men of the town.

He is now a corpse; his wife a widow, and his children orphans; his business is closed, and his friends are now paying him their last marks of respect.

I believe he was murdered, and the instrument was alcohol. But by whom was the deed perpetrated? By his own hands. And who encouraged him? His own mis-called friends, even some of those who attended his funeral obsequies.

Connected with this melancholy event there are four things which I deeply lament.

1. That none of his companions were faithful enough to warn their friend of the danger of his conduct, so as to prevent this dreadful catastrophe. If either his medical or clerical friends had affectionately requested him to abstain from his cups, and pointed out to him the almost certain result, in all probability he would at this moment have been fulfilling the proper duties of a tradesman, a father, and a husband, to the joy of all who knew him.

2. That I never sought an opportunity of warning him. I had frequently heard whispers of his addiction to evening drinking, and keeping bad hours; and I now do deeply regret that as a friend, I never called to warn him of his danger, and to exhort him to abstain.

3. That the habits of fashionable persons are such, as to lead almost for certain to the spectacle here witnessed. From the ranks of evening drinkers, and of social parties, numbers constantly fall victims to intemperance. Would a party venture on the ice if they were certain that one out of a hundred would be drowned? Yet social drinking is kept up, though the number of those murdered by alcohol vastly exceeds this proportion.

4. That the survivors so seldom profit by the warning. Within a few hundred yards of this gentleman's house, I think I could count at least fifty who have gone to a pre-

mature grave through social drinking, and yet their neighbours, startled perhaps for the moment, have gone on in the delusive hope that they should escape the same fate, till so enervated have they become by constant stimulation as not to be able to resist the fatal draught.

Oh, that every man would consider his responsibilities! Six hundred thousand of our countrymen are now in the way of being murdered by Alcohol. Every man who makes the drink, traffics in the drink, keeps it in his house, offers it to his friends, tastes it with his lips, speaks of it favourably, or who stands looking on the contest betwixt sobriety and drunkenness with indifference, acquires in my opinion, some share in the responsibility of sending these six hundred thousand to a drunkard's grave! the great day of accounts alone must mete and measure out the degree of that responsibility. Let it be my endeavour by precept, example, and exertions, to persuade as many as possible to abstain entirely from this liquid poison!

London Anniversary.

LETTER FROM PROFESSOR WRIGHT.

At the anniversary of the National Temperance Society, at Exeter Hall, the chair was filled by that devoted friend of humanity, G. W. Alexander, Treasurer of the society—and I did not see but he filled it as well as any noble Lord. The Hall, though not so crowded as at the Anti-Slavery meeting, was well filled with a sea of bright faces. From what I had seen of this wine-drinking and beer-drinking metropolis, I did not suppose such an assembly could be gathered. This society is not composed wholly of teetotalers, I believe, but is an attempt to unite the divided ranks of temperance—a hooking together of the "long pledge" and the "short pledge." However, on this occasion, but one spirit showed itself, and it was most decidedly in favour of abstinence from everything that can intoxicate. Speeches of the most ultra character, sweeping away the medical use of wine and beer, were cheered to the echo. And the beer lords themselves were spoken of in not the most flattering terms. The report showed a diminished consumption of the various intoxicating drinks, and an increased number of pledged men—on this island about one million, and on the green island westward about *seemilicme*. Ah! this is the salvation of Ireland, you may depend! Her children are rising up from the bogs. There was present at the meeting a jolly, hale old man of seventy-three years, whom they called the teetotal father of father Mathew; that is, he was the means of converting that reverend gentleman to the teetotal faith and practice,—a plumb layman, rather below the middle rank of life, I should think. He rose, and with a light smack of the Irish brogue, laid down his temperance creed, and gave some account of the progress of the cause in Ireland. He declared that he drank neither alcohol, tea or coffee, nor used tobacco but drank pure water, and washed himself in plenty of it daily, and his health was as good as it could be. He recommended all this to others—and really his appearance did honour to his principles. The account which he gave of the change effected by teetotalism in the market women of Cork, was exceedingly rich and encouraging; for he went into a most graphic minuteness of detail as to their fighting and misery under the old regime, filling up a picture worthy of Hogarth, and then brought in contrast their present state, well clothed, decent, civil, with a clean and well kept hall to repair to for their meals, and money accumulating for their families in provident institutions. We had capital speeches also from J. S. Buckingham, Rev. Charles Stovel, J. J. Gurney, and Wm. Bowley. The meeting was altogether cheering and of the right spirit. But, compared with the work to be done, this society is sadly feeble. The humanity of this nation is not roused to this subject, as it will have to be before anything effectual can be accomplished. They want that overwhelming feeling which has gone into the anti-slavery question, and which is now mustering the hosts in behalf of free trade, to do the work. And it is a work which must be done, or all other reforms are lost. Of what use is it to relieve a man's shoulders from a load, if you leave him to fall and die by a mortification? As to a large portion of the people of England, give them free trade and cheap bread, and they would only drink themselves the quicker into ruin. But who can believe that the Temperance Society, with the remedy in their hands, will not at last come up to the work and effect the cure?—*Emancipator*.

PROGRESS OF THE CAUSE.

GREAT DEMONSTRATION AT BUCKINGHAM.

On Saturday, the 14th September, the village of Buckingham was the scene of a magnificent Temperance Festival. It proceeded entirely from the princely munificence of Lawrence G. Bigelow, Esq., who spared no trouble to have all the arrangements made in the most complete manner. The place was prepared on the smooth plain on the summit of the bank of the Lievre, whose sparkling waters now foaming and dashing down the precipitous cliffs, and now resting in sweet repose in the deep and level basins between the falls, give that peculiar liveliness to the village, for which it is so remarkable. Before the eyes of the meeting there was a natural demonstration of the beauty, excellence and usefulness of water, in the magnificent river, its fine water, and the extensive mills wrought by it, its splendid scenery to charm the eye, and the melodious murmur of its many falls to charm the ear. For the accommodation of the assembly a large oval space was enclosed with an artificial grove of pines, having a stand for the speakers and seats for the hearers. Here then to keep this host of tabernacles were assembled the mass of the inhabitants of the village, without distinction of age, rank, sect, or any party whatever. In opening the proceedings of the meeting Mr. Bigelow stated that he had had the misfortune to have his saw mills burned down on the 17th of December last, and that he had commenced to rebuild them under very discouraging circumstances, arising from temporal losses and family afflictions. Having however been successful in completing them so as now to work in a manner far surpassing his expectations, and all on total abstinence principles, he had been desirous of giving an entertainment to those men who had adhered to him in his difficulties, and had invited the public to rejoice with him. He brought before the meeting the results of the business of twenty years in the lumber trade, during eight of which intoxicating liquors had been used, but which for the last twelve years had been conducted entirely and satisfactorily on total abstinence principles, although he had ordinarily from 180 to 200 men in his employment. The facts stated by him proved the total absurdity of the use of these "good creatures" (?) and the benefit of total abstinence in the lumber trade. The other speakers in their order were, the Rev. Mr. Brady, curé of the parish, Rev. Mr. Barter, Wesleyan Minister, from Bytown, Rev. Mr. Bell, Presbyterian Minister, Buckingham, Mr. Starr and Mr. Larwall, by whom ample justice was done to the subject which they discussed. The Rev. Mr. Brady afterwards addressed the French Canadian part of the audience in their vernacular language. About 200 of the company then proceeded to the dining hall, a very long building which was tastefully decorated with branches of the pine and cedar, and finished off with rich festoons and draperies of creeping evergreens. In this place, after finishing the excellent dinner provided for the occasion, a large part of the company remained enjoying the "feast of reason" without having their social faculties injured by any of those poisonous beverages which vain man, who would fain be wiser than God the creator, has invented, but supplied with the fruits which the season produces, to regale the taste and to quench the thirst, that beverage which God has given, pure from the crystal spring.

The peace and quiet of this rural village point out in living character the excellence of those principles which are now making such progress in the church of God throughout the world, and which yet alas are opposed by many professing Christians, who will not, for the good of themselves and others, give up a practice which never has done, and never can do any thing good, but which has ruined countless thousands of immortal souls, and stood as a barrier to the progress of the religion of Jesus Christ. May the good cause of temperance yet flourish more and more, and be constantly watched over by Him from whom every good and perfect gift can come!

ENGLAND.

BEER-SHOP STATISTICS OF OXFORD.—This city has 400 beer-shops, spirit houses, and public-houses! The population is 23,834; this gives one beer-shop, spirit-house, or public-house, for every 59 inhabitants—men, women, and children! Let the council and the magistrates think of this. Let them meditate on the fact—400 of these houses, and not one public reading room, not one institution for the benefit of the rising youth of the city! There is something wrong here. Who is responsible? Let every

public man ask himself the question.—*National Temp. Advocate.*

EXETER.—A public meeting was held on 15th July, at the Athenæum,—the Rev. Mr. Hellings in the chair. The meeting was addressed by the Rev. W. O'Neil of Witheridge, in a speech of some length. At the commencement of this year our society numbered 800 members—it has now 1500. A *Reading Room* is established, where newspapers and magazines are to be found as readily as at the tavern bar; members of the society have free admission every evening (except Sunday) from 6 till 9 o'clock. The ladies have particularly exerted themselves, and the establishment of a Temperance Bazaar, at which they condescended to preside over the sale of the beautiful articles their hands had made, was attended with much benefit to the society. There are also three flourishing Rechabite tents here, and we intend shortly to open a female tent.—*1b.*

THE ANNUAL CONVENTION OF THE NORTHERN TEMPERANCE ASSOCIATION.—Was held in the Arcade Room, Sunderland, on the 5th August. The attendance of delegates was good. Mr. Hills (President) took the chair at 2 o'clock. Reports were then made of the present state of the various societies—from which it appeared that the increase, during the past year, of registered abstainers, in the district embraced by the association, was 1124. The financial department appeared to be in a good state, the deficiency of income as compared with expenditure being only £7. Resolutions pledging the convention to raise funds, and fixing the lowest amount of annual subscription for each society at 20s., were unanimously adopted.—*1b.*

LIVERPOOL.—We had an interesting meeting on 12th August, at the Portico. John Dunlop, Esq. of London, President of the Scottish Temperance Association, gave an able lecture, the subject being—"Who are the bondmen—the teetotalers, or the moderate drinkers who conform to the drinking usages?" The room was filled, and discussion invited by placard. John Cropper, Esq. was called to the chair. The lecturer showed that, from the nature of the pledge, a person joining a teetotal society was only bound by the rules, as was the case in all other societies, so long as he continued to be a member, and that the term *bondmen* could not be properly applied to members of teetotal societies. He considered that, not only were they perfectly free, but that other people were bound. He enumerated the various drinking customs—customs unworthy a free country, by which the inhabitants were bound to drink, not having the will or the moral courage to abstain, even if their judgment should prompt them to do so. After some observations on the advantages of total abstinence, he concluded by calling on the meeting to use their endeavors for the abolition of the drinking usages, which were justly described as being not only tyrannical, but dangerous to the community. A man named Orme, a professor of religion, but not a very moderate drinker, then came forward with the New Testament in his hand, and attempted to reply to the lecturer, but as he did not keep to the question, he was not permitted to proceed long. Mr. Haigh, of Huddersfield, supported the arguments of Mr. Dunlop, and amused the meeting for a considerable time, by relating facts that had come within his own observation in the course of his travels through the country. The secretary, Mr. J. Edwards, announced that they were willing to meet and discuss the general question with any respectable parties who chose to send in their names to his residence.—*1b.*

IRELAND.

ULSTER.—Owing to the apathy of our spiritual instructors, the temperance cause has made little progress here lately. There has consequently been an increase in the use of intoxicating drinks and there were no fewer than 29 persons, male and female, confined in Belfast prison, last Sunday, for drunkenness. The meetings are still held weekly, and 130 soldiers of our garrison have signed the pledge.—*1b.*

BALLINSPITTE.—The *Cork Southern Reporter* of Aug. 6th gives a pleasing account of the visit of Father Matthew to Ballinspitte, "Courcies' Country," where a splendid gathering did honor to the apostle's cause, and about 1000 persons took the pledge. The following is an extract from Mr. Matthew's impressive address:—"There are many temperate and sober people who may become drunkards, unless guarded by the shield of temperance. The victims of this all-destroying passion who perished last week could have once said—"I am sober enough; I have no occasion to take the pledge." One of those miserable beings was Donovan; he went into a public house last Sunday, continued drinking until he died, and thus perished an immortal soul. He died drunk, and 'the drunkard shall never enter into the kingdom of

heaven.' A man named Ba-ner was also smothered with whiskey, and likewise a sailor on board a merchantman died. Collins, another man, was returning home drunk from the regatta, upset the boat he was in, and he and two others sank to rise no more. The only serious cases tried at the present assizes originated in drunkenness. A man was murdered in a faction fight at Skibbercen, and a number of persons have been found guilty of that crime, who will probably forfeit their liberty for ever in this life and have to account for it before an eternal Judge hereafter. Another man named Woods was killed by a person with whom he had been spending the evening at a public-house, and one angry word made in jest led to his murder. My friends, you risk nothing, you sacrifice nothing by taking the pledge. Every motive, human and divine, that could influence a rational being and a christian, to adopt a particular line of conduct, urges upon you all to embrace the opportunity now afforded to become members of our glorious society."—16

WEST INDIES.

The Rev. James Cox, Wesleyan minister, states that from 1836 to the present time, total abstinence has gradually gained converts among the population of the islands, "carrying blessings wherever it has penetrated—doing good and good only—greatly helping the cause of God and *Me.*—vastly increasing the temporal comforts of the people—preventing much crime and wretchedness—gladdening many families and neighborhoods—and establishing itself in the understandings and affections of the people." [This is as it should be. Would that the leaders of Methodism in this country would take the hint. Wherever tee-totalism has been embraced by the church, the church has been blessed. It is so in the West Indies, in America, in Wales, Cornwall, &c. In the latter place, thousands were added to the Wesleyans through its instrumentality; and this would have gone on, had not Mr. Jonathan Turner and other leaders set themselves to oppose it; and now they blame tee-totalism, because their own persecution has blasted some of these fair fruits!—Eds]—*National Temperance Advocate.*

INDIA.

DUM-DUM.—On Sunday 31 persons received the temperance pledge at the hands of Dr. Kennedy, Principal of St. John's College. No station in India is more orderly and attentive to religious duties than Dum Dum. The happy effects are evidenced by the excell. at health the soldiers there enjoy. Seldom are more than two or three in the hospital; and, for the most part, their sickness is not of a fatal description. Last week another Indian lady joined Father Mathew's Society, at Saint John's College, Italy.—*Catholic Herald.*

BANGALORE.—A corporal of the 15th Hussars, writing home from India, says:—"Temperance is making rapid stride in the East. Tee-totalism here is all the go. There are two temperance houses in the cantonment, one of which is built by the catholics, together with a fine new Catholic chapel, built by subscription from the soldiers; so that may give you some idea of India, when soldiers build chapels. We had the 25th Infantry lately marching through here from the Cape to Cannanore. They are a regular temperance regiment, two-thirds of them being tee-totalers. Our regiment is at present remarkably healthy; far more so than when in England."

SOUTH SEAS.

TAHITI.—The question between France and England respecting these islands causes great sensation here. A civil war is to be feared, should the France obtain more power here. The natives hate them. They have again introduced ardent spirits. The destruction of piety under its baneful influence is dreadful. The churches are suffering greatly. From the royal family to the lowest grade all get intoxicated. The missionaries are doing all they can to combat the evil. A superior woman belonging to the Queen went to bed last night, apparently well, and was found dead this morning. This I fear was the result of wine. She had been a consistent member of the church for some years, until this temptation was presented, and she fell into its snare; which caused her excommunication and, then her death.—*Extract from a Letter.*

CAPE OF GOOD HOPE.

PORT ELIZABETH.—The annual meeting of the temperance society took place on the 13th Jan. The Rev. Mr. Rowson took the chair Mr. Howard, the secretary, read an eloquent report, which states that 60 lectures in quarto, and 200 octavo pamphlets, had

been gratuitously distributed, and positive good had resulted. The principles of the society had much improved the colored population, who now regularly attend public worship, while the solemn manner in which they conduct their devotions conveys an additional evidence that total abstinence forms an *effective auxiliary to the gospel.* The audience was afterwards addressed by Mr. Humphreys, Mr. Powel, and the secretary and chairman. On the following day, the annual festival of the coloured members was held. A procession, three abreast, moved from the School-room along the summit of the mountain where it stands. The men were decently clothed, with white ribbons in their hats, and rackets on their left breasts, followed by a train of females, all in clean and very neat attire; the rear was brought up by another portion of men, amounting in the whole to about 200 persons. On entering High-street a semicircle was formed in front of the dwelling of the resident magistrate, while "*God save Britannia's Queen*" was sung in a very melodious style. The magistrate addressed the secretary in the most handsome manner, assuring him he was delighted to see so many of the aborigines so respectably clothed, and conducting themselves so orderly; and he hoped the society would prosper. At tea-time the School-room was again crowded and the society honored by the presence of the Commandant and other gentlemen. After tea the meeting was addressed in Dutch by six of the aborigines, and the result was 59 new members.—*Graham's Town J.*

MISCELLANEOUS.

EFFECT OF WINE ON THE INTELLECT.—In reviewing the "Memoir of the Life and Writings of the late Wm Taylor," author of English Synonymes Discriminated, and noticing the fact that Mr. Taylor had not produced any great work, the *Spectator* justly observes:—"It is possible that health might have something to do with William Taylor's avoidance of a long task.

'The feast of reason and the flow of soul,'

in which the 'friendly bowl' was not forgotten, at the Norwich meetings, though not perceptibly affecting his health, might deprive him of that healthy vigor requisite for a long sustained labor though it might not interfere with the production of a review, that must be finished by a certain time." [In 1811 pecuniary misfortunes fell upon Mr. Taylor.] "Thenceforward life began to darken with William Taylor. Some of his acquaintance took the opportunity of his change of circumstances to drop the connexion; but, as this could not be decently avowed, they assigned his infidelity and his drunkenness as the cause; and this made him suspicious and exacting towards his friends. In a few years his own health began to fail. At fifty, it was noticed that less than his usual quantity of wine perceptibly affected him; to which his biographer attributes the colorable charge of drinking. He was troubled with the gout, infirmities grew upon him, and a gradual decay both of mind and body appeared to commence."

IS WINE NECESSARY TO WIT?—*Horace Walpole, Earl of Orford.*—His walk was enfeebled by the gout, which, if the editor's memory do not deceive, he mentioned, that he had been tormented with since the age of twenty-five; adding, at the same time, that it was no hereditary disorder, his father, Sir Robert Walpole, who always drank ale, never having known that disorder, and far less his other parent. This painful complaint not only affected his feet, but attacked his hands to such a degree that his fingers were always swelled and deformed, and discharged large stones once or twice a year. Whether owing to this disorder, or to a sense of the superiority of mental delights, and clear, even spirits to the feverish delirium of debauch, the perdition of memory, and the slow convalescence amid the pangs of self-reproach, he passed the latter half, at least, of his life in the most strict temperance, though in his youth he was rather addicted to the luxuries of a replete table. * * * * * Never, but once that he drank two glasses of white wine, did the editor see him taste any liquor except ice-water. A-pail of ice was placed under the table, in which stood a decanter of water, from which he supplied himself with his favorite beverage. * * * If his guest liked even a moderate quantity of wine, he must have it called for during dinner, for almost immediately after he rang the bell to order coffee up stairs.—*Walpoliana*, p. xlii.

The St. Patrick's Total Abstinence Society of New Orleans consists of 2,500 members, and is weekly on the increase.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, OCTOBER 2, 1844.

ADDRESS TO THE GOVERNOR.

The Committee of the Montreal Temperance Society, in the hope of calling more attention to the Temperance cause than has yet been bestowed upon it, took the liberty of presenting the following address to the Governor-General, which it will be seen by His Excellency's reply, was very graciously received.

ADDRESS,

Of the Committee of the Montreal Temperance Society to His Excellency the Governor General.

To His Excellency the Right Honorable Sir CHARLES THEOPHILUS METCALFE, Baronet, Knight Grand Cross of the Most Honorable Order of the Bath, one of Her Majesty's Most Honorable Privy Council, Governor-in-Chief and Captain General in and over the Provinces of British North America, and Vice Admiral of the same.

May it please your Excellency:

The Committee of the Montreal Temperance Society wait upon your Excellency, to tender their respectful salutations and a cordial welcome to this city.

They also desire to improve the opportunity thus afforded to lay before your Excellency, some statements concerning the cause for the advancement of which they are associated.

A few years ago intoxicating drinks were so generally used by all classes and on all occasions, that a vast amount of intemperance was the unavoidable result, out of which grew also most of the pauperism, vice, and crime which afflicted the community, and notwithstanding all efforts to the contrary, the evil was daily increasing.

In these apparently hopeless circumstances an ever kind Providence raised up an instrument, which although so simple, that it provoked only the ridicule and contempt of the world, nevertheless proved mighty to the pulling down of the strong holds of intemperance. We allude to Temperance Societies based upon the christian principle of self-denial for the good of others.

By the dissemination of light and truth these Societies have effected a gradual but great and happy change in public opinion; for instance, intoxicating drinks are not now as formerly, considered necessary in the labours of the field and the work shop, and what is more remarkable, they are almost entirely banished from the arduous occupations of lumbermen and boatmen: they are not as formerly deemed indispensable in the social intercourse of life, and above all, it is delightful to state that upwards of two thousand drunkards have been reclaimed, and about one hundred and fifty thousand of the people of Canada (including Roman Catholic Societies,) are pledged to abstain from all intoxicating drinks. It is also to be especially remarked, that in as far as the use of these stimulants has been diminished or abandoned, in so far have all parties concerned found themselves advantaged: and in a corresponding degree have the best interests of society and the prosperity of the province been promoted.

The means by which, under the blessing of God, these results have been produced, are, first, the publication and circulation of Temperance documents, especially the *Canada Temperance Advocate*, which for several years has been sent gratuitously to Ministers of religion, of all denominations, and School Teachers throughout Canada. Second, the employment of Lecturers, who under the auspices of this Society, have travelled through the length and breadth of the land, to publish the great truth that intoxicating drinks are neither necessary nor useful as a beverage, but on

the contrary always injurious and tending to the most baneful consequences.

In these extended operations for the benefit of the province, this society, though aided by a great number of other associations, has so far exceeded all sources of income, that besides having no funds to maintain the struggle with intemperance, (which is still carrying on its ravages and hurrying thousands to destruction) they are labouring under a load of debt amounting to near five hundred pounds.

This committee deeply regret that a cause which does so much good, as that which they advocate should receive so little countenance from the great of the earth, and it is in the humble hope that the Almighty will move Your Excellency to do what lies in your power for its advancement that they respectfully submit the foregoing considerations.

We are your Excellency's most humble and most obedient servants.

JOHN DOUGALL, *President.*
H. O. CROFTS,
HENRY WILKES, } *Vice Presidents.*
F. BOSWORTH,
MATHEW LANG, }
JAMES COURT, } *Secretaries.*
R. D. WADSWORTH,
J. R. ORR, *Treasurer.*

DWIGHT P. JAMES,
JOHN HOLLAND,
SAMUEL HEDGE,
HENRY LYMAN,
JOHN M'WATERS,
JOSEPH FRASER,
Montreal Sept., 17th 1844.

S. H. MAT,
JOSEPH MACKAY,
ROBERT CAMPBELL,
ALEXANDER GEMMILL,
J. C. BECKETT,

REPLY.

To the Committee of the Montreal Temperance Society.

I thank you, Gentlemen, for your obliging welcome to this city, and still more for the gratifying intelligence which your address conveys of the success of your important exertions.

Drunkenness is the baneful cause of misery, death, vice, and crime; temperance is the blessed source of cheerfulness, health, domestic happiness, respectability and virtue. All who are engaged in promoting this righteous cause, are entitled to the gratitude of mankind; but it is impossible to think on this subject without especial admiration of the pious Father MATHEW, who has devoted himself to the holy work with wonderful, if not miraculous success.

I rejoice to learn from you that this salvation from disgraceful degradation is making manifest progress in Canada, and I trust that it will continue to advance. I nevertheless understand with great regret, that your society is labouring under a load of debt, brought on by the extent of your operations. I shall be happy to contribute towards the reduction of this incumbrance, and to aid your highly laudable endeavours by all means in my power.

In the course of conversation with the Committee, His Excellency made some very valuable statements and remarks, which as they are calculated to have weight with the public, ought not to be lost. In eulogizing Temperance and showing the uselessness of intoxicating drinks, his Excellency stated, that during his residence in India there was not a case of drunkenness amongst the native troops, who in fact used no intoxicating drinks, and yet were remarkable for their health, strength and activity. He was also deeply impressed with the importance of the revolution which the Temperance reformation was calculated to produce in every department of social economy; and in alluding to the great change which had taken place amongst the upper classes, with regard to drinking, he frankly admitted that they who diminished their consumption of intoxicating drinks did well, whilst they who abstained from them altogether did better. The Committee were much gratified by the kindness and sympathy which His Excellency manifested, and hope that much good may be the result.

Certainly it is matter of great thankfulness when eminent individuals give their countenance and support to the cause of truth and virtue, and there is reason to expect that many will be influenced thereby who could not otherwise be reached.

The President of the Montreal Temperance Society gratefully acknowledges the receipt of one hundred pounds, in aid of its funds from His Excellency the Governor General, accompanied by the following gracious note :—

GOVERNMENT HOUSE, Oct. 1, 1844.

SIR,—I am directed by the Governor General to transmit herewith a cheque for £100, as a donation from His Excellency to the funds of the Montreal Temperance Society. His Excellency having already expressed the high sense he entertains of the merits of societies formed for such purely philanthropic objects, as reclamation from vice and crime, I have now only to offer his best wishes for the continued success of the Institution over which you have the honour to preside.

I have the honour to be, Sir, Your obedient servant,
JOHN DOUGALL, Esq. J. M. HIGGINSON.

We ask public attention to the following important judicious and reasonable discourse.

The Prophet of Wine and Strong Drink.

A Temperance Sermon by the Rev. George Bell of Buckingham.

MICAH, II. 11.

"If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

The word of God lays down for our direction a complete system of morality, intended for all mankind, in whatever age or country they live; intended to be universal,—the guide of duty for every human being who shall ever live in the world, and to embrace in its binding obligations every nation of the world. The Bible, however, it must be observed, is itself intended to be a companion for the child of God at all times; a book, which may be within the reach of all; which is fitted to be a solace to the believer in sorrow; to elevate his affections when joyful, to comfort him in despondency, and to guide him in the right way when wandering; in short, to be his constant companion and guide through life.—Such a companion the Bible could never be, were its precepts and instructions given in the form of a dry and formal code of rules, with all the necessary exceptions and limitations to adapt them to every circumstance in which the believer is placed. It would in that case consist of such a ponderous mass of complicated directions, that it could be procured by but few, and read through by still fewer, much less be constantly studied, and made the delight of every day. While the great duties of morality are distinctly pointed out and enforced by positive precept, the most of the instructions of the word of God consist not of specific rules, but of general principles, which are applicable on all occasions, and these not so often laid down in positive precept, as held forth prominently to view in the character of some illustrious servant of God, or the contrary vices are condemned in the character of the wicked. Sometimes a recommendation of virtue is embodied in the songs of praise which believers sing, or the awful nature of vice is portrayed in the denunciations of the inspired Prophets against nations or individuals who have indulged in sin. Hence the biography which the Scriptures contain, present most vividly in real life the nature and the effects of virtue and vice; and the Psalms and Prophecies exhibit these in the glowing language and all the lofty flights of imagination of sacred song. Yet, bright as these living characters are drawn, and clear as the path of duty is made in the Scriptures of truth, it is wonderful that so many are to be found who attempt to explain away these passages of Scripture, which bear upon the corrupt practices and conformities to the world, which they are unwilling to give up, and that they should take such delight in those who assist them in thus mutilating the gospel system of morality.

In nothing is this more frequently the case, than in the christian duty of being not conformed to the world in the

drinking usages of society, which are now inflicting woes innumerable on the human race. And now, that the church of God is beginning to awake to the greatness of the evil, and to shake herself from the guilt of encouraging it there are many who profess the christian name, who will not for the sake of perishing millions, nor even for the sake of themselves and their families, give up the use of that intoxicating cup which they love, but who will, with the people of whom the prophet writes in the words of the text, "make him their prophet who will prophesy of wine and strong drink." From the seventh verse of this chapter to the eleventh, is an address to the professing people of God, delivered in a period when religion was declining. The people were giving heed to the false prophets who proclaimed peace, while there was no peace to those who had forsaken God, and upon whom on that account he was bringing his judgments. The iniquities of the people, and especially of the princes, is pointed out in the third chapter, followed by the singular prediction in the last verse, which has been literally fulfilled. Then in the beginning of the fourth chapter, appears a glorious prediction of the state of the church in the latter days, when the full dispensation of God's grace should be ushered in. This prediction evidently refers to the Gospel, and we may therefore inquire why this prediction has not now been fully realized? It does not become us presumptuously to inquire into the secret things of God; but this it does become us to inquire, how far this delay in the universal spread of the gospel has been caused by the unfaithfulness of the Church of Christ herself. This unfaithfulness has appeared in many respects, but in none more remarkably than in the encouragement which the church gives to the vice of drunkenness. This evil is pointed out in the text. Let us then consider, First, The state of the church. Secondly, The character of the prophets mentioned. Thirdly, Inquire why those who support the drinking usages meet with so much favor and encouragement.

1. The state of the church respecting the evil pointed out in the text. The evil is the use of wine and strong drink. When the christian church was first planted in the world, this evil was in existence, producing much misery, and was then as it still is, inconsistent with the nature of pure religion. It was therefore opposed like all other vices by the early christians, whose religion taught them to be not conformed to the world, and to abstain from every appearance of evil. On this subject we are informed by the early writers of the christian church, that this was one of the distinguishing marks between the present life of the christians, and their life when idolators; that now their feasts were not made with wine. Such was the testimony of the church against this vice in these times; but in later times, the opposition to this and all other vices was relaxed, and intoxicating drinks began to be used. For three hundred years, until lately, the use of these drinks has been rapidly increasing among those who profess to belong to the church of God. Christians by their practice have sanctioned the ordinary drinking usages of society, and what has been the result to the church at large? Drunkenness has increased within her pale to an alarming extent; to such a degree, as to have become the besetting sin of the present age. It has spread over the earth, and not only have the apparently worldly been ensnared by it, but even those who made pretensions to piety. Those who once promised well, and appeared to be in the way of forsaking sin and coming to God, have been led back from the house of God to their former scenes of wickedness. Convictions of sin have been destroyed by the deadening influence of those drinks; the grace of God has been abused, and those who were rushing into temptation, have presumptuously appealed to the

grace of God as a protection, whilst they themselves were deep in that grace which has been promised to us in the way of duty, but never promised to us whilst placing ourselves in the way of temptation. When a disposition to obey the command of Christ, and preach the gospel to every creature, and a willingness to fulfil the purpose of God in this respect has been manifested, God has furnished his people with the means of carrying out this disposition. Thus has wealth been given, but that wealth has been expended in ruining the souls and bodies of those to whom it has been given, instead of being applied to the purpose for which it was intended. Such has been the expenditure in this way, that our own nation expends in the cost of drunkenness, which cannot possibly have benefitted any person in the slightest degree, and must have injured and ruined many, as much wealth as would support a sufficient number of missionaries to supply the whole heathen world.—(700,000.) The bounties of God's providence have been liberally supplied to us. These we have turned into poisons, which we have called good creatures of God; and thus we have deliberately charged God with the evils which our own wickedness and perversity have produced.

What can we expect in such a state of things as this? Is it not (Micah ii. 2.) "They covet fields, and take them by violence; and houses, and take them away;" and (iii. 10, 11.) "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say: Is not the Lord among us? none evil can come upon us." Even while they have been enriching themselves with the ungodly gains which they have wrung from the helpless poor, the widow, and the fatherless—those who live by selling, souls to Satan, for far less than Judas sold Christ, yet profess to lean upon the Lord. May we not therefore expect that the heaven over our head should be brass, the earth be iron, and the rain of the land powder and dust, that the influence of the spirit should be restrained, and spiritual barrenness should overspread the church of God. Now, why is this, is it because God is unwilling to grant his spirit, or that he does not delight in blessing his people? Observe what he says in the seventh verse. "Is the spirit of the Lord straitened? Are these his doings?" This state of things comes not from him, but from ourselves. This state of things is polluted, and the professing people of God must arise and depart from it, lest it destroy them.—Part of the church have seen the evil, and are arising to put it away. It has been shewn that the common drinking usages of society have been causing all the evil; that these are injurious to health, and unfit the mind of man for all duties, but especially for the duties of religion. It has also been shewn that these customs are contrary to christian charity, the foundation of all our mutual duties, and that the keeping up of these customs is injuring the cause of Christ in the world. Exertions have therefore been put forth by those who have seen the greatness of this crying evil. We might at first sight suppose that these exertions would be vigorously supported, but in practice, we find that so far from this, they are strongly opposed. This leads us to consider:

II. The character of the prophets mentioned in the text. 'If a man,' &c., in the margin, 'If a man walk with the wind and lie falsely,' &c. Such is the class who maintain the practices which we have been considering. Many, after all the light which has shone upon this matter, still attempt to defend the propriety of christians conforming to the world in this particular.—Some have attempted to do so from the Bible, and have endeavoured so to distort its pure and holy precepts, as to make them speak favorably of their revels; but this has been a vain attempt,

and such prophets as these have shewn, that they were of the class described in the text. To such a degree are these customs interwoven in society, that those who attempt to defend them, are listened to and delighted in, as prophets whose views of peace are very acceptable to such christians as have not moral courage and principle sufficient to lead them to break through customs which have been shown to be immoral, because these customs have been long in use, are interwoven into all the concerns of life, and are very dear to those who have long practiced them. But is this like cutting off a right hand, or plucking out a right eye when these become causes of stumbling or offence? Yet many will attempt to keep up these customs, and prophesy of wine and strong drink, walking with the wind. Such may expect when they thus sow the wind, that they shall reap the whirlwind. When all attempts to maintain these customs by argument have failed, recourse has been had to reviling those who oppose these customs, but still in vain for preventing the progress of truth. All these attempts in the way in which they are made, are proofs of the false foundation upon which these objections rest, and which cannot stand the test of the light.

III. Inquire why those who support the drinking usages meet with so much favor and encouragement. Such persons do receive much support even from professing christians themselves. This arises from the desire of having smooth things spoken, and those persons who will not oppose vice, but will cry peace, peace, will meet with most favor. Christians, and especially christian ministers, are set up like the prophet of old as watchmen, God says to them, "I have made thee a watchman to the house of Israel; therefore hear the word at my mouth, and give them warning from me." This warning must be delivered even when disagreeable to those to whom it is addressed. Although men may be angry with the servants of God for telling them the truth, they must not on that account hesitate to declare the whole counsel of God. Those prophets will be the most acceptable who speak smooth things, and thus act like those in ancient times, of whom God says, "They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." Many build themselves up in this conformity to the world, crying peace to themselves, a peace which the word of God does not sanction.

While the light of the word of God and of reason has been brought to bear upon these practices, and they have been shown to be inconsistent with the christian character, the consequent duty of christians both to abstain from them and to testify against them, has been becoming constantly clearer, hence the reason why those who attempt to keep up these practices, so much dislike the discussion of the subject. They are too dear to be given up, and therefore they will not question them.—This is a proof that they cannot stand the test of the light of argument and the word of God. The attempts of the church in our days to free herself from this evil and to put it down, are charged as heresy. So has every attempt at reformation been charged, because every such attempt must interfere with darling practices which men are unwilling to give up. When the apostles themselves were going about proclaiming the gospel of peace, they were spoken of as disturbers of the peace; as turbulent and seditious persons, ringleaders of factions, and turning the world upside down. In the same manner are those treated ever since, who have exerted themselves in promoting reformation. But this need not deter us from urging on the work of reformation, and freeing the church of God from this enormous evil which presses upon her. We may say in this matter as the apostle Paul said, when charged with heresy, "This I confess, that after the way which they call heresy, so worship I the God of my fathers."

It is natural to expect opposition, when we bring christianity to bear on the practices of the world. This is not strange, but the manner in which that opposition is displayed is very strange. The evils of drunkenness and the good of temperance are acknowledged by all; but yet many, while making this acknowledgment, still tenaciously adhere to the practices which are producing these evils, and refuse to assist in producing that good which they themselves applaud. In the case of drunkenness, they denounce the effect, but still support the cause. and in the case of temperance, they praise the effect and yet oppose the cause. To expel drunkenness, and the ten thousand evils which accompany it, from the church of God, is a great matter, and requires great exertions.— But while the evils are acknowledged, and it has been proved that these evils are the natural and necessary results of these customs to which we have referred, Christians will not give up these customs, and assist in these great exertions: neither will they come forward openly and show any reason for their conduct, or explain why they display such apathy in such a cause. Apathy in this case is quite unreasonable, for this reason, that the present progress of temperance is producing effects of tremendous moment to the church at large, and therefore every christian should bring it to the test of discussion, and endeavour to find whether these effects will be for good or evil. If for good, it will be his duty to support that which produces them; if evil, apathy will still have no place, for it will then be the duty of every one to use vigorous exertions to put down this cause. By continuing the customs, christians are placing a stumbling block in the way of the weak. If they believe that we are right, why do they not assist us; and if wrong, why do they not openly and strongly oppose? If it be right to free the church from the evils which this conformity to the world has inflicted upon it; to dry the widows' and orphans' tears; to bring back those who have degraded themselves like the beasts that perish, to happiness and health again; to arrest the progress of crime; to stop the waste of God's bounties; and to raise the church to her former standard of purity from this evil; then why will you not give your assistance to attain these ends? To attempt a compromise with the world is in vain. This has been already tried too long, and has done much to support the evil. It must be opposed, and rooted out before the church can enjoy prosperity.

While attempting to show the necessity there is, that christians should deliver themselves from the encouragement which they have afforded to the evils of drunkenness, it is to be observed, that it is not a valid objection to say, that making a man sober will not make him a christian. Such were many of the acts of Christ; notice one or two of his miracles. In the case of expelling demons, for instance, we find that there were persons who were so completely under the power of Satan, in some wonderful manner, that they were said to be possessed with demons. They were beyond the means of grace, and all ordinary influences. Expelling the demon did not make the man a christian or save his soul, but it placed him in a fit state for receiving instruction, which he could not have received before. So is it with the drunkard, he is beyond the reach of the ordinary means of grace, and sets the grace of God at defiance. Bring him back to sobriety and use the means which God has put into your hands for his conversion, and then may you expect his conversion, but not till then without a miracle, which God has not promised to work.— Also in the case of the lepers, who were outcasts from society, deprived of the means of grace, and not even allowed to enjoy the society of their friends or families. Cleansing these persons, and restoring them to health, to their friends, and the means of grace, did not make them christians; but it did the same to them that reformation does to the drunkards now.

Let the young pay particular attention to this subject, for it will be well that you do so to save yourselves now; before you have been led to enter into the path of the drunkard, or his fetters have been rivetted upon you, abstain from the intoxicating cup. In this there is safety, but in nothing else. Many have thought themselves strong, but so insidious is the nature of this vice, that before they were aware, they had sunk to a fearful state of degradation. Beware of trusting to your strength; you are not stronger than some at least of those thousands who annually go down to a drunkard's grave, with no bright hopes to cheer their journey to the tomb. You may feel strong now, but you know not how long you may feel that strength. Such trust has ruined very many, who have boasted of that strength, and relied upon it until an appetite has been formed, which it is now almost impossible to resist. Flee then from the beginnings of evil, and do not tamper with that poisonous cup which has ruined so many. This should be particularly considered by the young, who have not yet formed an appetite for these drinks; but another reason for abstaining, with them, and all who are not yet enslaved, is the benefit which they may have it in their power to confer on others, both by their example directly, and by assisting in many ways in putting an end to the usages which have caused the evil.

In conclusion, I would observe, that while this is a duty of a very important nature, it is but one duty out of many. Sobriety, although essential to christianity, yet cannot be put in the place of the gospel. Any such attempt is vain, and cannot do any good, but must end in nothing. Attempts are constantly made on the one hand to put this duty in the place of the gospel, as a means of reforming men; and on the other, to represent it as a mere matter of worldly policy, both of which views are improper, and the only way in which its claims are properly urged on our attention, is by keeping it in its proper place as one duty of the christian church. The long continued violation of this duty by professing christians does not in the least lessen their obligation to perform it now. This long neglect has been the cause of much injury to the church; and a return to this duty will remove much evil, and do much along with other returnings to duty, to bring back the spirit of the ancient days of love among christians. But neither the performance of this, nor of any other duty will recommend us to the favor of God. It is by being washed in the blood of Jesus alone, that we can be accepted of him; and all the duties which we perform should be the result of the love of God, shed abroad in our hearts. In all the duties, then, which you perform, and in all your attempts to promote the prosperity and advancement of the church of Christ in the world, see that these be undertaken with a single eye to the glory of God, and looking to him in earnest prayer, for his blessing upon every means which you use, and whatsoever good you may be enabled to do, of that good, let him have all the glory.

The following resolution was passed at a special meeting of the Committee of the Montreal Temperance Society:—

Resolved.—That the thanks of this Committee are due, and hereby presented to Mrs. Parker, relict and executrix of the late W. J. Coit, Esq., and to William Lyman, Esq.; executor, and agent, for the liberal settlement of a legacy left to the Montreal Temperance Society by the said deceased W. L. Coit.

SPECIAL EFFORT.

There is a special effort now making to raise a sufficient amount to pay off all the debts of the Montreal Temperance Society, amounting to about £500, and to leave £100 in the treasury for the prosecution during the coming winter of the great work in which the Society is engaged. We have the pleasure of acknowledging several handsome donations in this number.

EDUCATION.

The Lungs, their Structure and Functions.

(Continued from page 282.)

Mr. Finlaison estimates the fresh air inspired in one minute of time at 616 cubic inches, or "as nearly as may be, eighteen pints." In one hour, it amounts "to 1066½ pints, or 2 hogsheads, 20 gallons, and 10½ pints!" In one day, it amounts "to 57 hogsheads, 1 gallon, and 7½ pints!"

"To this quantity of air are presented for aeration in one minute of time 144 ounces of blood, being 259½ cubic inches, or nearly an imperial gallon. In one hour, 540 pounds avoirdupois, or 1 hog-head, and 1½ pints; and in twenty-four hours, 12,960 pounds, or 10,782½ pints, or 24 hogsheads and 4 gallons. Or, in other words, "there flow to the human lungs every minute nearly 18 pints of air, and nearly 8 pints of blood;" and "in twenty-four hours, upwards of 57 hogsheads of air" are inhaled to oxygenate "24 hogsheads of blood!"

Before entering the lungs, the atmospheric air consists, as we have seen, of twenty-one parts of oxygen and seventy-nine of nitrogen, with a very small trace of carbonic acid. When it is expelled, however, it is found to be greatly altered. The bulk of the air expired continues to be nearly equal to that inspired, but, on analysing its composition, we now find that rather more than eight out of the twenty-one parts, or nearly two fifths of the oxygen, have disappeared; that their place has been supplied by an equal volume of carbonic acid. The nitrogen is the only constituent which remains almost unaltered. Along with this expired air, a large quantity of watery vapour and some animal matter are also thrown out. If the same air is breathed again and again, the quantity of oxygen diminishes still further, and that of carbonic acid increases at every successive respiration, till at last, from deficiency of oxygen, the air becomes altogether incapable of sustaining life.

Precisely the same changes occur in the case of fishes, and of animals breathing by spiracula opening on the surface of the body. The air contained in the water passing through the gills of fishes, loses its oxygen and acquires carbonic acid. The same alteration takes place in the air expelled from the air-vesicles of the worm or the leech. In every class of animals, from the highest to the lowest, the presence of oxygen in the fluid which they breathe is thus essential to the continuance of life. Hence is derived the name of *vital air*, by which oxygen is distinguished from carbonic acid or *fixed air*, which has the property of causing almost immediate death when inhaled into the lungs.

It may be thought that if oxygen be really the life-sustaining part of the atmospheric air, life should go on better by increasing the proportion of it in the air we breathe, and that invalids might therefore be restored to health by causing them to inhale a highly oxygenated air. To a certain extent the inference is just; and accordingly we find that an animal placed in a vessel full of pure oxygen breathes with greater energy and lives longer than in the same bulk of common air, in the proportion of fourteen minutes to six minutes. But as the function of respiration and all the processes connected with it were originally instituted by the Creator with relation to an atmosphere containing only one-fifth part of oxygen, the excitement in the animal economy caused by breathing it, in its pure state, is far too great to admit of its being continued for any length of time without inducing disease and the ultimate extinction of life. Similar results follow, although more slowly, even when the proportion of oxygen in common air is only partially increased.

The only kind of air, then, which is calculated to sustain animal life in permanent health and vigour, is that containing the precise ingredients in the precise proportions ascertained to exist in the atmosphere. If the relative quantity of any ingredient be increased or diminished, the proper constitution of the blood will be immediately changed, and the general health endangered. If, for instance, the air contain more carbonic acid than the minute trace of it which exists in pure air, it will be to that extent unfit for the purposes of respiration, and act deleteriously upon the blood and general system. This effect is exemplified in the feebleness, headache, and other symptoms produced by breathing air vitiated by the carbonic acid poured out from several hundred pairs of lungs in a crowded room or church. When the quantity of carbonic acid in the air amounts to ten per cent., it acts as a poison, and renders the air incapable of supporting life. Hence the fatal accidents so common in breweries and other places, from

the workmen rashly entering fermenting vats filled with fixed air. Hence also the immediate insensibility of dogs and other animals thrown into the stratum of fixed air, which occupies the lower part of the calcitrated Grotto del Canè, near Naples.

If, on the other hand, the quantity of oxygen in the air we breathe be artificially increased, a feeling of active energy is felt at first, which soon passes into morbid excitement; and the more narrowly we observe what is passing around us, we shall become only the more satisfied that the proportion of the ingredients in the air, as determined by the Creator, is the only one conducive to our permanent comfort and welfare, and is consequently that which we should, in all circumstances, and at all times, endeavour to secure as an indispensable condition of really healthy respiration.

The restoration of the vital properties of the venous blood, is not the only change which is effected during its passage through the lungs. The *development of animal heat* is another and very important result of its oxygenation, and one scarcely less essential to the continuance of life. If the human body did not possess within itself the power of generating heat, so as to maintain nearly an equality of temperature in all climates, it could not long exist. In winter, and especially in the northern regions, the blood would speedily be converted into a solid mass, and life be extinguished, if no provision existed for replacing the caloric withdrawn from the system by the cold air surrounding it. In most parts of the globe, the heat of the atmosphere is, even in summer, inferior to that of the human body, and consequently a loss of caloric is always going on which must be made up in some way, otherwise, disease and death would speedily ensue.

During the ordinary combustion of carbon or pure charcoal in the open air, the carbon combines with the oxygen of the atmosphere, and forms carbonic acid. During this process, heat is evolved with a rapidity proportioned to the intensity of the combustion. The very same changes occur during respiration, and the relation between the production of animal heat and the condition of the respiratory functions in all classes of animals is so direct and remarkable as to be admitted by every one, however divergent the theories may be by which the explanation of the phenomena is attempted. In general, other conditions being alike, the quantity of heat generated is in proportion to the size and vigour of the lungs; and, when these are impaired, its production is diminished. Hence many persons with imperfectly developed lungs, and a predisposition to consumption, complain habitually of coldness of the surface and feet; and many who were previously in good health, become more and more sensible to cold, in proportion as the approach of disease weakens the functions of the lungs. I have noticed this increased sensibility to cold, as a precursor of chronic pulmonary disease, both in myself and in others, before any other very obvious symptoms had appeared, and think I have seen its farther progress arrested by the timely use of proper means, where much greater difficulty would have been experienced, had the warning not been attended to.

The generation of heat in the living system being so immediately connected with the lungs, we find the temperature highest in those animals which possess them in the greatest perfection, namely birds. In many species, the internal heat exceeds that of man by twenty or thirty degrees; while that of man exceeds, to as great an extent, the heat of such of the inferior animals as are remarkable for imperfect organs of respiration, till we arrive at last at the cold-blooded animals in which the respiratory functions are very feebly performed. Animal heat, then, is really the produce of a physiological combustion, and bears a direct relation to the intensity with which the carbon and oxygen are brought into combination.

There is still another point of analogy between the processes of combustion and respiration, to which, from its important practical consequences, I am anxious to direct the particular attention of the reader. On burning a given quantity of carbon or pure charcoal in a given quantity of air, they invariably combine in the same proportions and form precisely the same amount of carbonic acid. For the combustion of 12.7 grains of carbon, for example, 100 cubic inches of oxygen are required, and the result is always 100 inches of carbonic acid. If the portion of air in which the charcoal is burned contain only 75 cubic inches of oxygen, combustion will cease, and 32 grains of the carbon will remain unconsumed. If, again, the oxygen exceed 100 cubic inches, the whole of the carbon will be consumed, and the excess of oxygen remain behind. The relative quantities, in short, are

fixed and definite, and the results depend directly on the proportions in which they are presented to each other.

In respiration, precisely the same law holds. *Other conditions being alike, a given quantity of atmospheric air can oxygenate only a certain and invariable quantity of similarly constituted venous blood.* When the proportion of air is too small, it is unable to furnish the requisite amount of oxygen, and consequently, a portion of the venous blood remains unchanged, and becoming mixed with the portion which has been oxygenated, it circulates with it, and proportionately impairs its powers of sustaining life and nutrition. When, again, the proportion of oxygen in the inhaled air is artificially made to exceed its due relation to the quantity of blood passing through the lungs, the amount of carbon required to combine with it is wanting, and the excess of oxygen thus absorbed proves so highly stimulating as speedily to disturb the general health. Dr. Southwood Smith calculates that each contraction of the heart propels to the lungs two ounces of blood, and that the proportion of air decomposed by it amounts to 8.5603 cubic inches, or very nearly a quarter of a pint. According to this estimate, as the heart contracts on an average four times for each act of inspiration, it follows that for every time we breathe, eight ounces of blood will be acted upon by one pint of air. But if from any cause the quantity of air entering the lungs be reduced to three-fourths of a pint, or, what is the same thing, if the air inhaled be so impure as to contain only three-fourths of its proper proportion of oxygen, it is clear that the oxygenation of the blood will be incomplete, and that it will be insufficient for the purposes of health.

In like manner, to use Mr. Finlaison's results, it appears that in one individual 24 hogsheads of blood are acted upon by 57 hogsheads of air in 24 hours, and that in the course of this action the air loses 328½ ounces, or about 11½ hogsheads of oxygen, and is further deteriorated by the addition of a corresponding bulk of carbonic acid given out from the lungs. In other words, 24 persons inhale 57 hogsheads of air and deteriorate its composition to the extent just stated, in *one hour*. So that, where a hundred people are shut up for an hour in one room, in attending a lecture for example, they breathe in that time upwards of 228 hogsheads of air, consume 45 hogsheads of its oxygen, and vitiate it by the addition of a proportionate bulk of carbonic acid, besides the watery vapour which is also thrown out. But as air is capable of supporting healthy respiration only when it contains its full proportion of oxygen, it is obvious that if the audience continue to breathe the same air for another hour, they must suffer from the imperfect oxygenation of the blood. Hence, where on such occasions adequate means are not used to renew the air within the room, at least as fast as it is vitiated, the oxygen diminishes, and the carbonic acid accumulates, in undue proportion, till the air becomes altogether unfit for the complete aëration of the blood, and for the support of life. Hence the languor, exhaustion, and headaches which ensue in churches, theatres, and ball-rooms, are just so many warnings that the lungs are insufficiently supplied with oxygen to decarbonize the blood passing through them, and that the system is suffering the penalty.

When these warnings are neglected, and the same air continues to be breathed again and again, the proportion of carbonic acid at last becomes so large as to cause it to act as a poison, and extinguish life. This result occurs when the quantity of carbonic acid in the air reaches the amount of 10 per cent. Beyond this point, insensibility and death are speedily induced, and hence the frequent loss of life from charcoal fires or stoves being left burning all night in close bed-rooms; and hence, also, the deaths from suffocation in the confined cabins of several sloops. But of all the terrible catastrophes known to have arisen from this cause, that which occurred in the Black Hole of Calcutta in 1756, was the most frightful and attended with the greatest suffering. One hundred and forty-six Englishmen, were thrust into a wretched prison only 13 feet square, in which there were only two very small windows by which air could be admitted, but as both of these were on the same side, ventilation was utterly impossible. Scarcely was the door shut upon the prisoners, when their sufferings commenced, and in a short time a delirious and mortal struggle ensued to get near the windows. Within four hours, those who survived lay in the silence of apoplectic stupor; and at the end of six hours, ninety-six were relieved by death! In the morning when the door was opened, 23 only were found alive, many of whom were subsequently cut off by putrid fever, caused by the dreadful effluvia and corruption of the air.

But it may be said, such a catastrophe as the above could happen only among a barbarous and ignorant people. One would

think so, and yet such is the ignorance prevailing among ourselves, that more than one parallel to it can be pointed out even in our own history. Of two instances to which I shall allude, one has lately been published in the life of Crabbe the Poet. When ten or eleven years of age, Crabbe was sent to a school at Bungay. "Soon after his arrival he had a very narrow escape. He and several of his schoolfellows were punished for playing at soldiers, by being put into a large dog-kennel, known by the terrible name of the 'Black Hole';—George was the first that entered; and the place being crammed full with offenders, the atmosphere soon became pestilently close. The poor boy in vain shrieked that he was about to be suffocated. At last in despair he bit the lad next to him violently in the hand,—'Crabbe is dying—Crabbe is dying,' roared the sufferer; and the sentinel at length opened the door, and allowed the boys to rush out in the air. My father said, 'A minute more and I must have died.'

Another instance of a very similar kind is mentioned in Walpole's Letters. A parcel of drunken constables, took it into their heads to arrest every body they met, and thrust them into St. Martins round-house. Five or six and twenty persons were thus shut up all night with closed doors and windows. In the morning, four were found suffocated from want of air, two died shortly after, and a dozen more were "in a shocking way."

In these deplorable examples of the miseries caused by ignorance of the simplest laws of the animal economy, the effects arising from the absence of a due proportion of oxygen in the air inhaled are portrayed in appalling colours. But those which are produced by breathing an atmosphere vitiated to a much smaller extent, although not so strikingly obvious, are by no means less real. God has decreed that a certain proportion of oxygen shall suffice for the aëration of only a fixed and determinate quantity of venous blood. If we adapt our circumstances to this law, we reap our reward in comfort and health. Whereas, if we transgress it and persevere in breathing an atmosphere containing less than the requisite quantity of oxygen, and more than the usual quantity of carbonic acid, we have no more right to expect to enjoy health, energy, and activity of mind and body, than to expect a fire to burn without air or a fish to live out of the water. In domestic and social life, this important truth is habitually disregarded to an extent which will appear incredible when the practical benefits of physiology shall be more correctly appreciated, and its innumerable applications be made more extensively known as a part of the ordinary education of the young.

PARENT'S AND CHILDREN'S DEPARTMENT.

To Parents.

Parents can never know or fully appreciate in this world, the power and influence of their example on their children. It becomes all parents to ponder well and pray much over their duties to their children. The following is suited to excite reflection in the parental bosom:

The intrinsic value of every child invests the parental relation with surpassing interest. Immortality is the birthright of every child; and it is a birthright of which he can never be defrauded. Man can make him a cripple; a lunatic; a slave; a corpse; but in his nobler nature, he can never make him mortal. It is in the power of human selfishness to inflict sickness, and poverty, and madness, and servitude, and death; but annihilation is beyond its reach.

The glories of the creation, which have given us so much delight and rapture—we weep to think that they must all pass away.

Yonder tree has stood in the forest since the days of the flood, and drank its nourishment from the dust of a thousand generations; but the hand of death is on it, and the next blast will bring it to the earth. And those stars, "scattered like flowers through the blue fields of heaven," which bloomed and gladdened us so long—they, too, must fade, and droop, and fall. And that great king of day, who has looked down so long upon our sorrows and our joys—his eyes must grow dim, his hour must come, death shall cast a pall over his burnished throne. But the soul—when shall it die, when shall it be carried to the tomb? After ages have passed away, countless as the leaves of the forest, countless as the sands on the shores of eternity, *that boy will still be alive*—a scraph or a fiend, a glorified saint or a damned spirit. My soul is overwhelmed within me, when I think of the height of glory or

the depth of shame to which each child in every family is destined. Take a child from a hovel, and put him on a throne; and how greatly you have exalted him? how wonderful a change! You can only stand still and lift your hands in dumb astonishment. And yet, what have you done for him? Will he weep less than other men? Will he suffer less? Will he live longer than other men? Crowns that can keep away neither sorrow, nor pain, nor death—those may have them who want them. But that boy—Oh? that boy shall be a priest and prince, where tears, and groans, and knells are not known. The crown which he shall wear will be an eternal diadem. That boy may be a king—ah! he may be a *fiend*! His career may end in heaven—alas! it may end in hell! Instead of robes, he may be wrapped in flames! Instead of a crown, he may pillow his naked head on the rocks of perdition. And father mother, much of the responsibility of this alternative is cast on you. You may settle the question, "*What manner of child shall this be?*" Your faithfulness or unfaithfulness may make him a peer of angels or a companion of devils. God give you grace to appreciate your responsibilities, and be faithful to your trust.—*Ch. Intelligencer.*

Dialogue between William and Henry.

BY THE REV. THOMAS P. HUNT.

W.—I am surprised, Henry, to hear that you are a member of the temperance society.

H.—And I wonder that I did not join the society long ago.

W.—Were you ever a drunkard?

H.—No; and I never intend to be one.

W.—Nor do I.

H.—How do you intend to prevent it?

W.—By controlling myself.

H.—If you do that you will certainly succeed. But I thought you drank intoxicating liquors?

W.—So I do, in moderation.

H.—If a child desires an improper thing, do you control or indulge it, by giving it to it in moderation?

W.—I indulge it!

H.—Do you not, then, rather indulge than control yourself in the use of improper stimulants?

W.—I mean to say, that I know when I have used the quantity that will not injure me, and stop when I have enough.

H.—How do you know when you have enough?

W.—My judgment tells me.

H.—Is drinking likely to strengthen the judgment?

W.—I do not suppose that it is. But men of strong minds can drink without getting drunk.

H.—You mean that they are mighty to drink strong drink? Is it of that class that the Bible says, "Wo unto them that are mighty to drink wine;" or is it spoken of weak-minded persons, who are soon made drunk?

W.—I do not feel afraid of ever being a drunkard.

H.—I never met with one who continued to drink after he became really convinced that he was in danger. "*Let him that thinketh he standeth take heed lest he fall.*"

W.—I do not see the use of your quoting so much Scripture; you temperance men are charged by the clergy with bringing the Scriptures into discredit.

H.—I know that some of the clergy have brought such a charge against us, but they have never dared to prove it.

W.—I understood that they had done it.

H.—Do you believe, that, dividing the drinking professors and the temperance professors of religion into two classes, the temperance class will have, in proportion to its numbers, the greater number of those who do not lead a godly, righteous, sober life in the present world?

W.—I would not say so.

H.—Divide the non-professors into two classes. Which of them contains the larger class of Sabbath breakers, neglecters of churches, swearers, and libertines?

W.—I must confess, that the temperance men, as a body, are more moral than the drinking men.

H.—Have you not observed that when drinking men become total abstinence men, they generally forsake the grog-shops, and go to church?

W.—It is even so.

H.—In almost all cases of gross immorality, in church or state, are not the guilty drinking men?

W.—It cannot be denied.

H.—How, then, can ministers of the gospel slander their fellow men? Can we not be judged by our fruits? The tendency of our doctrine is to make men better men, to love, to read, and to practise the Scriptures. How, then, do we bring the Scriptures into disrepute?

The Cider-Mill.

A Dialogue between two Schoolmates, James and Samuel.

Samuel.—Come, James, let us go down to Deacon Arnold's cider-mill, and get some new cider; that is not against our pledge.

James.—Well, Samuel, I suppose it is not exactly. Our Juvenile Temperance Society is pledged only against all that intoxicates, and I suppose there is no alcohol in new cider. But I do not care much about getting the character of a cider drinker. See what a parcel of boys are always hanging around a cider-mill, sucking cider; they do not belong to the temperance society, and I do not want to mingle with them.

Samuel.—But I think we ought to be consistent. We have said we will not drink anything that intoxicates. Then I think we ought to be willing to drink all that does not intoxicate. Now I would drink new cider from principle.

James.—You may drink it, if you please, but I see nothing wrong in my letting it alone. But come, I will go with you and see what you drink.

Samuel.—That is right. See now what fine piles of apples there is here before us; all are going to be made up when they get mellow.

James.—Mellow? Why there, Samuel, is a pile more than half rotten.

Samuel.—They say they make the best cider.

James.—Here, take one that is half rotten and eat it.

Samuel.—I won't (throwing it down).

James.—Why not?

Samuel.—Why not? It is rotten. I'll not eat rotten apples.

James.—But you'll drink them; when the cider-maker mashes them all up and pours out the juice, you call it good new cider. If it was not for being new cider and drinking out of principle, I had as lief have pure spring water. Here is one with two or three clever fat worms in it. Eat this, worms and all.

Samuel.—I'll not.

James.—You'll not? Why, you'll drink it when the cider-maker has ground up rotten apples, worms and all; you'll drink what he presses out, and drink it from principle. I think your principle must be pretty strong to stomach all that. It is about as bad as Albany ale.

Samuel.—But all this works off.

James.—Yes, Samuel, but you want to drink it before it works off, scum, filthy sediment and all. Now, Samuel, this is all nonsense. Let total abstinence boys keep away from the cider-mill. Depend upon it, it does no good, only makes a parcel of drunkards. The mill, the brewery, and the distillery all belong to the demon intemperance. Cider is the drink of the worst of drunkards. It makes men lazy, bloated, stupid, cross and ugly.

Samuel.—But do you despise apples?

James.—Despise apples? No. I love them, and thank God for them. They are most delicious fruit the year round, and it does my heart good when I see how all the animal creation enjoy them. If I had these heaps of apples, I would give them all to horses, and geese, and hogs, and let them fatten on them. But this making them up into cider to spoil man with, for time and eternity, is a shameful business; and I, for one, will have nothing to do with it. Now am I not right, Samuel?

Samuel.—I believe you are.

James.—Well, then, let us both resolve we will not be seen near a cider-mill. It is no place for Tee-totalers.

AGRICULTURE.

On the Origin and Assimilation of Nitrogen.

We cannot suppose that a plant could attain maturity, even in the richest vegetable mould, without the presence of matter containing nitrogen; since we know that nitrogen exists in every part of the vegetable structure. The first and most important question to be solved, therefore, is: How and in what form does nature furnish nitrogen to vegetable albumen, and gluten, to fruits and seeds?

This question is susceptible of a very simple solution.

Plants, as we know, grow perfectly well in pure charcoal, if supplied at the same time with rain-water. Rain-water can contain nitrogen only in two forms, either as dissolved atmospheric air, or as ammonia, which consists of this element and hydrogen. Now, the nitrogen of the air cannot be made to enter into combination with any element except oxygen, even by the employment of the most powerful chemical means. We have not the slightest reason for believing that the nitrogen of the atmosphere takes part in the processes of assimilation of plants and animals; on the contrary, we know that many plants emit the nitrogen which is absorbed by their roots, either in the gaseous form, or in solution in water. But there are on the other hand numerous facts, showing, that the formation in plants of substances containing nitrogen, such as gluten, takes place in proportion to the quantity of this element which is conveyed to their roots in the state of ammonia, derived from the putrefaction of animal matter.

Ammonia, too, is capable of undergoing such a multitude of transformations; when in contact with other bodies, that in this respect it is not inferior to water, which possesses the same property in an eminent degree. It possesses properties which we do not find in any other compound of nitrogen: when pure, it is extremely soluble in water; it forms soluble compounds with all the acids; and when in contact with certain other substances, it completely resigns its character as an alkali, and is capable of assuming the most various and opposite forms. Formate of ammonia changes, under the influence of a high temperature, into hydrocyanic acid and water, without the separation of any of its elements. Ammonia forms urica, with cyanic acid, and a series of crystalline compounds, with the volatile oils of mustard and bitter almonds. It changes into splendid blue or red colouring matters, when in contact with the bitter constituent of the bark of the apple-tree (*phloridzin*), with the sweet principle of the *Varialaria dealbata* (*orcin*), or with the tasteless matter of the *Rocella tinctoria* (*erythrin*). All blue colouring matters which are reddened by acids, and all red colouring substances which are rendered blue by alkalis, contain nitrogen, but not in the form of a base.

These facts are not sufficient to establish the opinion that it is ammonia which affords all vegetables, without exception, the nitrogen which enters into the composition of their constituent substances. Considerations of another kind, however, give to this opinion a degree of certainty which completely excludes all other views of the matter.

Let us picture to ourselves the condition of a well cultured farm, so large as to be independent of assistance from other quarters. On this extent of land there is a certain quantity of nitrogen contained both in the corn and fruit which it produces, and in the men and animals which feed upon them, and also in their excrements. We shall suppose this quantity to be known. The land is cultivated without the importation of any foreign substance containing nitrogen. Now, the products of this farm must be exchanged every year for money, and other necessities of life—for bodies, therefore, which contain no nitrogen. A certain proportion of nitrogen is exported with corn and cattle; and this exportation takes place every year, without the smallest compensation; yet after a given number of years, the quantity of nitrogen will be found to have increased. Whence, we may ask, comes this increase of nitrogen? The nitrogen in the excrements cannot reproduce itself, and the earth cannot yield it. Plants, and consequently animals, must, therefore, derive their nitrogen from the atmosphere.

It will in a subsequent part of this work be shown that the last products of the decay and putrefaction of animal bodies present themselves in two different forms. They are in the form of a combination of hydrogen and nitrogen—*ammonia*—in the temperate and cold climates, and in that of a compound containing oxygen—*nitric acid*—in the tropics and hot climates. The for-

mation of the latter is preceded by the production of the first. Ammonia is the last product of the putrefaction of animal bodies; nitric acid is the product of the transformation of ammonia. A generation of a thousand million men is renewed every thirty years; thousands of millions of animals cease to live, and are reproduced in a much shorter period. Where is the nitrogen which they contained during life? There is no question which can be answered with more positive certainty. All animal bodies during their decay yield the nitrogen which they contain to the atmosphere, in the form of ammonia. Even in the bodies buried sixty feet under ground in the churchyard of the Eglise des Innocens, at Paris, all the nitrogen contained in the adipoceri was in the state of ammonia. Ammonia is the simplest of all the compounds of nitrogen; and hydrogen is the element for which nitrogen possesses the most powerful affinity. The nitrogen of putrid animals is contained in the atmosphere as ammonia, in the form of gas which is capable of entering into combination with carbonic acids and of forming a volatile salt. Ammonia in its gaseous form, as well as all its volatile compounds, is of extreme solubility in water. Ammonia, therefore, cannot remain long in the atmosphere, as every shower of rain must condense it, and convey it to the surface of the earth. Hence also, rain-water must at all times contain ammonia; though not always in equal quantity. It must be greater in summer than in spring or in winter, because the intervals of time between the showers are in summer greater; and when several wet days occur, the rain of the first must contain more of it than the rain of the second. The rain of a thunder-storm, after a long protracted drought, ought for this reason to contain the greatest quantity which is conveyed to the earth at one time.

But we have formerly stated, that all the analyses of atmospheric air hitherto made have failed to demonstrate the presence of ammonia, although, according to our view, it can never be absent. Is it possible that it could have escaped our most delicate and most exact apparatus? The quantity of nitrogen contained in a cubic foot of air is certainly extremely small, but, notwithstanding this, the sum of the quantities of nitrogen from thousands and millions of dead animals is more than sufficient to supply all those living at one time with this element.

From the tension of aqueous vapour at 15 deg. C. (59 deg. F.) = 6.93 lines (Paris measure), and from its known specific gravity at 0 deg. C. (32 deg. F.), it follows that when the temperature of the air is 59 deg. F. and the height of the barometer 28 deg. 1 cubic metre or 35.3 cubic feet of aqueous vapour are contained in 487 cubic metres, or 17,191 cubic feet of air; 35.3 cubic feet of aqueous vapour weigh about 1½ lb. Consequently, if we suppose that the air saturated with moisture at 59 deg. F. allows all the water which it contains in the gaseous form to fall as rain, then 1.1 pound of rain-water must be obtained from every 11,471 cubic feet of air. The whole quantity of ammonia contained in the same number of cubic feet will also be returned to the earth in this one pound of rain-water. But if the 11,471 cubic feet of air contain a single grain of ammonia, then ten cubic inches—the quantity usually employed in an analysis—must contain only 0.00000048 of a grain. This extremely small proportion is absolutely inappreciable by the most delicate and best extensometer; it might be classed among the errors of observation, even were its quantity ten thousand times greater. But the detection of ammonia must be much more easy when a pound of rain-water is examined, for this contains all the gas that was diffused through 11,471 cubic feet of air.

If a pound of rain-water contain only ¼th of a grain of ammonia, then a field of 26,910 square feet must receive annually upwards of 88 lbs of ammonia, or 71 lbs of nitrogen; for by the observations of Schubler, which were formerly alluded to, about 770,000 lbs. of rain fall over this surface in four months, and consequently the annual fall must be 3,310,000 lbs. This is much more nitrogen than is contained in the form of vegetable albumen and gluten, in 2920 lbs of wood, 3085 lbs. of hay, or 200 cwt. of beet-root, which are the yearly produce of such a field; but it is less than the straw, roots, and grain of corn, which might grow on the same surface, would contain.

Experiments made in this laboratory (Giessen) with the greatest care and exactness have placed the presence of ammonia in rain-water beyond all doubt. It has hitherto escaped observation, because no person thought of searching for it. All the rain-water employed in this inquiry was collected 600 paces south-west of Giessen, whilst the wind was blowing in the direction of the town. When several hundred pounds of it were distilled in a copper still, and the first two or three pounds evaporated with the

addition of a little muriatic acid, a very distinct crystallisation of sal-ammoniac was obtained: the crystals had always a brown or yellow colour.

Ammonia may likewise be always detected in snow-water. Crystals of sal-ammoniac were obtained by evaporating in a vessel with muriatic acid several pounds of snow, gathered from the surface of the ground in March, when the snow had a depth of ten inches. Ammonia was set free from these crystals by the addition of hydrate of lime. The inferior layers of snow which rested upon the ground contained a quantity decidedly greater than those which formed the surface.

It is worthy of observation that the ammonia contained in rain and snow water possesses an offensive smell of perspiration and animal excrements.—a fact which leaves no doubt respecting its origin.

Hänsfeld has proved that all the springs in Greifswalde, Wick, Eldena, and Kostenhagen, contain carbonate and nitrate of ammonia. Ammoniacal salts have been discovered in many mineral springs in Kissingen and other places. The ammonia of these salts can only arise from the atmosphere.

Any one may satisfy himself of the presence of ammonia in rain by simply adding a little sulphuric or muriatic acid to a quantity of rain-water, and evaporating this nearly to dryness in a clean porcelain basin. The ammonia remains in the residue, in combination with the acid employed; and may be detected either by the addition of a little chloride of platinum, or more simply by a little powdered lime, which separates the ammonia, and thus renders its peculiar pungent smell sensible. The sensation which is perceived upon moistening the hand with rain-water, so different from that produced by pure distilled water, and to which the term *softness* is vulgarly applied, is also due to the carbonate of ammonia contained in the former.

The ammonia which is removed from the atmosphere by rain and other causes, is as constantly replaced by the putrefaction of animal and vegetable matters. A certain portion of that which falls with the rain evaporates again with the water, but another portion is, we suppose, taken up by the roots of plants, and entering into new combinations in the different organs of assimilation, produces albumen, gluten, quinine, morphia, cyanogen, and a number of other compounds containing nitrogen. The chemical characters of ammonia render it capable of entering into such combinations, and of undergoing numerous transformations. We have now only to consider whether it really is taken up in the form of ammonia by the roots of plants, and in that form applied by their organs to the production of the azotised matters contained in them. This question is susceptible of easy solution by well-known facts.

In the year 1831, I was engaged with Dr. Wilbrand, professor of botany in the university of Gießen, in an investigation respecting the quantity of sugar contained in different varieties of maple-trees, which grew upon soils which were not manured. We obtained crystallized sugar from all, by simply evaporating their juices, without the addition of any foreign substance; and we unexpectedly made the observation, that a great quantity of ammonia was emitted from this juice when mixed with lime, and also from the sugar itself during its refinement. The vessels which hung upon the trees in order to collect the juice were watched with greater attention, on account of the suspicion that some evil-disposed person had introduced urine into them, but still a large quantity of ammonia was again found in the form of neutral salts. The juice had no colour, and had no reaction on that of vegetables. Similar observations were made upon the juice of the birch tree; the specimens subjected to experiment were taken from a wood several miles distant from any house, and yet the clarified juice, evaporated with lime, emitted a strong odour of ammonia.

In the manufactories of beet root sugar, many thousand cubic feet of juice are purified with lime, in order to free it from vegetable albumen and gluten, and it is afterwards evaporated for crystallization. Every person who has entered such a manufactory must have been astonished at the great quantity of ammonia which is volatilised along with the steam. This ammonia must be contained in the form of an ammoniacal salt, because the neutral juice possesses the same characters as the solution of such a salt in water; it acquires, namely, an acid reaction during evaporation, in consequence of the neutral salt being converted by loss of ammonia into an acid salt. The free acid which is thus formed is a source of loss to the manufacturers of sugar from beet-root, by changing a part of the sugar into uncrystallizable grape sugar and syrup.

The products of the distillation of flowers, herbs, and roots, with water, and all extracts of plants made for medicinal purposes, contain ammonia. The unripe, transparent, and gelatinous pulp of the almond and peach emit much ammonia when treated with alkalis. (Robiquet.) The juice of the fresh tobacco leaf contains ammoniacal salts. The water which exudes from a cut vine, when evaporated with a few drops of muriatic acid, also yields a gummy deliquescent mass, which evolves much ammonia on the addition of lime. Ammonia exists in every part of plants, in the roots (as in beet root), in the stem (of the maple-tree), and in all blossoms and fruit in an unripe condition.

The juices of the maple and birch contain both sugar and ammonia, and therefore afford all the conditions necessary for the formation of the azotised components of the branches, blossoms, and leaves, as well as of those which contain no azote or nitrogen. In proportion as the development of those parts advances, the ammonia diminishes in quantity, and when they are fully formed, the tree yields no more juice.

The employment of animal manure in the cultivation of grain, and the vegetables which serve for fodder to cattle, is the most convincing proof that the nitrogen of vegetables is derived from ammonia. The quantity of gluten in wheat, rye, and barley, is very different; these kinds of grain, also, even when ripe, contain this compound of nitrogen in very different proportions. Proust found French wheat to contain 12.5 per cent. of gluten; Vogel found that the Bavarian contained 24 per cent.; Davy obtained 19 per cent. from winter, and 24 from summer wheat; from Sicilian 21, and from Barbary wheat 19 per cent. The meal of Alsace wheat contains, according to Boussingault, 17.3 per cent. of gluten; that of wheat grown in the "Jardin des Plantes" 26.7, and that of winter wheat, 3.33 per cent. Such great differences must be owing to some cause, and this we find in the different methods of cultivation. An increase of animal manure gives rise not only to an increase in the number of seeds, but also to a most remarkable difference in the proportion of the substances containing nitrogen, such as the gluten which they contain.

(To be continued.)

NEWS.

THE FRENCH IN AFRICA.—Prince de Joinville still continues his aggressions upon Morocco. The bombardment of Tangiers amounted to but little, as but trifling damage was done, and the city by no means destroyed. There appears to have been more glorying than generalship. The Prince has since attacked Mogador, a small city, which he is said to have destroyed. The attack was made on the 15th August, and the island taken possession of.—70 of the French killed and wounded. The inhabitants acted with great bravery. Such is the account—the official report of Prince de Joinville not having been received.

A great battle has also taken place between the French and the Moors on land, at Islay, on the 14th, in which Marshall Bugeaud achieved quite a victory. The English are looking with great uneasiness at these movements, so much so, that the affair at Tahiti has fallen into comparative insignificance.

THE FRENCH AT TAHITI.—The French have made a movement towards meeting the demands of England respecting the outrages committed at Tahiti, Capt Brpat, who has command of the French forces, has dismissed the infamous D'Aubigny, under whose orders the insults to the Queen and Mr. Pritchard were given. Thus there is a prospect that a reparation will be made without a war. France is said to have proposed that Tahiti shall be left an independent power, under the government of Pomare, with English and French consuls. If so, and a proper apology be made, the difficulty will be settled.

The weather in England has been highly favorable to the farmer. The crops are over an average.

Her Majesty and Prince Albert were to embark on the 10th instant for Scotland, on a visit to the Duke of Athol, over whose magnificent estates his Royal Highness will enjoy the sports of the field.

An agent of the Texian Government, while collecting recruits and arms in London, was arrested, and informed that his movements were contrary to law.

It is said that the riots at Philadelphia caused Father Mathew to abandon his Temperance mission to the United States.

MR. O'CONNELL.—The case of O'Connell is now before the

Holds of Lords, and a decision may be looked for by the next arrival. The Judges have delivered their opinions on the case before the House of Lords, on Monday, the 2nd. They are unanimous in their decision that the judgment cannot be reversed by a writ of error.

It is rumored that Her Majesty intends to visit Ireland, preparatory to an amnesty, remitting to Mr. O'Connell and his fellow prisoners, the remaining term of their imprisonment. Whether true or not, the mere rumour has created great excitement among all parties.

O'Connell has authorized his son to broach the very important project of dispensing with the use of excisable commodities in Ireland. This movement will be a severe blow to the Government.

The King of Prussia has lately made a visit to the Austrian Court, which is taken as a sign of a more intimate intercourse between the two great Powers of Germany, and the present condition of the world proves that a rupture between France and England would not only be a war of giants, but would involve Europe in its consequence.

COMPENSATION TO DR. KALLEY.—It is stated, by the Lisbon correspondent of the Times, that Lord Aberdeen has made a claim of £1,200 in favour of Dr. Kalley, by way of compensation for his losses during his illegal imprisonment in the jail of Funchal.

A GREAT ONE OF THE BARTH.—From the rupture of the peace of Amiens to the close of the war in 1815 Napoleon led two million five hundred thousand human beings to untimely death—and those all Frenchmen. Thousands and tens of thousands of Germans, Swiss, Poles, Italians Neapolitans, and Illyrians, also perished beneath his eagles. When will the people cease to be the slaves and tools of tyrants?

CANADA.

The Parliament has been dissolved, and a general election is to take place immediately.

The harvest has generally been favorable. Wheat has suffered much in some districts, and potatoes still more.

The timber trade is carried on with great energy, and proves very profitable this year.

The Rev. W. C. BURNS, whose preaching has been instrumental in producing great revivals of religion in Britain, especially in Kilsyth, Dundee, and Newcastle, has recently visited Canada. Like the early Methodists, or rather like the Saviour and his Apostles, he preaches in the open air, as well as in meeting houses, the better to reach those who will not come to places of worship, and like them, too, he has to endure much persecution. In Montreal, for instance, where he has preached every evening for a week, in the Place d'Armes, he has been reviled, mocked, hooted, and pelted with stones and dirt; he has had his garments destroyed, and his Bible torn to pieces by the people; and was at last forcibly hindered from preaching the Gospel by the public authorities.

Monies Received on Account of

Advocate.—Fitz and Croes, Esqueing £1 5s 0d; J. Christie and Son, Toronto, 3s 4d; A. Craik, Manningville, 1s 8d; Rev. W. Bell, Buckingham, 1s 8d; Sundries, Montreal, 17s 11d.
 Penny Subscription Cards.—Master Wesley Sheldon, Mersea, 3s 8d; Miss Elizabeth Coulter, Mersea, 3s 9.

SPECIAL EFFORT FUND.

His Excellency the Governor General.....	£100	0	0
Balance Legacy W. L. Coit, Esq., from Mrs. Parker	188	0	0
John & James Dougall.....	50	0	0
A. Friend.....	25	0	0
J. C. Becket.....	7	10	0
E. C. Tuttle.....	1	5	0
Cash (D. P. J.).....	5	0	0
James Court.....	5	0	0
A. Savage.....	5	0	0
John Redpath.....	10	0	0
Henry Venner.....	5	0	0
Henry Lyman.....	5	0	0
Cash, (C.).....	2	10	0
Cash, (J. K.).....	2	10	0
Cash, (J. B.).....	2	10	0
Joseph Mackay.....	1	5	0

£415 10 0

MONTREAL PRICES CURRENT.—Oct 2.

ASHES—Pot.....	25s 3d	BEER—P. Mess tierce	99 d	10
Pearl.....	25s 9d	Do obls.....	86	
FLOUR—Fine.....	24s to 25s	Prime.....	84 1/2	
WHEAT.....	4s 9d to 5s	TALLOW.....	5d	
PEASE.....	3s per minot.	BUTTER—Salt.....	5d a 6d	
OAT-MEAL.....	8s 0d per. cwt.	CHEESE.....	3d a 5d	
PORK—Mess.....	13 1/2	EXCHANGE—London 1 1/2 prem.		
P. Mess.....	11	N. York.....	1	
Prime.....	9 1/2	Canada W.....	per	
LARD.....	4d a 5d p. lb			

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

—ALSO,—

Flour, Indian Meal, Pork, Salmon, Table Codfish, Herrings, Butter, Cheese, Hams, &c. &c.
 Superfine Pastry Flour in Barrels and Half Barrels.

DWIGHT P. JANES.

Corner of St. Paul and St. Guil Streets, Montreal, July 15, 1844.

TEMPERANCE HOTEL.

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

Montreal, May 1, 1844.

H. MEYER.

DOUGALL, REDPATH, & CO., are receiving a very fine stock of Dry Goods for the Fall Trade. They have also a large supply of Teas on the best terms, Dry Groceries, Sugars, Fish, Salt, Oils, &c., constantly on hand.
 Montreal, Sept. 2, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to Toit & Morrison's) St. Peter Street. By the first vessels, he expects a very general assortment of New Goods, selected with great care in the British markets.
 Montreal, April 1, 1844.

TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

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