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TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

Vol. XVII.]

MONTREAL, AUGUST 1, 1851.

No. 17.

The Moral Niagara.

(From the New England Diadem.)

The late accident at Niagara Falls, by which the soul of a child was released from our comparative worm-like pilgrimage through the earth, to the butterfly collection and distribution of spiritual sweets in the Angel world, has brought to our recollection an accident on the same scene which occurred some months since.

The case was that of an individual, who, attempting to pass from the Canada to the American side of the river, above the rapids, was gradually drawn by the current so far down the river, as to render escape impossible, and destruction by passing over the Falls the result.

A simple reference to the incident is, doubtless, sufficient to bring its particulars immediately before the mind of the reader. It is not therefore our intention in referring to it, to attempt a picture of the progress of the startling tragedy from its commencement to its close,—of the entire absence of fear or distrust with which the victim pushed his frail bark from the shore,—or of the care-dispelling beauties of nature, or the absorbing interest of some engrossing affair of the business or romance of life, which may so far have entranced his attention, as to render it capable of distraction only, when the fact that superhuman efforts alone could rescue him from the terrible destruction to which all around and beneath was hurrying him, would not “down” from his vision.

Neither are we equal to the work of attending him as he is gradually compelled to admit the unwelcome truth, that his utmost strength must succumb to the forces of destruction by which his feather-like skiff is being hurried to a most unlooked for launch! Nor may we accompany him and portray the mingled feelings of wonder and fear, hope and determined energy with which—abandoned by his boat—which some malicious rock had shattered at a blow, he renewedly attempts to arrest his progress to the falls, by obtaining hold upon some one of the numerous rocks with which the rapids are studded. Still less can we tell of those transient thrills of joy with which, once he raised himself, apparently secure, upon one of those slippery rock projections, instantly to be hurried on his course: and again arrested his journey by momentarily clinging to one of the piles of the Observatory Bridge, and inwardly responded to the congratulatory shout of the excited spectators on the shore. Least of all shall we attempt the colors of that last look of intelligence, mingling all the emotions of the soul and reminiscences of life in one heartfelt expression, with which, abandoning all further effort for hope of rescue, he yields himself to the decree which launches him over that infinite precipice, into the eternal thunder storm below!

We have another work before us, shadowed in our heading. It is, with such success as we may, to draw the likeness which exists between the destruction of human physical life in this material Niagara, and the overwhelming of

intellectual, moral, and spiritual life, in that Niagara of Intemperance which flows through the hills and valleys of this mundane life.

But our comparison fails us in the outset, as we consider the disparity of numbers in the victims of those two destructive agents. While those of the first are so few, that we fail at the moment to recall more than three, those of the last are computed only by thousands. How much more provident are men against the evils which are merely physical, and therefore transient in their effects, than against those whose results go with us far into Eternity! We may also remember, that while there may be cases in which it might devolve upon one as a duty to expose himself to imminent danger in crossing the Niagara of waters, we can conceive of none which would call upon him so much, as to taste of that spiritual cataract which has drowned the souls of thousands of strong-hearted and deep-minded men,—men well capable, it would seem, of fording even the mental rapids of intemperance!

Our parallel diverges again as we consider that most melancholy fact, that while upon the course of the last mentioned rapids we discover many who make it their business of life to tempt men to embark upon its treacherous waters, and others who derive a demoniac pleasure from forcing those who may have obtained a foothold upon the terra firma of Total Abstinence again into the current of indulgence; there is hardly a man to be found in any community, who would not exert his utmost powers to rescue a brother on his course to the falls of the Niagara of waters.

But our parallel will converge as we proceed.

Occasionally sipping off a little wine, innocent in itself were it not for the fatal current to which it is the precursor, is the slight eddy in the river above the rapids in the river of Intemperance, so trivial and so transient in its effects as to attract no notice. And the social meeting, accidental or otherwise, in which the song, the jest, the story and the toast exhilarate the intellect, and distract its attention from the gradually increasing effects which are their certain concomitants are not wanting a likeness in the exciting, and intoxicating motion and scenery of the nearer approach to the rapids of the river. And if it be not indeed a paradox to say that there is any parallel in intensity of interest to the condition of the young man just approaching the scene of the great struggle of life, when he finds himself in the power of the current of Intemperance, surrounded in all directions by difficulties which baffle description, struggling against them at one time, and seeming to be gaining distance upon the course upward to safety, and at another losing ground and despairing of escape, nerving himself once more to the struggle against habit, physical, moral, and mental, and again compelled to abandon resistance and bound forward to destruction;—his boat of reputation dashed to atoms by some wicked hand, the friends of respectability slipping from his embrace when he appeals to them for help, and rather accelerating his descent; the emotions of stern resolve,

courage, and desperate effort alternating with those of faltering weakness, fear, and despair, we repeat, if indeed there be any position of mere physical danger, which can be likened to this, is it not to be found in that "forlorn hope," a man in the rapids of the great Niagara?

Once more; how few are the numbers of those exposed to these dangers, who, ere they abandon all hope of escape, do not exert one grand, one final, one soul-engrossing power to effect a deliverance? Feeling that all is to be decided by the result of this. See one clinging with a fearful tenacity and supernatural strength of clutch to the last resolution of such fearful import! He is safe: Spectators of the effort shout for joy as they see him raising himself up from the flood which was drowning him. But alas! the strength which might have saved him here, has been exhausted in past struggles, and he abandons himself to abandonment.—The piles of the Observatory Bridge fail him, and he goes over the falls!

He goes over the falls, surrounded by everything that can be combined of the terrible in the physical world,—the roaring cataract, to him "the wreck of matter and the crash of worlds," sports with his body and drowns out his soul!

The ideal but not unreal demons of delirium make of his brains a play-ground, in which to torture the inebriate. See him spasmodically clutch at them for vengeance! What a wreck of the moral, of the mental and the physical man is here! What a crushing of all the finer feelings and affections of the heart! Here is a punishment, an hour of which might well be called an eternity. Our comparison fails us where we thought it most perfect. The destruction of a man by gradually passing through the rapids and over the falls of the Niagara, soul-rending as is its contemplation, must not be mentioned with that of the inebriate.

Reader, enter not upon the water of this moral Niagara!—Where is the necessity for doing so? Has not the good God surrounded you with means enough of enjoyment, that you must run the risk of a drunkard's death to increase their number? Are you already embarked? Are you already indulging in the occasional or frequent draught? Land! land immediately upon the terra firma of total abstinence! It is your only safety from the falls. It is the step which shall increase rather than diminish your enjoyments. It is your duty to yourself, friends, and Him who is God. Do you say you would but cannot? Find a reformed drunkard and tell him so.

A Police Officer's Experience in Rum Drinking.

In common with thousands of deluded men, I have been in the daily habit of using potent drinks, under the impression that they were conducive to my health and happiness, and though I was generally respected by my acquaintances, yet things continued to go down-hill with me until I was forced to make very humble application, and finally succeeded in receiving an appointment as a police officer.

I thought myself very fortunate, for I knew the pay was regular, and was in hopes to support my family at least comfortably. But past experience had not as yet taught me the true secret of the cause of my always being behindhand with grocers and bakers, and in fact with all from whom I purchased supplies.

One night I returned home after receiving my pay, in "a pretty mellow state." My little daughter came bounding to me and said, "Pa, will you give mother the money to buy me a hat? now do, I'll be a good girl, and I do want to go to church next Sunday with Emily Jones."

I tried to postpone the purchase until the next pay-day, for the best of reasons, having paid some small bills, I had exhausted my finances. When the child was informed of my inability she burst into tears, and reminded me that I had put her off from time to time, and said: "Pa, what do you do with all your money?"

That simple question haunted me for days; I began to reflect upon the subject, and could only answer to myself, rum.

I felt a degree of shame and regret that I cannot describe, and sincerely resolved, with God's help, to conquer my depraved appetite.

A year has since rolled away, I am a teetotaler, a better, healthier, and happier man; my home, though humble, is happy, and no child of mine asks in vain for food or raiment.

I know well by sad experience what the rum-drinker suffers in body and mind, and I know that no man is worthy of being entrusted to protect the lives and property of his fellow citizens who indulges in strong drink. One may be drunk for years and not stagger or fall down in the gutter. I never used to think that I was drunk, but when I reflect upon my acts, ay, as an officer! I am astonished, and know my former unfitnes.

I feel as one who has morally triumphed over his greatest enemy, and thank God from the depths of my heart that he has given me strength to conquer.

I hope this true statement may meet the eyes of my brother officers, and that they may be induced, one and all, to go and do likewise, and thereby secure the regard of their friends, the affection of their families, and the respect and confidence of that community, the protection of whose lives and property are entrusted to their hands.—*N. Y. Organ.*

Tobacco.—By Philanthropist.

(From the National Temperance Magazine.)

Tobacco is an herbaceous annual plant of a very rapid growth. It requires considerable heat to bring it to maturity. The seeds which are minute, are sown in beds, prepared for the purpose, from which the plants are taken to the fields, as soon as the season will permit. They are very susceptible of cold, and frost is destructive to them. The ground on which the crop is to be grown, must be well prepared by a plentiful supply of strong manure, as the plant will not thrive except in a rich soil. If properly treated, it will grow from three to six feet high, and full of large oblong leaves,—in which consists its chief value. It is a very succulent plant, and growing rapidly upon highly manured soil, of course abstracts a large quantity of the juices of this fattened earth: and its growth being arrested in its vigor by breaking off the top, these juices are consolidated in the leaves of the plant, and give that peculiar ammoniacal flavor which renders the various preparations therefrom so agreeable to those habituated to its use: and it is this concretion, dissolved by mastication, that gives to the saliva of the tobacco chewer that peculiar color and odor which need no description. Its cultivation, modes of curing, by drying, sweetening, fermentation, &c., and preparation for use, however interesting, are no part of my present purpose. I am more directly interested in its consumption.

The plant under consideration was found by the English in Virginia, and by the Spaniards in the West Indies. It was first introduced into England in 1559. The discoverers of the New World learned its use from the natives; whereby we perceive that it is wholly a savage custom; and succeeding generations have given abundant proof, that the habit thus learned, has not been forgotten. The analysis of tobacco shows its chief ingredient to be *nicotina*, which appears to be converted into *emphyreumatic oil* during combustion. Carbonate of *ammonia* is also produced by burning. The action of *nicotina* is highly poisonous. A quarter of a drop will kill a rabbit, and a drop will kill a dog. It causes convulsions, foaming at the mouth, quick respiration, palpitation of the heart, with staggering and paralysis and finally death.

Virginia tobacco yields about one-tenth of its weight of this substance, two or three drops of which inserted in a raw

wound will cause almost instant death. Tobacco is a narcotic and poison. When taken internally causes vomiting and purging, followed by inflammation and ulceration of the intestines. By absorption of its active principle, it affects the brain, the lungs and the heart—causing painful and irregular respiration, and slower pulsations, herein differing from all intoxicating substances, the principle of which is to quicken the pulse. And yet so constituted is the human system, that by moderate use *at first*, habit reconciles man to the constant action of this poison. How wonderful! how amazing!

In 1842 the revenue on tobacco yielded to Great Britain the enormous sum of three and one-half million pounds sterling—nearly 17½ million dollars—sugar and tea being the only articles yielding a larger sum. I have no late data by which to ascertain the amount used at the present time either in Great Britain or the United States, but presume that it cannot fall much short of fifty million pounds for the two countries.

King James I. strove against its use in his country, but in vain. And from his time to the present many others have as vainly strove against it. For what merely human power can overthrow vicious habits. James, in 1604, without consent of Parliament, raised the revenue on this article from 2d, to 6s 10d a pound. In his commission to the Lord Treasurer he says: "Tobacco being a drug of late years found out, and brought from foreign parts in small quantities, was taken and used by the better class, *only as physic*, to preserve health; but now persons of mean condition, consume their wages and time in smoking tobacco, to the great injury of their families and the corruption of themselves." On another occasion he says: "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof, nearest resembles the horrible stygian smoke of the pit that is bottomless."

The priests declared its use to be sinful.—Physicians and princes, also opposed it. Pope Urban VIII. published a bull, excommunicating all persons guilty of using snuff in church. The Sultan Amurath IV. made smoking a capital crime. The penalty for smoking in Russia, was,—having the nose cut off! In the Canton of Berne, the prohibition of smoking was placed in the list of the ten commandments. But monarchical Europe has not been alone in prohibitory laws. In various States of our own republican country penalties have been enacted against the practice of smoking, under certain circumstances, but of a much milder character.

I believe that even in our own much abused city, there is an ordinance against smoking in the public markets and public squares. Some years since a resolution was adopted by the Legislature of Tennessee, prohibiting smoking, within the Senate Chamber, *during business hours*. In Boston smoking is prohibited in the streets, and in some of the public houses.

There are but three species of the whole animal creation, that are known to eat this vile plant. The first is the loathsome tobacco worm, which feeds upon it in its green state; another is a species of African goat, the meanest of its kind; and the other—need I mention him—is the noblest of God's creatures—MAN! He in all stages of society polished and christianized, debased and savage, rivals in his attachment to this nauseous weed, the most loathsome things of creation.

The whole system of chewing, smoking, snuffing and plugging, is so utterly filthy and unnatural, that it seems incredible how these practices could have insinuated themselves into civilized and genteel society. In no way can it be accounted for, except on the ground assumed that they afford a momentary animal gratification—a temporary inebriation. And what a pitiful excuse is this for such an

enormous expenditure of money and of time, in addition to the disgusting effect produced upon those who do not use it.

Smoking pollutes the breath, discolors the teeth, injures the complexion, and promotes indigestion, with all its attendant train of evils. Chewing is still worse, owing to its greater waste of saliva. This mode of its use induces dyspepsia, with liver complaints, in their worst forms. The least injurious fashion of using tobacco is, perhaps, plugging. This mode consists in inserting a small roll in the nostril, and allowing it to remain there as long as may be agreeable. It was first used in the powdered form at Paris by Catherine de Medicis, so that this notoriously abandoned woman, may be considered as the mother of the fashion of snuffing. It is very injurious; by it the nasal membrane is thickened, the olfactory nerves are blunted, and the source of smell impaired. Moreover some of the powder generally finds its way into the stomach, producing heartburn and other disagreeable feelings. Another fashion of using this noxious article, is termed "chewing snuff." This practice is confined to females, and in some sections of the country is quite as common as chewing tobacco is among the other sex. It may appear a little singular, but it is nevertheless true, that however addicted to the use of tobacco themselves, men are invariably disgusted with *this mode* of use of snuff by females. And in communities where this fashion exists, one of the first efforts of a gallant is, to ascertain, if his lady-love is addicted to snuff-chewing. And so intently does he set himself to work in this business that it would seem as if he cared more about this matter than her disposition, or fortune. Nor will it be thought strange, that under such circumstances the lady is equally anxious to conceal the fact.

This mode of using tobacco has a very deleterious effect upon the salivary glands, and consequently on the digestive organs, and it also injures the complexion.

The rude savage taught the polished christian the use of his favorite weed—*tobacco*,—and the christian taught the savage the use of his favorite beverage—*whiskey*. The customs were not, however, exchanged, but became twin-vices, the world over. And such to a melancholy extent they still remain. Go where you will—travel where you may—by sea or by land—in summer or in winter—by day or by night—in stage-coach, steamboat, railroad or canal boat—every where the fumes and stench of tobacco on all occasions greet you.

It is considered rude for *gentlemen* to smoke in the company of *ladies*, without their consent "first had and obtained," as a lawyer would say, all which is proper. But it is not considered necessary to obtain the consent of GENTLEMEN who do not use the article, when persons are about to smoke in company. The comfort or convenience, or it may be even the health, of such, is not for a moment considered; notwithstanding as a general thing the practice is more offensive to men who do not use it than to women.

I ask not that the use of tobacco should be prohibited. But I do ask, that citizens to whom the practice is offensive, shall be protected in their rights. Let its use be prohibited in public places—and especially in the public streets. If men will use the offensive article, let them do it at their own homes. Or, if their wives will not allow it, let it be confined to those sinks of iniquity—the *grog-shops*—which in the words of King James, came nearest to "the pit that is bottomless," than any other place on earth.

Speak to that Young Man.

We are thinking of a young man, who, after finishing his childhood under the anxious eye of parental love, perhaps of a widowed mother's devoted affection, goes forth to enter upon the duties of a new situation, amid new scenes and associates, and exposed to temptations he has never encountered before.—We fancy we can see the parting scene, the last charge of parental anxiety, the last kiss, the sad farewell and the crowding emotions in that youth's heart as he

loses sight of his childhood's home. We can imagine that mother's feelings as she hastens to her closet and commends her dear boy to the keeping of God, and prays that his life may be upright, honorable, prosperous and happy.—Blessed is the youth, who has such a mother to pray for him, and blessed is that mother who can feel confidently assured that her son will do nothing unworthy of her or of himself.

But even a mother's prayers, however powerful, will not save a youth who makes no effort for himself to walk carefully, circumspectly amid new and untried scenes. He must remember that youth is specially exposed to danger, partly from inexperience and partly because his principles have not the strength and firmness which are obtained only by resisting and overcoming evil.

Young man, suffer us to approach and counsel you as a personal friend. Your all is at stake on the first few years of your life. If you start aright, if your principles, your habits, your companions, are all of the right character, and if you are constantly on your guard against yielding to evil, a few years will not only build up your character in the estimation of others, but you will be much more likely to continue in the path of virtue and happiness. But one false step, one wrong habit, one corrupt companion, one loose principle, may wreck all your prospects and all the hopes of those who love you. Let your resolution then be taken and adhered to, never to forsake the path which conscience and truth point out. Perhaps you have left behind you a pious widowed mother. Act at all times as you believe she would wish you to act. Her happiness is bound up in you. Do not destroy it. Do not make those who love you blush, make not those who confide in your regret their confidence. Be firm in the right, and all the world and all the frowns of fortune cannot make you unhappy.—N. Y. Organ.

The Fiend.

Of all the fiends that God hath cursed,
This fiend here described is the worst.

And although he has for ages been in our midst, it is uncertain from whence he came. He is said, however, to have emanated from the Dark Ages. It is not improbable that he originated in Arabia, the land of the false prophet; but at what period it is not definitely known. Cursed must be the nourishers of his youth, and thrice cursed the vessel in whose hold he found a passage to our coasts; but let the day of his birth be forgotten.—Happy would it be for mankind had he ravaged no other shores than our own. But not so, for like the Prince of Darkness, he roams from one end of creation to the other, everywhere marking his course with tears, blood, death and desolation.

In England and Wales, it is said, that every nine minutes a victim falls a sacrifice to his delusive power, and in the world at large he is thought to have caused more human suffering than war and pestilence combined. But so artful is he, that with the assistance of his friends, he can appear in a variety of pleasing forms, and at times, even pass himself off as a "good creature" sent for the renovation of man. Hence do men, from the highest to the lowest circle, greet him as a welcome guest and useful member of their household. But the consequences are dreadful; for experience and observation have plainly shown, that it is the object of this monster, not to elevate and support, but to degrade, brutalize and destroy without distinction of age, sex or condition.

Thousands of our once most respectable citizens, whom he has rendered mere apologies for men, are to be found in our almshouses, prisons and lunatic asylums. Their friends have deserted them, their reason has flown, and "with idiot stare, they gaze unconsciously on all around, or with hideous yells and horrid blasphemy, clank the chains and vent

their maniac fury on the demons with whom their frenzy fills their solitary cells."

But what is most astonishing, is the fact that this infernal being has received the approbation of many of our Legislators; and although he drowns the judgment of their sons, blasts the hopes of their daughters and corrodes the bodies of their neighbors, still they cling to him as a "good creature," and declare him under the protection of their laws. Scores of helpless widows, poor, sick and broken hearted, are left to grovel in poverty and die in disgrace because of his being allowed to run at large. While their worse than orphan children, abashed and trembling, are hurled into the house of refuge, and there left to the charities of a cold and pitiless world.

Now, in view of all these miseries, which follow in the train of this fell destroyer, how astonishing it is that rational beings call themselves Christians, and bearing the image of a Creator whose emblem is purity, can for one moment hesitate to renounce this curse of curses! How can they refuse to join in a warfare against the common enemy of our race!

The foe of human bliss, when he entered the garden of Eden, was known by his assuming the form of a serpent. The fiend which now seeks our ruin, is undoubtedly an offspring of the same family, but he now assumes the form of a liquid fire. His general name is *Rum*.—*Washingtonian*.

A Character: From Real Life.

His character bore the marks of habitual self-inspection and self-resistance. Humility was the virtue which he seemed to prize as the most comprehensive and productive. His effort was to bring every thought and desire into subjection before God, and to find security and motive in a fixed sense of his deficiencies and his obligations. This constant study was his life and strength. It cleared and simplified the purpose of human life. It gave him more and more the command of his faculties, and the exercise of his affections and the power of devoting himself to duty. It showed him on what principles men are commonly pronounced great, and how monstrous are arrogance and oppression in a mortal. But this mortal warfare never threw an air of constraint or austerity upon his intercourse with others. It seemed as if his spirits were kept elastic by his constant guard over them. His very kindness and gentleness had none of the inertness of mere good temper, but were animated by an active, cherished principle of love, which discriminated its objects, and was all alive for the happiness of another.

In the pursuit of truth, he seemed more anxious for the certainty, than the amount or variety, of results. He was not fond of indulging in conjectures, that he might fill the void where he had in vain looked for satisfying truth; nor was he unhappy because of the uncertainties which cannot be cleared up in an imperfect state of being. His feelings and wishes, and every extraneous or accidental circumstance, were as if they did not exist in his sober-minded inquiry. Or rather, the very influences that are most apt to mislead, did but sound the alarm to him to be single-hearted, and made his power of discerning the keener. He had the plainest common sense, and the most prudent judgment in common affairs; and not so much from having lived long in the world, as from his right temper of mind, and his habit of going far into the reason of things. This honesty or fairness of mind was his great distinction, and an explanation of his character. It was a proof of his moral and intellectual vigor. It was a religious principle. It ran through all his studies and experience, restraining him from injustice, and compelling him to condemn injustice; opening the way through ancient errors of whatever kind; and for the admission of light from whatever quarter; and making it absolutely impossible that he should be a mere partisan in anything.

His kindness, and warmth of affection, were especially manifest in his intercourse with the young. A plain man, in years, living in retirement, and obtruding his opinions on no one, he drew them to him as if he were their dependence; and they felt that they owed to him, not only some of their best-remembered seasons of pleasure, but in no small degree the direction and government of their thoughts. When he saw anything to blame, he spoke plainly and earnestly, and suffered no weakness of affection to conceal or impair the force of what he thought his duty to say. If they neglected his admonitions, and disappointed his expectations, his regret was unmingled with selfishness, and his affection was unabated. He only thought they might need it the more.—*Christian Miscellany.*

Alcohol Often Injurious, and in no case Necessary as a Medicine.

While alcohol is sold in such vast quantities, ostensibly for a medicine, but really for the purpose of *tippling*, and *intoxication*, and while honestly bought, sold, prescribed, or taken as a medicine by many, alcohol is doing so much to plant the seeds of inebriate appetite and perpetuate the countless evils of intemperance, we cannot do the cause of temperance,—of truth,—of medicine,—of morals,—of humanity,—and even of religion, a better service, than by presenting to our readers the following able article,—or tract,—from the medical pen of Dr. John C. Warren of Boston, one of the most eminent physicians of New England, and of the Union, coinciding with, and corroborating as it does the testimony of Dr. Mussey of Cincinnati, Dr. Lindsley, and Dr. Sewall of Washington City, and a multitude of other distinguished practitioners, and professors of the medical profession, that *alcohol* is often dangerous and injurious, and *is in no case absolutely necessary in the Materia Medica*, viz:

The use of Alcohol for the Preparation of Medicine.

BY DR. JOHN C. WARREN.

In a number of the States in this country, laws have been passed prohibiting the sale of Alcohol, except for medicine and the arts. In these States the apothecaries have become its only regular vendors, and some of them have availed themselves of the opportunity thus afforded to retail it to the tippler. This practice partially defeats the operation of the law, and thus threatens to be a public nuisance. The question has naturally arisen: Whether alcohol is a necessary article of the *Materia Medica*; and if so, to what extent? Whether, for example, it is not employed in many cases where other articles might be substituted with propriety, and even with advantage? The principal uses for which alcohol is employed in medicine, are, *first* As a Stimulant; *second*, As a Menstruum; *third*, As an Antiseptic.

Alcohol as a Stimulant.

1. As a stimulant, it is not so necessary as might at first view appear. When it is employed, for example, to revive a person who is much exhausted, the distilled aromatic herbs or a mixture of the essential oils, would answer. Peppermint water, and the other aromatic waters, by increasing the proportion of the essential oils may be made as strong a stimulant as can be swallowed without excoriating the throat. These may often therefore, be very properly substituted for brandy. For some other cases, the preparations of ammonia are more proper. Their action is more rapid; they possess greater stimulant powers; and the quantity required is therefore less.

Alcohol as a Menstruum.

2. As a menstruum, alcohol is employed for extracting the virtues of medicinal plants, and dissolving medicinal resins. The substance, being infused in alcohol a certain time, imparts its properties, or a portion of them to the liquid; which is then administered, sometimes in a pure state and sometimes diluted with water. Many people are not aware, that, when they take a glass of chlixir proprietatis or of tincture of rhubarb, they swallow two ounces of strong rum. Yet delicate females, and even children, are made to take these daily, and thus become habituated to the use of alcoholic stimulants. The danger arising from such practices in some inflammatory complaints must be very great.

The medicinal resins for which alcohol is used as a solvent are

aloes, myrrh, gniacum, &c. The tincture formed by the combination of alcohol and the first two of these is the famous "Elixir Pro." which, in former times, every good mother thought herself obliged to prepare and keep, for the benefit of her young family. Many an unconscious mother has brought on symptoms of violent fever by intoxicating her offspring with these insidious articles. Now, for these there are substitutes, which may be employed in the greater number of instances. An infusion of rhubarb in water, with some aromatic, is a better medicine than the alcoholic preparation in three cases out of four. Aloys may be used as an extract in pills, and may be employed in the simpler state of powder, and even in decoction; so that there are, in fact, very few, if any, cases where the spirituous preparation is required. It is a common opinion, indeed, that tincture of aloes and myrrh, or chlixir proprietatis, is an excellent remedy for colic. If it be used in a colic from indigestion, the astringent property of the alcohol may, by contracting the stomach on undigested food, increase the pain; and the same is true of brandy, gin, and other forms of alcohol. If, again, it be used for wind-colic, or pain from flatulence, drinks actually hot, as hot peppermint water, or even simple hot water, are preferable. Tincture of cinchona, or "tincture of bark," as it was formerly called, contains less tonic power than may be found in the preparations of quinine; and the same may be said of most of the bitter tinctures, as calumba and cascarilla. Tincture of red lavender poured upon loaf sugar has been a favorite cordial with young ladies who wish to fortify their stomachs against any particular emergency, and it is notorious that this indulgence has been a very frequent origin of tippling. If, instead of taking lavender to relieve the stomach, they omitted the use of sugar plums, and *bon bons*, they might experience neither the disposition for, nor the ill consequences arising from, alcoholic articles. Stoughton's chlixir, which is the same as the tincture of gentian, was regularly introduced into the drawing-room during the last generation to give keenness to the appetite for an approaching feast. But at last it was discovered, that, by overstimulating the empty and unprotected organ, and producing a sense of satiety before any food was taken, instead of quickening the appetite or aiding the digestion, it blunted the one and enfeebled the other. Our epicures, having sagaciously observed these disagreeable effects, have proposed to tickle and awaken the stomach by the introduction of a large cold oyster or two. The best substitute for both of these will be found in half a glass of water, fresh as it comes from the spring, and not spoiled by ice. The cases above mentioned will perhaps be thought sufficient to show how easy it often is to find substitutes for alcoholic medicines.

There is a class of preparations, revealed by science, which promise great advantages as a substitute for the tinctures. In the number of the "Boston Medical and Surgical Journal" for September 5, 1849, will be found an account of a mode of producing a fermentation, by which is generated a substance containing the properties of medicinal articles in a convenient state for administration and preservation. By adding to an infusion of senna a due proportion of sugar, a fermentation is generated which produces a venous fluid, so weak as not to possess any important stimulant properties, and yet strong enough to prevent decomposition. This preparation we have tried, and find elegant, convenient, and safe. It cannot be used for the purposes of intoxication, on account of its weakness and medicinal effect. Various preparations—as, for example, aloes, opium, gentian, rhubarb, and many others most necessary in medical practice—may be made in the same way. Perhaps it will be thought that they are no better than tinctures; but, in fact, they have not the strength of tinctures. No extraneous alcohol is introduced. We recommend to the enterprising apothecary the preparation of these products of fermentation as promising much advantage to the medical practitioner, and a valuable improvement in economy to the apothecary himself.

Alcohol as an Antiseptic.

3. A third use of alcohol is to prevent decomposition. For this purpose it is added to some infusions, decoctions, and syrups.—The two former of these should always be prepared recently and without alcohol; and the last, if properly made, do not require it.

Physicians have been among the most forward, persevering, and able advocates of temperance. Without their aid, the temperance reformation could never have proceeded as far as it has.

But it appears there is an evil existing under their eye, and, in a measure, maintained by their prescriptions, which has become formidable to the public morals. If they would take the matter into consideration, and satisfy their own minds when alcoholic preparations are really required, their prescriptions would undoubtedly be much more restricted than they now are in the employment of the tinctures. The facts so briefly stated above will probably be sufficient to convince them, that they might, with a very little sacrifice of convenience, employ substitutes more beneficial to the patient, and less objectionable on the ground of temperance; and they would have the satisfaction of believing, that they have removed from the reach of their patients an article which might, by slow and insidious steps, have ultimately led to their ruin.

Note.—Some of the Pharmacopias direct that spirit should be added to infusions to prevent decomposition, when they are to be kept any length of time. This may be accomplished without alcohol, by placing the infusion, while hot, in a closely stopped bottle, and keeping it in a cool place.

Grand Teetotal Demonstration of all Nations.

The following is the substance of a circular which has been forwarded to us by the London Committee, and which will enable our readers to judge of the extensive preparations that are being made for the reception and entertainment of the Teetotalers. We need not urge upon our friends to make strenuous efforts to be present on the auspicious occasion; the programme will be a sufficient incentive to those who can command the leisure and the means; and of these we believe there will be many thousands, even among the industrial classes. To those who cannot manage to be absent from home more than a few days, we would suggest their arriving in London on Monday, the 14th of August.

1st. A Conference to be held in the Lecture Hall of the Literary and Scientific Institution, Alder-gate-street, for two days, namely, Thursday, July 31, and Friday, August 1. The terms of Admission will be a card of membership.

On Sunday, August 3. Extensive arrangements are making for sermons to be preached in numerous places of worship, on that day.

On Monday, August 4. A meeting will take place in Exeter-hall, at six o'clock in the evening, to give a hearty welcome to our teetotal brethren and sisters, who may visit the metropolis at that period.

On Tuesday Morning, August 5, it is intended to assemble in Hyde-park, near the entrance at Hyde-park Corner, Piccadilly, at nine o'clock, there to form a regular line up to the Crystal Palace.

On Wednesday Morning, August 6, a public breakfast meeting will be held in the London Tavern, Bishops-gate-street, when several eminent advocates, chiefly from America, are expected to address those present. Breakfast will be ready at half-past eight o'clock precisely. Tickets 2s. 6d. each.

The Surrey Zoological Gardens are engaged for the remainder of Wednesday; to be opened at one o'clock in the afternoon. Admission one shilling. In addition to the very numerous attractions provided by the managers of the gardens, the Welch Chorus and the Shapcott Saxo horn Band will be engaged by the Committee.

At the meeting to be held during the whole day for advocacy, it is intended to present two documents for approval and adoption; first, a loyal Address to Her Majesty Queen Victoria; and, secondly, a Memorial or Petition to the House of Commons, praying for inquiry as to the state of existing laws in reference to the manufacture and sale of intoxicating liquors, and other matters connected with the progress of the Temperance Movement.

On Friday, August 8, will be devoted to a Steamboat Excursion, and a Meeting at Gravesend.

In addition to these arrangements for the larger demonstrations, the Committee have advertised the principal Temperance-halls and rooms in the metropolis and suburbs, as places where meetings are regularly held on the evenings specified, and where the respective Committees will rejoice to receive the visits of strangers from the provinces, or from distant lands, who may favor them with their presence and advocacy. Or their names and addresses will be forwarded by this Committee, if entered upon their registry.

The Committee have incurred great responsibilities, both as to

personal effort and pecuniary liabilities; and considering these, together with the greatness of the occasion, they think they are not asking too much when they request you to second their efforts.

We are, Dear Brethren, on behalf of the Committee,

Yours very respectfully,

ISAAC DOXSEY,
T. C. PREBBLE,
E. GRIFFITHS, } Hon. Sec.

—Bristol Temp. Herald.

Terrible Results of Drunkenness in a Wife.

We lately recorded the death of a married woman at Bath, under circumstances of the most painful description. Her husband in a moment of desperation inflicted injuries of so serious a nature, as to cause her speedy death. In the following case, taken from the *Sunderland Herald* of the 13th ult., the husband, unable to restrain the feelings of his mind, brought on by the drunkenness of his wife, was prompted at once to put an end to his existence. The following are the particulars of this heartrending, and, as will be seen in some respects, shockingly disgusting case.

SUICIDE.—On Monday, a glassman at the works of Messrs. Featherstonhaugh, named Richard Jefferson, committed suicide by hanging himself. He went home along with some acquaintances, and finding his wife lying in a corner of the house in a heastly state of intoxication, he exclaimed that he would bear her conduct no longer, and immediately went into another room and suspended himself by a rope to a bed post. His friends, soon becoming surprised at his absence, entered the room, and found him dead. He was in receipt of 25s. per week, and several of his children were also earning wages; but his wife was constantly drinking, and the coroner remarked at the inquest, on Wednesday, that he had never beheld a house so dirty and so utterly unfit to administer to the comfort of any working man as that which she kept. Deceased hung himself while in a state of temporary deangement, brought on by his wife's intemperate habits. A most disgraceful scene took place at the funeral of the unfortunate man. The body was conveyed to the Cemetery in the Gill, Bishopwearmouth; but almost all of the party was in a disgraceful state of intoxication. They had forgotten to order the grave to be dug, and also to bring the coroner's certificate for burial; consequently the funeral was delayed for upwards of an hour and a half. One of the mourners, who was drunk, sat upon a grave and gave utterance to the most terrible howling, so that the officiating clergyman was obliged to order his removal; and it was altogether one of the most disgraceful scenes ever witnessed in the parish.—*Sunderland Herald*, 13th June.

Reading Rooms.

It is much to be regretted, that in every town and village there are not suitable reading rooms for the working classes, where, without neglecting the duties of home, they may retire for a brief space of time, and refresh their minds by well selected periodical literature. In several places, we know attempts of the kind have been made, and have to some extent succeeded. An esteemed correspondent at Ipswich, thus writes:

“Our reading room is open from 6 to 10 for teetotalers—where they are supplied with fire, gas, newspapers, and books, at one penny per week; and answers well.”

Perhaps our friends will take these hints into consideration, and as far as practicable, follow the laudable example of the Ipswich and some other societies.—*Ibid.*

Prevention Better than Cure.

Increased attention to the moral condition of our "Juvenile Offenders" may be ranked as one of the favorable indications of the age. There was a time—and that not far distant—when the welfare of the vicious parts of society entered but little into the calculations of either our legislators or philanthropists. Even the limited attempts made to improve this portion of our population, has had reference rather to the reformation of prisoners than to the superseding of prisons, or the prevention of crime. Of the more remote causes of vice and destitution comparatively little is known by the majority of professing Christians, and that little has been learned—not from personal inspection of the haunts of iniquity, which abound in our great cities,—but from official documents, and a few published essays on juvenile depravity. We are far from desiring to lessen in public estimation the praiseworthy attempts of Lord Shaftesbury, (late Ashley,) Mr. Monckton Milnes, and others, to improve the condition of our youthful delinquents; but we feel bound, when these subjects are presented to us from time to time, to call attention to the fact constantly overlooked—namely, that intoxicating drinks have largely to do with the production of those very criminals we seek to reform. This view of the matter was very appropriately and pointedly put by our esteemed and talented friend. Mr. Bowly, a few weeks ago, at the close of a lecture on "Juvenile Delinquency," delivered in the Tolzey, Gloucester, by the Rev. W. C. Osborne, Chaplain to the Bath Gaol. The lecture was highly interesting, and made a deep impression on the auditors.

"Mr. Osborne, in his opening remarks, dwelt upon the necessity of a movement being made throughout the kingdom in favor of an altered mode of dealing with children upon their conviction of crime, and contended that their committal to gaol under the Juvenile Offenders' Act tended to harden them in their offences rather than to prevent a repetition of them. The lecture was interspersed with many anecdotes of matters which had come under the notice of the gentleman; and in addition he furnished his audience with a few statistical returns of the state of crime throughout England and Wales, and one or two districts of the country. It appeared from the reports of prison inspectors and others, that the number of prisoners committed for trial every year was calculated to amount (in England and Wales) to 35,000; summary convictions upwards of 68,000; and if the committals in Scotland were included, they would find the total number to be quite 120,000. Within the boundaries of the metropolitan police, 30,000 persons are taken into custody every year. Of the criminals of the land, one third are juveniles that is under the age of seventeen. The number of committals of children in England and Wales was—in 1847, 11,195; in 1848, 11,756. Of the number committed, those who were orphans amounted—in 1847, to 633; in 1848, 854. Those who had lost one parent—1847, 1734;—1848, 2057.

"Mr. Bowly, in moving a vote of thanks to Mr. Osborne, dwelt upon the inciting causes to crime, and contended that ere long it would be necessary that an entire change in our criminal punishment should come under the notice of the country. Although the object of the lecture was more strictly confined to the punishment of juvenile offenders, he could not help alluding to the principal causes which lead to the commission of offences amongst our adult population, and instanced that in this city alone we had, by a very large number, more ale-shops and public-houses than all these places of worship and schools put together! Remove these (said Mr. B.), and let the people take to drinking this beverage (at the same time taking a decanter of water in his hand), and he was sure that crime would soon be washed away."

We perfectly agree with the observations of Mr. Bowly, and think such occasions fitting opportunities that should be embraced to remind the public of its duties and its responsibilities. But we would remark that the public-house is rather the proximate than the primary cause of the evils wo

deplorable. Of the mischievous character of the tavern and the beer-shop no one can have a stronger sense than ourselves; but if we desire to dry up the great stream of pollution, we must influence for good the domestic fire-sides of the people,—strive to remove the vicious example of the parents, by leading them to adopt total abstinence principles,—and also seek, by all proper means, to create in the minds of the youth of our country an abhorrence of intoxicating drinks.—*Bristol Temp. Herald.*

Poetry.

The Tempter.

BY WM. SMITH, AUTHOR OF "ALAZON," &c.

When man was first in Paradise,
And angels to him came,
The tempter with his hollow words
Brought blight upon his name;
But came no more in serpent guise,
Lest men should know his aim;—
Ah me! the Tempter changeth,—
The temptation is the same!
The fruit that grew in Paradise,
On that mysterious tree,
Was not for human hands to take,
Nor fiendish eyes to see;—
'Twas then the fruit—but now the cup—
Whose praise he doth proclaim;
Ah me! the Tempter changeth,—
The temptation is the same!
He comes, as comes an angel bright,
And with him brings the cup;
And smiles to stand at the right hand
Of those who sip it up!
Bright visions dance before the eyes,—
The pleasure hides the shame;—
Ah me! the Tempter changeth,—
The temptation is the same!
He goes, as goes a fiend of hate
Whene'er his work is done,
And leaves behind the saddest sight
That's seen beneath the sun:—
The wreck of many a noble heart—
Of feeling—genius—fame;—
Beware! the Tempter changeth,—
The temptation is the same.

Drink the Maddening Bowl no More.

Drink I will, for drink I may, late at night, or early day,
Brandy, cider, ale or gin: drink I may, 'tis not a sin,
For they are God's creatures good, needful as our daily food.
Drink I will, for drink I can, yet remain a sober man;
Others may, but I can not over be a drunken sot!
Prudently I take my cup, when I breakfast, dine or sup.
Drink I may, I can, I will, precious liquor from the still;
For it drives dull care away, turns the darksome night to day,
Makes me noble, rich and kind, wakes my senses, fires my mind.
Drink I will, for drink I must; money gone, I'll drink on trust;
Credit gone, I'll pawn my coat, freeze my back to warm my throat!
Stop I cannot, 'tis too late, drink I must, death's my fate!
Drink, poor fellow, drink no more, hope has opened up the door,
Cries the pledged cold-water-man; surely if you will, you can,
Leave your cups and happy be, sign the pledge; and shout "I'm free!"
Drink again I never will, cries the victim of the still;
Stop I can, the pledge I'll sign, farewell brandy, cider, wine,
Blind I was, but now I see; pledged I am, and now I'm free.
Drink the madd'ning bowl no more, let it sound from shore to shore;
Every grade, both old and young, let it swell from every tongue;
Sons of Temperance we will be, bound by that which makes us free.
Let us drink the water cup, when we breakfast, dine or sup,
When at marriage feasts we meet, when long absent friends we greet;
Friendship's token let it be, healthful, pleasant, pure and free.

Canada Temperance Advocate.

MONTREAL, AUGUST 1, 1851.

Another License Bill.

"Muzzle your dogs" is an edict which is issued periodically in most of the large cities in Europe. A similar feeling seems to have taken possession of the minds of legislators in North America, respecting houses for the sale of intoxicating liquors; for there has been a very general movement amongst them to have them "muzzled." No fewer than three bills have been introduced into the present session of our Canadian Parliament for this object, and in several of the States of the neighboring Union, similar laws have been passed, or proposed. It is gratifying to find that a conviction of the necessity of taking some steps in this matter is so wide spread, and producing simultaneous action in so many legislatures; and it is still more gratifying to find that all the proposed measures lean to the side of *stringency*, and seem based on an admission that, like a mad dog, Alcohol must not be allowed to walk at large. He is biting some every day, many of whom die frantic, under the most frightful and fatal species of *hydrophobia*; and there is, therefore, a necessity for binding him more firmly, and watching him more narrowly than ever. Indeed, this is the only point in which the various legislative measures are at harmony with one another; they all admit the inefficacy of former laws, and the necessity of substituting severer regulations in their place.

The present Bill, which has been introduced by Solicitor General Drummond, is, like its predecessors, a very strong one, and seems to possess this important advantage over them all, it makes it the duty of the Inspectors of the Revenue to prosecute parties guilty of violating the License Law, and arming him at the same time with the requisite powers. The clause which relates to the granting of certificates of license is not liable to the objection which we have urged against former bills; for it does not introduce ecclesiastical distinctions. It requires, in cities, the signature of a *majority* of the Justices of the Peace, in Special Session assembled; and, in rural parishes and villages, the signature of *three* municipal electors, and the approbation of the Municipal Council of the County or Division. The principle involved in this, we think an excellent one, but we are decidedly of opinion that the number of municipal electors specified is too small. Any tavern-keeper could easily find three thirsty customers ready, for a glass, to sign his certificate; whether it is the will of the people in the locality, generally, to have a tavern amongst them or not; and is the whole community to be at the mercy of these three boon companions? We think the number ought to be 12 or 15 in municipalities, and 25 or 30 in cities; for there are as good reasons why the voice of the electors should be heard in the one case as the other.

We observe that the town of St. Hyacinthe is specially exempted from the operation of this clause, and in looking over the Act we cannot find any other clause to compensate for this exemption, or explain it. What is the reason of this? The unlicensed traffic is stronger in St. Hyacinthe than in any other town in Lower Canada, but surely this cannot be the reason why it is to be indulged with special immunities there.

The scale of duties appears to us to be well arranged; it is not so high as to hold out an inducement to the unlicensed dealer, and yet it is so adjusted as to exert an influence in favor of Temperance Houses. The license for Inns or Taverns for the sale of

spirits, wines, beer, &c., is £5, "over and above the Imperial duty;" for beer houses, £1, "over and above said duty;" for Temperance Houses, £1, without the imperial duty; for shops and stores for the sale of all kinds of spirituous and fermented liquors, £3, over and above the duty, for Steamboats, £5, do., when all kinds of intoxicating liquors are sold, and £1 when beer and fermented liquors only are sold.

INTEMPERANCE IN SCHOOLS.

We ask parents, who have themselves embraced the principles of true Temperance, to see that the bent they give to their children's minds in the family circle, is not counteracted by the instruction they receive in the Public School. It is too frequently the case, in the rural parishes at least, that the Schoolmaster is an intemperate man, whose influence upon the children must be highly pernicious. But even in this city, where the moral character of the teacher is unexceptionable, there are some wine-bibbing fanatics to be found amongst their number, and the course of classical study furnishes them with but too many opportunities of throwing out a remark in favor of wine, or a sneer at those who do not use it.

We know it to be a fact, that a boy, attending one of the Public Schools in this city, was invited to spend the evening in the house of his Teacher, with a number of his schoolfellows, where wine was freely used. Said boy was a teetotaler, but was urged by his teacher to drink his health in wine. He refused, agreeably to his principles, and offered to drink it in water; but the teacher scornfully told him to keep the water to wash his face with, and drink the wine; and by brow-beating him before the company, compelled him to taste it. Now, this was villainous and cowardly in the extreme; and though there are few capable of such meanness, yet there are some men, and women too, with weak minds and strong prejudices, who are actuated by a sort of rabid fanaticism against the principles of our Society, and take every opportunity of showing their predilection for the wine-cup.

We know it to be a fact also, and we regard it as the fruit of such training, that another boy, attending the same school, went boldly into a grog shop, and purchased some whisky. He also was a teetotaler, and both he and the first boy mentioned above, belong to teetotal families. We have also been informed that several of the boys have been in the habit of sending for whisky at their games, out of doors. We have no doubt that this is true, (though we do not vouch for it with the same confidence as the two former facts), and we can easily see in it a precocious imitation of their sires, who must have their *liquor box*, when engaged at cricket, or curling on the ice.

These facts are sufficient to justify us in calling upon parents to be on their guard, lest their children should receive impressions at the Public Schools, that may injure them for life; to which we add a warning to Teachers also to look narrowly into the conduct of their scholars, and to be very careful what impressions they make on the youthful mind.

Statistics of Crime.

We acknowledge with thanks the receipt, from Alderman Whittemore, of two documents from Toronto, which we have omitted to notice sooner, being the 'Statistical Reports of Crime' in that City for the years 1849 and 1850 respectively. In the first of these years, the number of police offences was 1510; and in the following year they increased to 1608. We were not prepared for such an increase. Considering the success of the 'Sons' during the

past year, and also the laudable diligence of the civic authorities in reducing the number of Taverns, both licensed and unlicensed, we would rather have looked for a considerable diminution. There has been no great addition made to the population of the City within the period; and, except it should be found that the transfer of the seat of Government, and the Houses of the Legislature, to it, has attracted the idle and intemperate from other parts of the Province, we confess ourselves unable to account for the increase, and are inclined to suspect that there are still a greater number of unlicensed grog-shops in the City, than the authorities are aware of.

Of these 1608 crimes, in 1850, the Irish population has contributed 1048; the English, 195; the Scotch, 132; Canada West, 125; Canada East, 20, &c. But throughout the whole, intemperance still retains its horrid pre-eminence as the chief exciting cause of crime. In the report for 1849, we find a number of offences classed under the heads of "drunk in the streets; drunk and disorderly; disorderly characters; and disorderly houses"; adding these together, with one half of the "assaults," we have a total of 762, all of which are to be traced to intemperance. If we follow the same course with the Report for 1850, we find that, of the whole 1608 offences, 931 are to be ascribed to the same cause! This is upwards of 50 per cent of the whole. So that the inhabitants of Toronto, by keeping up the custom of making and selling intoxicating liquors amongst them, take the direct means of doubling the number of crimes that would otherwise be committed amongst them. If these accursed liquors were removed, the City would be one half more innocent; one half less provocation would be offered unto God, yearly, and one half less of misery inflicted upon his creatures. When will prejudice permit men to adopt the course which sound policy, and *Christian principle*, alike demand!

A Magistrate Convicted.

From the *She-brooke Gazette* of June 21, we learn the particulars of an interesting trial before the Magistrates' Court, for a violation of the old license law. The High Constable charged Daniel Thompson, Esq., J. P., with selling rum in a less quantity than three half-pints. This was the third attempt the High Constable had made to bring the J. P. before his peers, two other efforts having failed. We rather guess that this Esq., must be a regular dealer in the destructive, for the Magistrates on the bench patiently heard the case, and gave judgment against the defendant, £10 fine and costs, and, in default of payment, to be committed to the Jail for three months. The rum population and some others sympathise with the convicted J. P., but for our part we trust the High Constable will succeed in rooting out all such impudent violators of law and decency. We are glad to perceive from the same number of the *Gazette* that the Rechabites of Compton Tent, No. 39, have held an interesting and profitable Temperance Festival this summer. We hope to hear of many more such in all parts of Lower Canada.

Small Streams from Temperance Springs.

Perhaps there is no subject on which a certain class of people manifest more tenacity, we had almost said infatuation, than that which relates to the publication of facts, (giving names of persons and places,) respecting the mortal effects of strong drink.—A person, while in liquor, falls from a tree and is killed, or wanders on the ice in the cold of winter, and is found dead. The circumstances are published, and perhaps their surviving friends, or

some officious acquaintances, declare it to be great cruelty. But is it not greater cruelty to hide from public view the truth—that strong drink did the deed of death? or would such fastidious people prefer that another brother, or neighbor, or friend should follow to a drunkard's grave those who have prematurely precipitated themselves into an awful eternity? We have been led to these reflections by an article in the *Temperance Telegraph*, entitled "Rim's Doings." It gives an account of the death of a man named P. Kelly, who, being drunk, had laid down on a box, and his head hanging over the side, suffocation took place, and he became the subject of a Coroner's Inquest. The *Telegraph* very well observes that the case is not an uncommon one, but the frequency of the occurrences renders too many only careless as to the fearful results of drinking:—

"Did we but reflect, as we ought to do, that the more frequently death makes his untimely visits to the Bacchanalian abode, the more alarming are the practices that furnish him with subjects, instead of listlessly regarding the chiming of the drunkard's knoll, we would put on sackcloth, and rising up as one man and putting away the *unclean thing* from our abodes, we should vow before God, for the good of society and the sake of our own souls, never more to partake of the chalice that gurgles with the poison of hell.

"This may be deemed figurative language, and may seem to some to be the coinage of an over-literate imagination; but no form of rhetoric that can be employed is too extravagant to convey to the mind's eye a correct picture of the abomination we denounce; no stress can be laid on the call for reformation which the necessity will not warrant. Follow that poor deluded victim in his hasty journey to the land of spirits;—witness his resurrection;—hear his cry of agony when his lately muddled brain realises his translation from the low chest in the dirty groggery to the regions of the damned, and he hears the judgment pronounced against himself that has been decreed against all drunkards. Go a little further;—look into futurity;—behold another son of Adam taking the place of the lost one—(for one drunkard no sooner steps off the stage of time than another habits himself in rags,) that other, it may be, a dear friend, a child, or possibly yourself; and then, in solemn earnestness enquire of your own heart whether these things ought to be. Nay,—more; carry your thoughts to the verge of time when you shall have parted with the things of the world—its joys and sorrows—its loves and hates; mark that ponderous volume that records, as with a sunbeam, the transactions of your life, and bethink you whether there is not therein scored up against you, many a death from drunkenness that your example might have prevented; whether you are not debited with large arrears of interest which your *'talent'* might have earned while it has been suffered to lie 'rolled up in a napkin;' and the loved bowl may lose its charms in your sight, and you will cease to wonder at the hard names and the ugly epithets that are employed by the Teetotalers in speaking of the drinking usages of society, or of those who make gain of the wreck of their fellow-men."

While we see so much rum around us, we ought not to cease our exertions for the removal of the existing causes. We may be sometimes unsuccessful, and may often meet with ingratitude, but the advice of Mentor to Telemachus may be profitably studied by all who are engaged in any moral reformation:—

"What!" exclaimed Telemachus, "must we take so much pains to win the affections of men? or, perhaps, will never give us their love, and to heap benefits upon those who will only employ them to our injury?"

"We must expect men to be ungrateful; yet it is our duty to do them good," returned Mentor, in a calm tone. "Not for their own sakes must we serve them, but for the love of God, who commands it. The good that a man does is never lost; if men forget it, God will remember and reward. Though the multitude be ungrateful, yet there are some who will be affected with your virtues—nay, the multitude itself, fickle and capricious as it is, never fails, sooner or later, to render justice to pure and disinterested virtue. But would you prevent the ingratitude of men? Then

do not labor solely to make them powerful, rich, formidable in arms, happy in their pleasures; this glory, this abundance, these pleasures, corrupt them—they will only be the more wicked for them. It is making them a fatal present—offering them a delicious poison. But apply yourself to reform their manners, and to instil into their hearts justice, sincerity, the fear of God, humanity, fidelity, moderation and disinterestedness. By making them good, you will present them virtue—a real blessing; and virtue, if it be genuine will forever attach them to him who instilled it in their hearts. Thus, by conferring virtue—the real good—upon men, you will do good to yourself, and will have nothing to fear from their ingratitude."

The greatest number of those whom we expect to benefit, belong to the working-classes. Unhappily, men who earn their bread by the sweat of their brow, have been strangely deluded by the fascinations of alcohol. Multitudes of these have been degraded and destroyed by strong drink. There is honor in labor,—there is dishonor in using as a beverage that which incapacitates for labor and profitable enterprise. The Rev. Newman Hall, of Hull, in England, recently gave a splendid speech at a Temperance festival in Yorkshire. His audience was chiefly, perhaps, of the working-classes; and he makes some good observations on the "dignity of labor," which we here annex:—

"Mr. Hall observed that it clears the forest, drains the morass, and makes the wilderness rejoice and blossom as the rose. Labor ploughs the soil and scatters the seed, reaps the harvest, converts the corn into the staff of life. Labor splits the slate, builds the temple, rears the mansion, not only the humble cottage of the peasant, but the palace of the prince, the tapering steeple and the stately dome. Labor weaves the gossamer silk, and spins the cotton, producing raiment, from the grave gown of the peasant to the purple robe of the prince. Labor digs into the solid earth, extracts its precious metals, quarries the rock, smelts the iron, and moulds it into a thousand shapes, from the ponderous pillar to the tiny needle—from the massive anchor to the wire gauze—from the mighty engine to the polished purse bead. Labor fells the gnarled oak, forms the stately vessel, steers it over the waves, brings home the produce of other lands—tea from the East and sugar from the West—corn from the North, and fruits from the sunny South—and returns to those distant climes the products of British industry and British skill. Labor, by various processes, produces a transparent substance, which enables us to unravel the mysteries of nature, and bring nearer distant worlds. Labor throws bridges over ravines, aqueducts over swamps, tunnels through solid mountains, exalts the valleys, bending together country to country, and kingdoms to kingdom. Labor stretches a pathway through the length of the land, by which our thoughts can travel quicker than fancy ever fabled, and outstrips the very winds. Labor, by the insatiation of genius, the discovery of science, and the instruction of religion, with her metallic types, prints her hieroglyphics on the vacant page, distributing and spreading the Bible throughout the world. If labor, therefore, was so dignified, he asked the working-classes if they would debase themselves by strong drinks? He trusted they would not, but that, like the warriors of Montgarden, which place he had lately witnessed, they would unite and do battle with their common enemy, alcohol, rearing aloft their standard of truth, and obtaining the victory."

"To be or not to be."

We give the following from our contemporary the *Montreal Gazette*, of July 14, without note or comment, except to express the pleasure we feel that our neighbor has come out with such decision on this important topic:—

UNSUCCESSFUL GROGGERIES.—The community are much indebted to the Revenue Inspectors, for the zeal which they display in dragging these snakes of iniquity to the light of day. Public opinion has changed to a more healthy tone on this subject, since the government, by positive instructions, placed it as a duty upon responsible officers; and the Bench has also shown lately a better disposition to aid the efforts of these officers in the performance of what must be a very arduous task.

We notice, however, a case decided at last Quarter Sessions, upon appeal from the Magistrates, which, if law, will render all the wishes of the Government, and all the labor of its officers of no avail whatever, in putting down this demoralising traffic.

A person named McGovern appears to have been sued by the Inspectors, for retailing spirits without license. The man did not appear at all in Court, but the case went on, and it was proved by one witness, that he had seen defendant, and was told his name was McGovern, he went to his house on the 13th November; Defendant had a bar there, sold witness a glass of grog for threepence, witness went to his house again with the Clerk of the Assessors of the ward, who declared it McGovern's house. The Clerk of the Assessors being called proved that he went to the house where the first witness had been sold the liquor, and knew it to be McGovern's.

The testimony of one witness being sufficient, the Magistrate found the case proved, and fined the defendant in the statutory sum of £10.

Upon appeal, the presiding Judge reversed the judgment, on the ground, we understand, that the identity was not proved.

Now, if a defendant chooses to keep out of the way how is his identity to be proved? The first witness proved, that it was the man known as McGovern who sold him the liquor, and the house is sworn to by both witnesses as McGovern's. The man not appearing in Court, could not be identified, in the usual meaning of that word; but the crime was laid to him, and to his house by the clearest evidence, to our notion. His Honor, however, better acquainted with legal language, and legal subtleties, has decided that it was not. We regret the decision, because after it, there seems to be an impossibility of convicting any man hereafter, unless the new Bill provide for it.

Report of the M.W.S., National Division.

We have to acknowledge a very satisfactory report of the M. W.S. of the National Division, presented to Representatives of the Order, during their recent meeting in Toronto. We give such extracts as may be of general interest. We hope soon to be furnished with the journal of proceedings:—

Most Worthy Patriarch, Officers and Brothers of the National Division:

It affords me great pleasure to offer my congratulations at our annual re-assembly. As M. W. Scribe my report this year almost necessarily confines itself to the business transactions of my office. The days of rapid territorial increase have passed away, and in a great manner the active increase of the Order now lies with the various excellent Grand Divisions under jurisdiction of this body.

I am especially happy, however, to report to the National Division the due organization of the transatlantic Grand Division of England, referred to as in progress in my report at your late session.

The advance of the Order in England seems unmarked by any difference from the usual harmonious and popular progress of our institution in the United States and British Provinces.—The same fraternal spirit, and a similar unity of purpose made strong by devoted attachment to the cause of total abstinence, designate the workings of the brothers in England as they do of Sons of Temperance on our Continent. It appears a happy thing that the Order has its basis so well laid in truth and the best and most natural feelings of the human heart, as to win to its support men of all nations.

California and Newfoundland are at present in preparation for the institution of Grand Divisions. The former either now has, or very shortly will have, a Grand Division, and the latter was only delayed by the failure of hearing from some of her Divisions in the matter of application. Both, however, with the addition, no doubt, from present manifestations, of Canada East, will swell the ranks of our Grand Divisions long before the next annual deliberations of the National Head.

In conclusion, officers and brothers of the National Division, permit me to express the opinion formed from many sources during the term ended, that the cause of the Order and Temperance are on a more favorable footing in North America, than at any previous time. In the judgment of this office, the Order is a sounder and more efficient agent of temperance than the world

has ever yet known, capable of more reform, promotive of more prevention, and more beneficially impressing the public mind in favor of the importance of total abstinence from intoxicating drinks, than any organization which has preceded it. It almost alone sustains the temperance press. Its many meetings, its tracts, and its organizations are so many daily warnings, examples and appeals to the people. Future ages will do honor to its wisdom, its benevolence, and its heroism.

That a kind Heaven may guide it in all its deliberations and actions, and sway its councils with fraternal love and harmony, and a deep, overriding interest in the cause of all mankind, is the sincere prayer of very truly your friend and brother.

Mr. Duclos' Temperance Hotel.

It gives us much pleasure to find that the efforts of Temperance men in this city have at last been so successful, in the matter of a good Temperance House, as we find from various sources to be the case in that lately established by Mr. Duclos. The want of such a house, to which we can confidently send the respectable traveller, has long been a desideratum to the progress of our cause, and while Temperance men may take some credit for urging on this consummation, yet, after all, the proprietor of the house, Mr. Duclos, has a right to the most, and as he has risked the most, should reap a suitable reward. In justice to him, therefore, we give the following extract from a long and interesting communication of Dr. Drew, which we find in the *Gospel Banner and Maine Family Visitant*, of the 5th July:—

I am put up at the Eagle Hotel, and really good Temperance House, kept by Francis Duclos, on College street. It is called College street, because the whole of the square opposite to the building upon the side of our hotel belongs to the Catholic College. It covers an area of about one hundred rods in length by sixteen in width. It is all enclosed in a faced stone wall, twelve feet high, laid in masonry, and so tight that no one can look through it. But I can look over it from my third story chamber window where I sit and write. I can see its huge College buildings, its gardens, the graven images amongst the shrubbery, its fountains, &c., very plainly. The main building is something like the Insane Hospital at Augusta, or as it would be if a wing was built on the north to correspond with that on the south.— There are two hundred students in it. They came here from the States and from Europe. It is the most famous College of Catholics in America. The course of instruction embraces seven years, and is very thorough. Men are fitted for all professions; but I can see the young priests walking out in the gardens with their black surplices and bands trimmed in white and their black caps on. Every once in a while yesterday, (Sunday), I could hear the College halls resound with the chantings of many voices. I suppose they were engaged in their devotions. Hon. Edward Kavanagh, our late honest Governor, was educated here. They are building a new Jesuit's College in the city, up towards Mount Royal, it is to be a branch of the old hive. The edifice is to be a splendid one. The Grey Nunnery is near the old College, within sight of my window, and directly opposite the ruins of the Parliament House, which was burnt by the Rebels. It is enclosed by a high stone fence, and looks like a State Prison.

It is a luxury to put up at a good Temperance House. Since I left Boston, till I reached Montreal, I found nothing but rum Taverns, and open bars in Hotels and Steamers; but friend Duclos is a religious man, a moral man, and of course a Temperance man; and I have seen no rum, nor heard any profane language since I have occupied his premises. This is no place for loafers and rowdies. His house has none but neat, orderly and intelligent patrons. I not only feel quieter, but decidedly safer thus lodged.

Influence of the "Sons" Pledge.

We give publicity to the following letter, addressed to the W. P. of the Litchfield Division, No. 81, of the Sons of Temperance, evidencing as it does, the powerful influence of the pledge taken in the manner prescribed by the above organization. The letter

bears unmistakable evidence of being written by a man of education and superior mind, and the evidence of such an one to the power of our pledge, should not be lost. For obvious reasons we suppress the name of the writer.

Prompted by feelings of respect and regard towards you, and the Society you represent, I am come before you as a suppliant and repentant member, and to appeal to the generosity and the characteristic emblem of your order, to see if, according to the rules of your Society, I could again be admitted into your Division, and under the folds of the Banner of the Sons of Temperance. It is of no use in me making an apology for my conduct in breaking the articles of the society, as it is known to you and the members of the division that such was the case; but I throw myself upon the generosity of the society, and upon the known purity of their principles, to act as they think proper in again admitting me as a member.

From a decided conviction, and sad experience, I have found that drinking intoxicating liquors is at all times bad—hurtful to the body, prostrating the system, impairing the intellect, and destroying the soul, rendering man, "the noblest work of God," a companion and mate of the brute creation, and leveling him to the lowest grade of demoralizing vice and impurity. In my own experience, I have found the baneful effects and ruinous consequences of this soul destroying monster; and, after joining your society, was indeed what I wished to be, respected, happy, and healthful, full of the enjoyment which a mind at ease can only appreciate; the companion and friend of those who by their moral and intellectual qualities made it a happiness to be in their company, and experienced only by those who having fallen from their high estate, and brought to light by those friends of the human race, the Sons of Temperance, and made to feel the great comfort and satisfaction experienced by a life of Temperance and reticence of conduct. Having again made up my mind to quit drinking, and, at the desire of a most particular friend, been advised to join your society, I now address you; and I hope that my future conduct and life will be such as will give the Sons of Temperance no cause of regret in again taking into their ranks one who, although having fallen, shall be a firm adherent to, and supporter of your constitution. If, therefore, you and the members think proper to admit me again into your division, according to the rules of the constitution, I shall with dependence on Him who only can give strength to withstand temptation, again enter your ranks, and be steadfast in the faith, going on prospering and to prosper; and at last bless the day that I joined the Sons of Temperance, and heartily thank them for their kindness and feeling in reclaiming and admitting again an offending but repentant brother

Temperance Festival.

We observe from the *Guelf Herald* of the 8th ult., that the Division in that thriving town has had a large and very successful Anniversary Meeting. We are sorry that our limits forbid us giving the speeches on this occasion:—

The Guelf Division of the Sons of Temperance celebrated their first Anniversary on Wednesday last. About 11, A. M., the Division and Section of Cadets met the Hon. P. S. White, Past Chief Officer of the Order, who reached town by the Waterloo Road, accompanied by the Berlin Division, and conducted him to the "Wellington Hotel." Meantime, the Fergus, Elora, and Erin Divisions having arrived, a Procession was formed in the Market Square, having the Grand Marshal, his Aids, and the Sentinels of the Guelf Division, mounted, in front; followed by two Banners and the Mechanics' Band; the Hon. P. S. White, supported by J. C. Mickle, Esq., President of the Guelf Temperance Society, and the Rev. James Middleton; the Guelf Sons and Cadets. Next came the Elora Band, followed by the Flora, Fergus, and Berlin Divisions, with their respective banners. The long array, on reaching the upper end of the Square, proceeded by the Court House to Wyndham Street, and in front of Messrs. Robertson & Watt's Foundry, were saluted with the discharge of ordnance by the workmen of the establishment—reaching the Market Square by way of Quebec and Gordon Streets, where a Pavilion, 140 by 60 feet, had been erected, in which about 1,000 persons partook of refreshments—the largest company ever yet assembled under cover in Guelf.

A DODGE OF THE ENEMY.

A feeble letter has been sent to the *Toronto Watchman*, signed by "A Temperance Advocate," (?) re-echoing the glaring and scandalous misrepresentation of the *British Colonist*, in the report which it gave of Gen. Cary's speech, at the late Toronto Celebration. Any statement, emanating from such a source, injurious to the cause of Temperance, ought to be looked upon with suspicion, for the *animus* of the *Colonist* on this question has been long and well known. But the "Son" of Temperance who can be caught by a *ruse* so palpable as that referred to in the following article, shows more of the characteristics of a *child* than a Son. We heartily approve of the sentiments, so well expressed by the Editor in his reply.

SIR,—I presume that the duty of "a Watchman," is to warn of danger as well as to intimate of safety; and faithful watchmen are most important at all times in peace and in war—especially in the latter. This, sir, is a day of war: The great Temperance army has now assumed the aggressive position and makes war, strong and determined on the strongholds of intemperance. But, Sir, the danger is not so much from without as from within. The Temperance banner now waves over an exceedingly large army, and watchful vigilance is absolutely necessary, that from within the citadel, dangers arise not. * * * This is apparent from the language said to have been used by Gen. Cary, of Ohio, at the great Toronto meeting. The *British Colonist* of the 24th inst., informs us that the Temperance Lecturer used most insulting language in reference to our Lord Jesus Christ, calling him by the low vulgar epithet of "the fellow," and even excusing Judas from the charge of betraying his master, on the ground that he, Judas, saw him, (Christ) frequently in difficulties, and how that he extricated himself; and that if "the fellow" (Christ) was again so placed, he could as easily escape. Now, sir, have you, as a watchman, yea, as "a Christian Watchman," warned the hosts of our Israel against the infidel sentiments? or if you have been aware of their having been delivered; are you willing, silently to let them pass, and not boldly come forth and defend your Lord and master from such ungodly insults? Will the Sons of Temperance of Canada endure the insult offered to Him in whom our trust for salvation is placed? Sir, if the Sons of Temperance on hearing of, and ascertaining the correctness of the *British Colonist's* statements in reference to General Cary, do not boldly come out and withdraw themselves from the tents of such ungodly men, they will be but partakers of the sins of those who blaspheme the Son of God.

I think it would be well to sift the matter and not let the insinuation go out, or rather spread, (for out it is,) that Temperance Journals wink at those infidel sentiments. A man will be expelled from the Sons of Temperance for using what they term disrespectful language in the Division rooms; and here a man holding a high position in the order may openly in the presence of thousands offer insult to the Son of God, the Lord of life and glory, and no action be taken upon it—will this be the case? I hope not. I merely mention this matter that you may deal with it as wisdom and prudence may dictate.

A TEMPERANCE ADVOCATE.

Canada, 28th June, 1851.

EDITORIAL REMARKS

Never, in any instance, since we assumed the position and responsibilities of a public Journalist, have we through love or fear of man, withheld our decided disapproval of what we believed morally wrong. We love the cause of God, but whether under the immediate auspices of religious communities, or in connexion with moral associations, if truth be trampled under foot, justice outraged, or religious interests disregarded, no earthly considerations shall ever induce us to suppress the voice of warning. Not even to spare the Sons of Temperance, nor yet the religious community with which we have been, from choice and principle, identified for nearly twenty years, could we be induced, as an independent journalist, to smooth the path of error, even by a tacit approval of what we believed detrimental to the real interests of man.

The real causes of our silence relative to the case presented in the above communication we shall state frankly. First, then, we did not hear the remarks of Gen. Cary, to which exception is

taken, Second we did not see the communication in the *Colonist* to which our correspondent takes exception, until his letter had come to hand. Thirdly, having heard sundry remarks respecting the said communication, we were informed by several reliable parties who heard General Cary, that this same communication was a tissue of misrepresentations, Fourthly, and lastly—we have seen so much abuse and misrepresentation dealt out to prominent advocates of Temperance, that we consider remarks of the class to which those in the *Colonist* belong, utterly unworthy of serious attention. For our own part we have generally strong suspicions that such communications are written under the influence of the *stimulus* or the *love* of strong drink. Nor would we, even now, take any notice of the said communication, had we not been informed that our silence is converted into an admission of its truth. We therefore declare most explicitly, that it is our belief, the strictures of the *Colonist's* correspondent had no foundation in truth, but are trumped up by snatching sentiments from their legitimate connection, in an argumentative discourse, and attributing to a speaker the impersonations employed for purposes of illustration, as his real sentiments. Many of our readers will recollect that the *Colonist* indulged in an attempt to depreciate the gigantic efforts of John B. Gough, during his lectures in this city last autumn. And we heartily regret to find that religious people are so prone to believe the evil reports of spies, who attend our celebrations with jaundiced eyes, and who go away proclaiming the *white* and *red* and *blue*, to be *yellow*, only *yellow*.

Respecting Gen. Cary, who is branded as a man imbued with the spirit of Ledru Rollin, and Voltaire, we know but little. He has distinguished himself, however, as an able advocate of the Temperance Reformation, and withal is, we are assured, a zealous member of the Presbyterian Church. With such men, we are not at all ashamed to be identified, in a cause so great and good.

General S. F. Cary, and the Hon. P. S. White.

We observe that in our issue for July 1st, on the first page of the Extra, we have been made to say what was not intended. In speaking of the expected visit of the above named distinguished Advocates of our cause, from Toronto, we left the impression that it was the Hon. P. S. White, that had made the promise to be in Montreal, whereas it was Gen. S. F. Cary, that did so. The true state of the matter renders this explanation necessary.

Dancing.

Through inadvertency, a recommendation of public dancing appeared in our last issue, in an article copied from another paper. We regret this. We have never known any good come of public dancing, but much evil. It is said to be good for children, and some sages are beginning to think it is a good thing for curing lunatics; but we would have it reserved exclusively for *children* and *lunatics*, and would have sober men to find a more rational way of amusing themselves.

We copy with pleasure the following extract from an excellent article in the *Montreal Gazette*. We have heard that the Corporation have already remitted this matter to the Water Committee, and there is reason to hope that some public fountains will be opened forthwith in the city. But the want is as much felt in other cities in Canada, especially those which lie in the route of emigrants, and ought to be attended to there, as well as in Montreal. We sincerely hope the proposal will not be suffered to drop:—

"The month of August is approaching, and certain people, bethinking themselves that cold water is a necessary summer beverage, are about petitioning the Corporation to provide a free supply for drinking, in different parts of the city. The Corporation, if favorably disposed, will require "time" to consider, which will carry the question into cold weather, to be forgotten till this time

next year, when it may be revived to undergo again the same process!

In the mean time, thousands of laborers, carters, Indians and emigrants, suffer a daily privation in the want of a "cup of cold water," which the Corporation refuses out of its abundant store, unless it flows for them (laborers, &c.) through the paid pipe of a tap room. From the foot of the current to the canal, thousands upon thousands of people, to whom a "cup of cold water" would be grateful, are standing, walking or working beneath the hot sun of a long summer day, with no possibility of obtaining one, unless they beg it in a grog shop. Wile crying out against drunkenness, we force people into the way of it!

Talk of public improvements—fitting up the market halls, for folks to dance in, or fencing the Place d'Armes, with a dry fountain in the middle! What is all this to a "cup of cold water," for the million? Talk of city hospitalities! what hospitality is so commendable, as to assuage daily the burning thirst of thousands; and what an inhospitable city must Montreal continue, if we deny a "cup of cold water," to the wan and weary.

We pretend not to dictate to the Corporation, which of the many simple ways should be adopted, to effect the required object. Pumps along the wharves, would be cheap and effective, and would be mere hydrants from the water-pipes. There is a fire-plug at the corner of the Custom House, which, if it were allowed to furnish a small stream of clear water, would of itself, supply more comfort than all the Soda fountains in the city put together. Is it not shameful to see daily, a "pile" of emigrants, literally roasting under the revetment wall, with no water to slake their thirst, unless they take it from the basin, where all the filth from the steamboat has just been swept, and where every stagnant impurity is floating? The most terrible punishment in the Hell of the Greeks, was to be fastened in eternal thirst, and see near by, but beyond reach, a stream of pure water, continually flowing.

A small fountain, gushing bright water, free to all "drinkers," in front of the Custom House, opposite Fellors' Hotel, would be a pretty object, to impress every stranger visiting our city, with a pleasant idea of our philanthropy. The memory of him, who would erect one at his own expense, would be forever blessed. Is there no aspirant for the honor? Will nobody leave behind, the most enduring of all monuments? What is a bit of trumpery marble on the church wall, or a slab in the church yard, compared to it?

We have received a communication from an anonymous opponent, who signs himself "True Temperance," but as he does not give us his name and address, we of course refuse to publish it. When a man is so far ashamed of his own sentiments as not to let his name be known in connexion with them; we can have no difficulty in deciding what we ought to do with them as public journalists. He thinks that some Temperance Orators, (he instances General Cory in particular,) are guilty of using "profane like" expressions. He is at perfect liberty to prove this if he can. We have no doubt that he himself is guilty of something very profane, when he claims the "example of the Blessed Saviour" as a warrant for him to drink whisky, brandy, rum, gin, &c., &c. The Blessed Saviour drank no distilled liquors, and mixed no distilled liquor with his wine. We refer "True Temperance," to our issue of March 1, 1851, to show him how far his practice differs from the example of the blessed Saviour.

American Temperance Union.

The fiftieth anniversary of this Society was held at the Tabernacle, on Thursday evening, May 8. John Tappan, Esq., of Boston, Vice-President, in the chair. A highly interesting abstract of the annual report was read by Rev. John Marsh, the Secretary. Its facts and testimonies will greatly stimulate the efforts of the friends of Temperance, by the encouragement of past success, and the exhibition of the greatness of the work yet to be accomplished.

ABSTRACT OF THE REPORT.

The question whether there has been an advance or a decline in the work during the past year is comparatively unimportant. The main point is—Are we right?—Is the reform needed?—Are the means adapted to the end? The magnitude of the evil is appalling—the success of past operations cheering. The extent of the traffic is frightful. In the cities of this State are 7,000 liquor shops, selling by a low estimate \$25,000,000 worth a year, leaving out the trade of the towns and villages. They are sending in a year more than 36,000 men into the prisons for crimes committed under the influence of intoxication, and 69,260 into the poor houses, made paupers by intemperance. In New York city are 4,425 licensed, and 750 unlicensed houses, and 3,896 selling on the Sabbath, and here in four and a half years, ending Dec., 1850, were committed 36,675 persons for drunkenness, 20,190 for intoxication and disorderly conduct, 11,347 for vagrancy, 13,296 for assault and battery, 20,202 for disorderly conduct; in all 111,360 (for the most part victims of strong drink), exclusive of many in the lighter classes not seen drunk in the streets or taken to the tombs. And so in other States and cities. Yet millions have burst the chain, and the traffic is now frowned upon, detested, abhorred, and driven into shades and dens. In the great conflict with this monster vice the American Temperance Union and its auxiliaries have fallen behind no former year. More than 60,000 journals and 201,000 Youth's Advocates have been issued from their office with these publications. Home and Foreign Missions, two State Legislatures, and numerous Sunday-schools have been gratuitously supplied. Four thousand copies of the Half Century Tribute to the cause have been distributed. A new edition of Permanent Temperance Documents and several four page tracts have been issued. Numerous sermons and lectures have been preached and delivered by the Corresponding Secretary. Collections and Donations, \$1,526,083.

Temperance legislation has advanced beyond any former year. Two decidedly protective bills were reported to the last New York Legislature, and laid over for action. In Iowa an entirely prohibitory law has passed, and all drinking places are to be broken up as nuisances. The new Constitution of Michigan precludes all future license of the traffic by the Legislature. The Legislature of Illinois and Ohio have forbidden all sold to be drunk on the premises, and the Constitutional Convention of Ohio have given it to the people to say at the ballot box in June next, whether any license shall hereafter be granted in the State. Vermont has decided once and again at the ballot against all license, and the State have now prohibited the sale by statute. Delaware has made all Sunday liquor traffic a criminal offence, and a bill is before the Massachusetts Legislature making exhibition of the implements of drunkenness evidence of sale.

The spirit ration remains to curse the Navy. Better would it have been to keep the "colts and the cat" and thrown overboard the hogsheds. But in the Congress, Independence, and other ships ninety in a hundred of the scamen refuse their grog. Merchant ships, whalers and coasters, almost without exception, sail on temperance principles; and among the results shipwrecks are few, and a million of dollars are now deposited in the Scamen's Savings Bank.

A very encouraging summary is given of the progress of the cause in foreign countries. In Great Britain, the consumption in a single year is 22,962,012 gallons of home spirits, 3,044,758 of West India rum, 435,139,965 of malt beer, 2,187,500 of brandy, and 6,136,547 of wine, at a cost of sixty millions of pounds sterling, resulting in a frightful amount of pauperism, crime and premature death, is exciting among reflecting men alarm; and much efficient action to check the evil has been put forth in England and Scotland with great success. The Naval Lord Admiral has reduced the spirit ration one half and taken it entirely from all under eighteen. The Chancellor of the Exchequer reports an increased consumption of tea, coffee and cocoa, and a proportional decrease of drinks which intoxicate. Distinguished medical men in England, some of the nobility, and three hundred and sixty clergymen in Scotland, are now commending total abstinence from all that can intoxicate. Into the Crystal Palace for the great Industrial Exhibition no wines, spirits or beer are admitted, and the contractors are required to supply glasses of water gratis to all visitors—a temperance lecture for the world.

Statements are made of 6,028 members in Netherlands, of good

progress in Sweden, Norway, South Africa, Liberia (which excludes liquors), and the West Indies. In British America the cause is very triumphant; 220,000 French and Irish Catholics and 240,000 Protestants stand pledged to temperance in Lower Canada, and in Upper Canada 35,000 are enrolled in the Order of Sons; at St. John's, 12,000. In Nova Scotia, ten counties are without license, and vigorous efforts are making to get a prohibitory statute through the legislature.

Education.

Intellectual and Moral Power.

BY E. L. MAGOON.

True power is intellectual. Its honor and reward lie in the capacity of uttering the bright coinage of immortal thought.— Providence has placed our existence in an age and country, most favorable for the illustration of this point. In ruder ages physical strength obtained mastership in life. In the subsequent era of chivalry, the prowess of military chieftains monopolized the brightest smiles and the richest honors. But under the higher civilization of modern times, beautiful thought is the favorite sovereign, who from the printed page or speaking lip, sways with omnipotent energy a sceptre that is omnipresent.

Look at the regal power of mind. If it cannot "create a soul under the ribs of death," it will chisel frosty marble into the linaments and gracefulness of more than kingly majesty. Disdaining to employ agents weak and fragile to execute its purpose, creative mind has produced a Titan progeny, whose strength is greater than Briarros with his hundred hands.

Vivified with a soul ethereal and lightning winged, those servants, whose toil is neither uncompensated nor unjust, open the quarry and drive the loom; or when linked to the car and ship, they unexhausted go.

"Training o'er the earth,
And bounding 'cross the sea."

Their intellects at this moment extant and luxuriating in the solitudes of profound meditation, active in public toil, whose conception, long since displayed on their mission of conquest, are rushing in a thousand directions with infinitely more speed and more energy than the eagles of imperial Rome. As the lightning shinneth from the east unto the west, so the clear, broad light of sterling thought, glittering through "the spacious circuits of her musing," is pouring an effulgence round the globe. Not the fitful coruscations of vapid mediocrity, but profound and glowing mind is the universal queen whom all must adore or serve.

Even here in this doomed earth, where storms howl and disease destroy, the Empire that rise, and the institutions that rule, are only lengthened shadows of individual minds, walking before the sun of immortal glory. It is the same now as it ever has been; the thick ranks of the great army of mankind, are marching with lock-step over the field of time to great conflicts.

They march to the music of thought, regular or distracting, and he who plays loudest and best, will be followed by the strongest host. A thought put into action is infinitely more effective than exploding cannon. The tones of true eloquence will drown all their uproar, counteract the force of their destruction, and render the mightiest despots utterly impotent before the splendors of inspiring truth.

The will of God requires us not to elevate a few by depressing the many; but on the contrary to seek the greatest good from the greatest number. What means are to be used? We must educate. Let us not leave the mass of mind to grow ignorant and corrupt, and afterwards attempt coercively to bind it. Xerxes may as well expect to chain the vexed Hellespont in peace. Legislation is impotent any longer to resist the beamings of a brighter day.

Knowledge is generous and communicative, and jealousy at its progress is a sure symptom of its want. The time has come when it cannot be successfully resisted.— Superstition may condemn Galileo for his improved astronomy, but the earth continues to turn round with all its stupid inhabitants, revolving in light. Some are born in darkness, and have always dwelt there from choice; it is their native land, for it they fight; and it is the rene in which they are patriotic. This is natural, but they and all like them, who fear the challenge bursting up the horizon, should quickly kindle fires, and educate: educate!

The more obstructions are thrown before the flooding tide of knowledge, the more defective energies will be developed. The force of cannon may quell mobs—but education will prevent them. Moral power creates the strongest munitions of safety, while arbitrary compulsion degrades both the tyrant and his victim. We may expect a few will cry out against increased illumination, as that which depreciates and shames bigotry, as well as superstition, and destroys all tyranny over body and soul. But the fires cross of wisdom is shining from hill-top to hill-top, and is rapidly bounding from land to land. Aggressions into the kingdom of darkness have commenced. We do not cry, "havooc and bloodshed!" but we do say, "let there be light."

The Art of Teaching.

Teaching is an art, and it must be learned as much as any other art. To give instruction in the best manner, to conduct and govern a school so as to make it answer its chief end, is a work of great difficulty and importance. Tact in teaching is in fact the art of so communicating knowledge, that the pupil shall understand subjects sought to be imparted; and associating what is thus received with other and previous attainments, he may be led at one and the same time "to cultivate his original faculties," and store his mind with useful knowledge. Says one, "he who would be an accomplished physician, must study principles, as well as see cases." In like manner, he who would be a successful teacher, must look beyond systems to the principles on which they rest. The man who imagines himself a teacher, qualified for the responsible duties of an instructor, merely because he has seen others in a particular way, is just as much an empiric, as a pretender in a medicine, who occasionally walks through the wards of an hospital. The art of communicating knowledge has its principles—principles which lie deep in the philosophy of our nature.

Some of the best minds in our country and in Europe have for many years been employed in elucidating these principles, and in discovering the best methods of imparting instruction. The day for quack pedagogues is passed. A teacher to be successful in his high calling, must not only be thoroughly acquainted with all branches which he proposes to teach, teaching principle as well as facts, but he must possess extensive general information, have a good knowledge of human nature, possess good common sense and prudence, ease of communication, the ability of inspiring in his pupils an enthusiastic love of knowledge, the power of maintaining good government, self control, an amiable disposition, attractive personal accomplishments, and a character eminent for purity and excellence.

A thoroughly accomplished teacher is rarely to be met with, as an individual of the highest merit in any of the professions or other responsible callings of life. And no person can excel as an instructor, who does not make some special preparation for his work, and acquaint himself with the philosophy of teaching, and the art of conducting and governing a school.—*Journal of Education.*

The Ancient Roman System of Education.

A virtuous but rigid severity of manners was the characteristic of the Romans under their kings, and in the first ages of the republic. The private life of the citizens, frugal, temperate, and laborious, had its influence on their public character. The (*patria potestas*) paternal authority gave to every head of a family a sovereign authority over all the members that comprised it; and this power, felt as a right of nature, was never resisted. Plutarch has remarked, as a defect in the Roman laws, that they did not prescribe, as those of Lacedaemon, a system and rules for the education of youth. But the truth is, the manners of the people supplied this want. The utmost attention was bestowed in the early formation of the mind and character. The excellent author of the dialogue *De Oratoribus* (concerning orators) presents a valuable picture of the Roman Education in the early ages of the commonwealth, contrasted with the less virtuous practice of the more refined ages. The Roman matrons did not abandon their infants to mercenary nurses. They regarded the careful nurture of their offspring, the rudiments of their education, and the necessary occupations of their household, as the highest points of female merit. Next to the care bestowed in the instruction of virtuous morals, a remarkable degree of attention seems to have been given

to the language of children, and to the attainment of a correctness and purity of expression. Cicero informs us that the *Græchi*, the sons of Cornelia, were educated, *non tam in gramina quam in sermone matris: in the speech more than in the bosom of their mother.* That urbanity which characterized the Roman citizens showed itself particularly in their speech and gesture.

The attention to the language of the youth had another source. It was by eloquence, more than by any other talent, that the young Roman could rise to the highest offices and dignities of the state. The *studia forensia* (*forensic studies*) were, therefore a principal object of the Roman education. Plutarch informs us, that among the sports of the children at Rome, one was plauding causes before a mock tribuna, and accusing and defending a criminal in the usual forms of judicial procedure.

The exercises of the body were likewise particularly attended to; whatever might harden the temperament, and confer strength and agility. These exercises were daily practised by the youth under the eye of their elders, in the Campus Martius.

At seventeen the youth assumed the manly robe. He was assigned to the care of a master of rhetoric, whom he attended constantly to the forum, or to the courts of justice; for, to be an accomplished gentleman, it was necessary for a Roman to be an accomplished orator. The pains bestowed on the attainment of this character, and the best instructions for its acquisition, we learn from the writings of Cicero, Quintilian, and the younger Pliny.

Agriculture.

Professions.

What a mistaken estimate of the true nobility of profession that man makes who abandons the culture of the soil for the pursuit of trade, or for any of the "learned professions." All honest toil is honorable and dignified, just, in proportion as it answers the necessity of man, and adds to human comfort and independence. The tiller of the soil, therefore, ranks first—he is the king of laborers—for the soil provides for the first and greatest necessities, food and raiment. The farmer, standing in his furrow, is more substantially a king, than he who sits on a regal throne, and depends on his daily bread on the tiller of the soil. The first is independent, he creates for himself; the latter is dependent for all he eats, drinks or wears.

Next to the cultivator of the soil in essential nobility, are the mechanic and artisan—the men whose brown hands build houses and ships, and furnish the endless appliances of everyday life. Who does most to bless mankind? The shoemaker, who keeps our feet from the damp and cold, the man who covers our heads and fashions our garments; or he, who, without creating for us a single comfort, calls himself a king and is a tyrant—consumer of the sweat and blood of nations? Does it need arguing to answer this simple question. Surely not. We can see at once that he is most noble in his pursuit who most relieves the necessities and advances the comforts of mankind. What man on the broad earth so imperial as the possessor of acres from which his own toil can draw a supply of every need. He is not forced to do homage to any being less than God, nor to depend on any chances for livelihood.

The young man who leaves the farmfield for the merchant's desk or the lawyer's or doctor's office, thinking to dignify or ennoble his toil, makes a sad mistake. He passes by that step from independence to vassalage. He barter's a natural for an artificial pursuit, and he must be a slave of the caprice of custom, ers and chicane of trade, either to support himself or to acquire a fortune. The more artificial a man's pursuit, the more debasing it is morally and physically. To test it, contrast the merchant's clerk to the ploughboy. The former may have the most exterior polish, but the latter under his rough outside, possesses the truer stamina. He is the freer, franker, happier and nobler man. Would that young men might judge of the dignity of labor by its usefulness and manliness, rather than by the superficial glosses it wears. Therefore we never see a man's nobility in his kid gloves and toilet adornments, but in that sawney arm, whose outlines browned by the sun, betoken a hardy, honest toiler, under whose farmer's or mechanic's vest a knightly heart may beat.—*New Yorker.*

How to Break Animals of Bad Tricks.

In breaking or managing a horse, however intractable or stubborn his temper may be, preserve your own. Almost every fault of the brute arises from ignorance.—Be patient with him—teach and coax him and success is certain. There are tricks, which are results of confirmed habits of viciousness, and these sometimes require a different treatment. A horse accustomed to starting and running away, may be effectually cured by putting him to the top of his speed, and running him till pretty thoroughly exhausted.

A horse that had a trick of pulling at his bridle, and breaking it, was at last reduced to better habits, by tying him to a stake in the bank of a deep stream, with his tail pointing to the water. He commenced pulling at the halter, which suddenly parted; over the bank he tumbled, and after a somersault or two, and floundering a while in the water, he was satisfied to remain at his post in future, and break no more bridle.

A ram had been cured of butting at every thing and everybody, by placing an unresisting effigy in a similar position, when the sudden assault on a windy day resulted in tumbling the ram into a cold bath, which his improved manners took good care to avoid in future.

A sheep-killing dog has been made too much ashamed ever to look a sheep in the face, by tying his hind legs to a stout ram, on the brow of a hill, while the flock were quietly feeding at the bottom. On being set free, and somewhat startled in his haste to rejoin his friends, he tumbled and thumped master Tray so sadly over the stones and gulches that he was quite satisfied to confine himself to cooked mutton thereafter. Man's reason was given him to control the beasts of the field and the fowls of the air, by other means than brute force. If he will bring this into play he will have no difficulty in meeting and overcoming every emergency of perverse instinct or bad habit in the dumb things, by his superior cunning.—*American Agriculturist.*

Harvesting Roots.

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

PRUNING STONE FRUIT TREES.—It has been but a few years since the cultivators of fruit have been in the habit of pruning peach trees at the extremities of the branches, instead of cutting off limbs at the trunk. This system of shortening-in as it is called, is gaining ground, and is a great improvement. The reasons for this mode of pruning are evident on examination. Most kinds of stone fruit grow rapidly, and bear the greater part of that fruit on new wood, which is, of course, nearest the ends of the limbs. In this way a tree spreads over much land, and has naked branches near the trunk, and pruning at the trunk causes the gum to ooze out, which sometimes endangers the health of the tree.

On the contrary, by pruning at the ends of the branches, the tree is confined to a small space, the wounds have no unfavorable effect, or only affect the twigs, and not the trunk, and much new wood is produced for the production of fruit.—*New England Farmer.*

THE WAY DOMESTIC ANIMALS COLLECT THEIR FOOD.—The horse, when feeding on natural herbage, grasps the blade with his lips, by which it is conducted between the incisors, or front teeth. These he employs for the double purpose of holding and detaching the grass, the latter action being assisted by a swatch of the head. The ox uses the tongue to collect his food. That organ being so directed as to encircle a small bundle of grass,

which is placed by it between the incisor teeth, and an elastic pad opposite to them in the upper jaw, between these the herbage is pressed and partly cut, its complete severance being effected by tearing. The sheep gathers his food in a similar manner as the horse, but is enabled to bring his cutting teeth much nearer to the roots of the plants, in consequence of the upper lip being partially cleft. For his upper lip is thin and susceptible of considerable mobility; while that of the ox is thick, hairless, with a very limited action.—*Id.*

News.

CELEBRATION OF NATIONAL DIVISION OF SONS OF TEMPERANCE AT TORONTO.—We are pleased to learn that the late demonstration of the Sons of Temperance, at Toronto, was so respectable an affair, and has passed off so well. Were we to form our opinion of the affair by reading the notices of this demonstration given by the "*Colonist*" and "*Church*," we should conclude it was a matter of comparative indifference. We certainly do not expect men to write in favor of a principle or a society they do not approve of, nor essays on every subject they may happen to agree with. But we submit to our brethren of the press whether the consequences to society of this organization are not sufficient to warrant more than a passing notice to such scenes as have been witnessed in Toronto, during the past week. We would not force, if we had the power, the pledge of total abstinence on community, for we happen to be believers in moral suasion, as it is termed; but when we see thousands of our fellow subjects abandon the practice of using intoxicating liquors, and uniting themselves together for the purpose of reclaiming mankind from a most damning vice, we think, as journalists, we are bound to give, as an item of news, their proceedings, especially their gala days. The change produced on the face of society, in this town, by temperance principles, can only be appreciated by those who have been residents during the last few years. Success to the Sons, and to every organization calculated to make and keep men sober. We have evils enough to contend with, even if this drunkenness were banished from the earth, and we conceive it our duty to notice favorably every effort made to promote a consummation so devoutly to be wished for.—*St. Catherine's Journal.*

MR. GOUGH'S FREE LECTURES.—A course of five free lectures on the subject of temperance will be given by Mr. John B. Gough at the City Hall in Worcester, during the few weeks of his summer respite from his cold-water labors abroad, the first and second of which will be delivered on Thursday and Friday evenings of this week, (17th and 18th July,) each commencing at eight o'clock. The 3rd and 4th lectures will probably be given on Thursday and Friday evenings of next week, but timely notice of them all will be duly announced. Worcester being the place of his Washingtonian nativity, where he first opened his lips in behalf of temperance, Mr. Gough feels desirous of doing what he can to promote the cause of temperance in the same locality, and therefore very liberally gives this course of lectures without any expected or desired remuneration of a pecuniary nature. That they will be fully attended we have no doubt, and as they are open and free to all, it is hoped, that all those ladies and gentlemen of Worcester, who are opposed, either to the principles, or to the practice of teetotalism, and all the vendors of strong drinks also, will do themselves and the city the favor of hearing Mr. Gough on some one or more of these occasions. During his last South Western tour of labor, he obtained about 20,000 signers to his total abstinence pledge, and he has now a new book, the carefully preserved record of whose pages he will commence with the names of such as may feel disposed to sign the same pledge at his lectures in Worcester. In compliance with an invitation of the committee, Ex Gov. Davis will preside at the first meeting.—*Mass. Inqui.*

We perceive from the English papers that a large and respectable body of christians have recently found themselves under the painful necessity of deposing no less than seven persons from the office of the holy ministry, most of whom have been found guilty of intemperance, and its collateral crimes. When will the Church get its eyes opened?

ROME.—Letters from Rome of the 16th inst., state that the Papal Government has published a decree announcing that a

summary punishment shall be inflicted on any person endeavoring to prevent another from smoking or using tobacco.—*English paper.*

Intemperance is not to be measured by the quantity of wine, but by its effect on the constitution. Let no one fancy that because he does not drink much, he is not a sot.—Pope said, that to him more than one glass was a debauch; and every man who habitually takes more than his stomach can bear; must sooner or later arrive at those miseries which are the effects of hard drinking.

BIRTHS.

Montreal—6th ult, Mrs Edward Vennor, of a son. 18th ult, Mrs John Campbell, of a daughter. 19th ult, Mrs H R Tabb, of a daughter.

MARRIAGES.

Melbourne—11th ult, by Rev Wm Scott, Mr John Duxon, of Duxon, to Miss Elizabeth Leavitt.
Township of Kingston—5th ult, by Rev Charles Lavell, the Rev Peter D Muir, of the United Presbyterian Church, Huntington, C E, to Miss Rhoda Anna, daughter of the late Elijah Bach, Esq.
Township of Pickering—8th ult, by Rev R L Tucker, Mr John Snyder, to Miss Jane Wright.

DEATHS.

Kilwinning, Scotland—3rd ult, aged 31 years, Janet, daughter of the late Mr John Brown.
Newton, Glengarry, C W—11th ult, Mr James C McKenzie, aged 20 years, only surviving son of Mr John McKenzie, Teacher, Lancaster.

TEMPERANCE HOTEL.

THE PROPRIETOR of the EAGLE HOTEL, takes the opportunity of informing his Friends, Customers, and Public, that he is determined to OPEN a **TEMPERANCE HOTEL**, on the FIRST of MAY next, where all ACCOMMODATIONS will be afforded his Customers that ever has been before, except **Strong Drink**. He trusts that he shall not lose his Old Friends and Customers by the move; but that he shall gain Customers by the Temperance People who visit this city for pleasure or business—as he is determined to have his House kept better than it ever was before.

FRANCIS DUCLOS.

Montreal, April 14, 1851.

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