

men at a public-house, that he had tried to get away but they thought that an insult, and he had stayed to join in the carouse, and that Allen was in his company. 'I fear,' said my sister, 'from what I heard, that he is in no condition to come home.' Oh! how those words struck to my heart and rendered sleep impossible; the long painful night passed at last, and when the day was far advanced anxiety had quite exhausted me, my husband came to my bedside. But oh, what a change had a few hours wrought, how pale, how ill he looked! The first effects of his intemperance had passed off, and he was now suffering the nausea and headache common to his fault. He excused himself for not coming home, by saying he could not get away early, and fearing to disturb me he had passed the night at Allen's. I said nothing, but my heart was very sad. At such a time I was more than ever susceptible of any neglect; and the anxiety of my mind that night, produced a slow fever that kept me for five weeks languishing on the bed of sickness. When at length I slowly recovered, it was to find a great alteration in my husband—he was absent and melancholy in his manner, and his mind seemed to be occupied with some care that he confided not to me. I felt this want of confidence more than I can express; I redoubled all my efforts to please; my child began to thrive, though it was very delicate, and I hoped to win my husband from his unkind reserve. At length I obtained an explanation of the matter that lay at my husband's heart. He came in one evening earlier than usual, and throwing himself into a chair, uttered a sigh so deep and full of anguish, that I ran to him, and, throwing off all reserve, entreated to know what troubled him. 'We are ruined, my poor Margaret, utterly ruined! and I am the cause.' Before I could recover breath to reply to this startling announcement, he proceeded in the calmness of desperation to tell me, that on the night when he was absent from home, while under the excitement of strong drink, Allen had got him to become security for a debt he then believed to be but trifling, but which he had since discovered was of considerable amount to persons in our circumstances, in short, more than we could pay without distressing ourselves to the utmost. 'But Allen is in business and can pay,' I replied. 'He absconded yesterday,' was my husband's answer. In a few days we heard that Allen had embarked at Liverpool for America, and, as all hope of him had passed from the minds of his creditors, they came upon my unfortunate husband for the amount. My brothers assisted us to the utmost of their power, but they had not much to spare, without injuring themselves, and all their efforts could not avert or remedy the evil. Our household furniture was sold to liquidate the debt, and our well kept savings added to the amount; my husband reserving only as much as would take him to London; for the story of his intemperate credulity having gone abroad, and tarnished the good name he had hitherto borne, induced him to resolve on quitting the town. I will not attempt to describe how bitterly this first sorrow tried me. All the sanguine hopes of my youth blighted, my happy home broken up, my husband a wanderer, my baby and myself interlopers on my brother's frugal means. I was new to sorrow, and all the consolations of my friends fell on dull ears, and an aching heart. In three weeks after my husband's departure, he wrote to tell me he had obtained work, and entreated me to come to London instantly. With all the elasticity of youth, my spirits revived at my husband's letter, and the wages he received in London seemed to me so superior and so ample, that I fancied our difficulties would soon cease, and though it was hard to begin again, still I believed we had both learned wisdom from experience. My child was four months' old when I set out, with many tears at parting from my relations, on my long journey.

"Travelling with an infant is a fatiguing thing, under the best circumstances, but then, when there were no facilities

of speedy communication, I cannot describe what I suffered with cold and fatigue on the outside of the lumbering coach, which, after two days and two nights' incessant toil, reached London. Yet my own sufferings, were as nothing compared to my anxieties for the poor little creature I carried. We bore up, however, pretty well, until we reached our destination—Saracen's Head, Snow Hill, where my husband, pale with anxiety, waited for us. Ah! you will not wonder when I tell you, that oppressed with mingled feelings of sickness, exhaustion, and joy at seeing him, I fell into his arms, unable to speak or move and more dead than alive."

(To be Continued.)

INTEMPERANCE AND HOME MISSIONS.

In the twenty-third annual report of the Glasgow City Mission, recently published, considerable prominence is given to a number of facts, showing how the drinking system opposes itself to the spread of christianity among the masses. The following cases are selected from the journals of the agents:—

'A woman, with whom I had a little conversation to-day, told me of the awful death of her brother, who died impenitent, and who had been in a state of intoxication shortly previous to his death, and a habitual drinker.'

'Visited an old woman apparently in the last stage of consumption. Her husband is a very bad man. He drinks all that he works for, and is breaking her heart. He not only drinks every farthing of his wages, but has emptied the house of furniture. He had that morning taken the covering that had protected her from the hard damp straw, and sold it for whisky.'

'Called to see a person taken suddenly ill, but found he had died. The circumstances of his case are striking. According to his wife's account, some friends had been visiting them, and they had been drinking pretty freely, and began to dance. While thus engaged he fell down, and was so long as he lived, quite insensible. The wife is a great drunkard also, but was making great promises of reformation.'

'One woman, a decidedly pious person, told me, with tears in her eyes, that she did not know what was to become of herself and family, as her husband was spending most of his earnings upon strong drink. Once he was a member of a church, and observed the worship of God in his family. Now all these things are neglected, and the family is fast sinking into misery. The poor afflicted woman requested me to pray for her.'

'In one of the houses visited to-day, found a woman who is severely tried. Her husband, she says, is an infidel, a drunkard, and addicted to other debasing vices. We sometimes, she says, dare not go out to the house of God, as he threatens to kill us. At other times, when I and my daughter have been out, he calls us by all the ill names in his power, and says, I'll make your Sabbath dear enough to you. This is the first time I have visited the family. She seems a well-doing woman; and, indeed, her house speaks much in her favor, for it is clean and neat. She said she had to go out and work for her daughter and herself. He often gave them nothing for weeks. During the time I spoke to her she wept bitterly, and I could not but feel what a trial this woman had to contend with, and how much she needs the consolations which true religion can afford. I came away deeply lamenting over the indescribable evils which drunkenness with its concomitant vices, has brought into our land.'

'The case of J. C. is one of peculiar hardship. He had saved money when in the army—had £200 in the bank when he married, fifteen years ago. After marriage he continued to work hard, and having a pension of 6s a-week, his income was amply sufficient to keep them, as they had

various uses and modes of action of the system, yet an audience could not so well understand, owing to various technical terms etc., generally necessary to be used. But when the lecturer has a skeleton of the human frame before him, and can point out the parts as he describes them, the audience receive instruction, and ideas are at once impressed upon the mind. So it was here. We have here, said I, "a living skeleton to anatomize," furnished not by teetotalers, but by the distiller himself; and look, my friends, said I, at what our neighbor, the distiller, can do for those who are his dupes. This had a thrilling effect. We urged again and again, the distiller to bring forward his accompaniment—but in vain. I then stated that an objection raised against us frequently is, that we are injuring the country, and that farmers don't get so much for their grain as they otherwise would. I invited the distiller to come forward, and show that he was really a disinterested advocate for anti-teetotalism: could he state to this meeting, that he opposed us for the good of his neighbors, or for his own selfish, base and sordid interests. I challenged him to produce a single good he had done in the neighborhood—to shew one family that had been made comfortable by him or his concern. While, upon the other hand, it was well known that many had been made miserable, and some ruined, by their too frequent visits to the Temple of Alcohol. I here stated a fact, which came under my own observation, in relation to that neighborhood, to shew that a distillery was a disadvantage to a neighborhood. Last summer some emigrants, lately arrived, called upon me, making enquiry about a location, or where they might settle down and purchase in a good neighborhood. An individual mentioned this very place, and among the advantages stated, was that of school-houses, where there are preaching every Sabbath, and a distillery also. The emigrant said, that is quite enough. I would not take a gift of a farm so near a distillery; it casts a blight over any neighborhood, where found—and all the school-houses and preaching will be scarcely enough to keep the people from sinking under such a mighty evil. At the close of the address, there were thirteen names added to the society. I then took advantage of that opportunity, to urge the necessity of the community reading good works upon the subject, and recommended that valuable periodical the *Canada Temperance Advocate*; the Secretary has commenced getting a list of subscribers and money, which he will hand me in a few days, and I promised to forward all to you. At the close, I gave an invitation to any opponent, to meet me then or at any future visit, and that I should gladly enter the lists with him and break a glass in the teetotal cause. It is a great pity that the societies generally, do not keep up their regular monthly meetings; if they did, and made some effort to obtain speakers, much good would be done.

Yours very truly,

MATHEW MAGILL

Columbus, Whitty, January 1850.

Sir,—A temperance meeting was held here on the 17th inst. to hear lectures, and transact general business on the renewal of subscriptions to your paper.

[Our correspondent must forgive us for omitting a portion of his letter, as it has evidently been written under misapprehension or misrepresentation, and would, no doubt, involve the *Advocate* in a controversy with the Sons of Temperance as to the comparative merits of their organization with that of others. We desire to avoid this, as we are convinced that the Sons are zealous teetotalers, and we regard their Order, as one of the members of the great temperance family. And though we may

not all see eye to eye, in the exact means to be employed in every society to suit peculiar circumstances, yet we are satisfied that all are engaged in the same good work, and, in their own way, seeking the attainment of the same good end. Considering the obstacles to be overcome, as well as the importance of the object to be consummated, we would not lift a finger to divide the efforts of the teetotal band, or divert their attention by more matter of detail.]

The concluding part of our correspondent's letter is well worthy of attention:

The successful working of the cause depends upon its firm hold upon the whole of society, as well as the simple machinery by which it is worked. With these impressions I conceive no plan so good and so well calculated to reach remote settlers, and supply deficient talent, as teaching total abstinence in our schools, lessons in reading books, and lectures delivered weekly at least, thus being imperative upon all our common school teachers. If universally adopted, this plan would not only tend to impress our principles more deeply on the minds of our youth, but fortify them against the temptations to which, on a change of residence, they are more or less exposed, and in a few years produce armies of teetotalers and talented lecturers. When our youth, so educated, enter the world as men, there will be no cavils about the license system, no placing the responsibility upon this party or that party; no want of means by our Legislators to provide a substitute for any deficiency in revenue. The plan would give time to all parties to work, though slow but sure, and would better qualify our youth to order those societies already established.—Yours, &c.,
JOSEPH SCURRAH.

Waterford, Jan. 31, 1850.

DEAR SIR,—It is very pleasing for me to state that the cause of temperance is on the advance in this place. Much interest has been manifested the past year, owing, in a great measure, to the regularity of our monthly meetings. A deeper interest has been felt by many, especially by those who have stood aloof as lookers on, watching the steady movements made; very many have been induced to come forward boldly, and unite in the good cause of total abstinence.

Our Society numbers now two hundred and eighty, and nearly every meeting increases the number. Much credit is due to our worthy President, J. L. Green, Esq., for his unremitting attendance, and his zealous efforts in bringing in the once degraded inebriate. Our other officers and speakers also deserve many thanks; upon the whole, we are a united band, determined if possible to destroy the ranks of the enemy, and only wish our Legislators would lend their aid, in the suppression of this soul destroying vice—Intemperance. Yours, &c.,

CHARLES MERRITT,
Sec. & Treas.

On Friday, we visited Port Dalhousie, and attended the Temperance Soiree. This party was by far the pleasantest we have attended this season. The company was large and respectable. The meeting was presided over by our old friend Squire Pawling. Two choruses attended, and sang alternately. The Glee Club, of St. Catharines, maintained their character well, and were loudly applauded. It seemed as if every person in this large assemblage had left home intending to make himself happy, and contribute to the happiness of others. The address of the Rev. Mr. Rycroft, in behalf of Temperance principles, was truly eloquent, and told well. Several signers to the pledge gave indication that the object in view—the promotion of good, sound Teetotal principles—was in some measure accomplished. We thank our friends for their kind invitations to these different meetings, and hope to see many

more such before the season close. The inducements to indulgence in the use of intoxicating liquors are very numerous, and those men who wish to see the youth of the country rescued from the degradation of drunkenness, should exert themselves in the use of every means calculated to stop the progress of this evil.

We are happy to inform our readers, that there is some hope of seeing Mr. Gough, the celebrated Temperance Lecturer here in a few weeks. This would be an era in our history, as the reports of his oratorical powers are the most extraordinary we ever heard of.—*St. Catherine's Journal*.

In a subsequent number of the *St. Catherine's Journal*, than that from which the above extract is taken, we observe that a course of three lectures is advertised for Mr. J. B. Gough on the 18th, 19th, and 20th inst. We hope nothing will interfere with Mr. Gough fulfilling this engagement; and that he will not think of leaving Canada until he has visited every town of any note in it. No doubt the Montreal Society will lose no time in renewing their application for his service here.

News.

IMPORTANT TO LUMBERMEN—Messrs. Wood and Petry, of Quebec, have issued the following circular, calling upon those engaged in the lumber trade to use caution in the production of red pine.—“We consider it of so much importance that you should be informed of the news by the last English mail, that we lose no time in conveying the same to you. Foreign ships being now admitted into Great Britain for sale duty free, there is an agitation getting up to petition the Imperial Parliament to admit foreign timber also duty free; thereby taking off from foreign timber the only protection we now enjoy, say 15s per load, being a fraction over 3d per foot. In the prospect of such an event, which it is highly probable will take place after the opening of the Imperial Parliament, it would in our opinion, be advisable to curtail, as much as possible, the production of red pine for at least next season's supply.”

INTEMPERANCE.—On Saturday last, an inquest was held at Leach's Inn, Demorestville, by Dr. Moore, one of the Coroners of this District, on the body of Michael Leroy. After a patient investigation of the circumstances connected with the decease of the unfortunate individual, a verdict was returned by the Jury,—"That deceased came to his death by eating half an ounce of opium, while laboring under a fit of insanity, brought on by intemperance."—*Pictou Gazette*.

CORONER'S INQUESTS.—We learn with much surprise that the number of Coroner's Inquests held in the Home District alone, during the past year, amounts to the astonishing number of 413.—*Church*.

ACCIDENT.—On Saturday, 2nd inst., Mr Isaac Barnes, (well digger), of the Township of Folkeston, Huron District, while on his way with his family to Preston, was suddenly killed when assisting to unload some heavy timber near Newcombstown, West Dumfries. The deceased left a wife and family to mourn his loss.

Monies received up to Jan. 21, 1850, on account of

Advocate—1849.—Vankleek Hill, A McLaurin, D McLennan, J Higginson, Robt Stewart, Jas P Wells, Jas McIntosh, Jos Storey, W Manning, W McKibigan, Alex M'Naughton, Jas Stewart, and D Stirling, 2s 6d each; Cowansville, H Traver, J Chesnut, G P Ruster, W E Traver, Alex M'Clay, W Stevenson, H A Barnard and J Hastings, 2s 6d each; Matilda, Rev J Muirgrove, N Roberts and G Wert, 2s 6d each; Three Rivers, Rev J Thom, 2s 6d; Toronto, A Christie, 5s; Gananoque, R Brough, £1 10s; Morris, A M'Taggart and J D Fuller, 2s 6d each; Montreal, M Ogilvy, 2s 6d; East Farnham, H Taber, 15s; Martintown, A Smart, 2s 6d; Percy, John Curtis, C Curtis, N Blair, H Spence, E Sanborn, N Baldwin, E Cryderman, B Esdon and W Sparrow, 2s 6d each; Earnestown, C W Mill r, 2s 6d; Newcastle, C Tamblin, 2s 6d.

1850—Earnestown, B Clark, 2s 6d; Brighton, E H Smith and Jas A Wright, 2s 6d each; Port Colborne, J Mitchell, O Farros, R Patterson, L Ham, P Sutton, J Niff and C Cane, 2s 6d each; Port Abino, H Schooley, 2s 6d; Kingston, J P Ward, J Baker, Thos M'Creaur, R Chamney, A M Donald, George Ashby and

Z Wright, 2s 6d each; Picton, John Jones, 2s 6d; Bytown, Rev J T Byrne, 2s 6d; Hungerford, M Cato, 2s 6d; Napance, W Y Dolbr, 2s 6d; Port Neuf, P Smith, £1 10s; Newburgh, H Rowsell and R Robson, 2s 6d each; Beauharnois, C De Castle, Geo Burrell and D B Pease, 2s 6d each; Sorel, Jas Allen, 5s; Dunham Flats, L F Leech, 2s 6d; Bromes, James Jackson and Israel England, 2s 6d each; Cowansville, Rev David Connell, 2s 6d; Huntingdon, Robt Ford, 2s 6d; Montreal, Jas Cooper, 5s; Fergus, John Watt, R Emond and R Johnston, 2s 6d each; Matilda, Rev J Muirgrove, J Brouse, J A Carman, Rev A Dick, M Conn, W C Bailey, P Carman, S Doran, Edmund Doran, Peter Spies, G J Brouse, Josiah Baldwin and P Carman, 2s 6d each; Brockville, RS Wade, 2s 6d; Mascouche, J Alexander, 2s 6d; Weston, Jas Coulter, 2s 6d; Etobicoke, G Shaver, 2s 6d; Toronto, Jos Keeler, 2s 6d; Yonge Mills, E Malloy, J Gould, A Morton, J B Baidict, C Leggs, Joel Landon and Rev T W Constable, 2s 6d each; England, G Thomas, 2s 6d; Picton, D S Conger, W Benson, J R Benson, R B Conger, W Clark, Thomas Welsh, Rev W Reid and Jno Carley, 2s 6d each; Morris, Mrs N Embury and Thos Chare, 2s 6d each; Bytown, Corp'l W Hatch, Corp'l T Short, Corp'l G Gaudie and Privt J Wright, 2s 6d each; Montreal, Mr Ogilvy, W Tabb, J Bowes and J Creighton, 2s 6d each; T M Taylor, 5s; Pike River, R Borden, 2s 6d; Phillipsburgh, Rev W Scott, 2s 6d; Middleton, M J M'Clellan, 2s 6d; Middleton, James Scott, 2s 6d; Otterville, W Hayley, 2s 6d; Farnham East, H Taber, 15s; Brompton, D Rankin, 2s 6d; Martintown, P Christie, 2s 6d; New Edlburgh, M Smith 2s 6d; Petit Nation, G L Parker, 2s 6d; Avr, W Manson, C Muir, R Walker, Alexander Rodger, Alexander Kay, William Kay, and W Currie, 2s 6d each; Paris, John Graham, 2s 6d; Port Colborne, D Stonor, and W E'sworth, 2s 6d each; Newgastle, C Barrat, John Smale, James Dyer, and Charles Tamblin, 2s 6d each; Georgetown, Esquering, John Freeman Robert Burns, G Hinds, P W Dayton, Thomas Powell, and John Morgan, 2s 6d each; Milton, Robert Showbridge, James L Ludlaw, and James W Ludlaw, 2s 6d each; Elora, Thomas Bailey, 2s 6d; Georgetown, Charles Hayes, William Anderson, John Andrews, and F M'Dougall, 2s 6d each; Stewartown, James Van Vreck, 2s 6d; Mill Creek, A Rockwell, D Aylsworth, J D Davidson, James Wright, D Lucas, N Fellows, W Hogle, D M'Cras, and J E Booth, 2s 6d each; Wilton, B Aylsworth, 2s 6d; Montreal, Geo Clarke, 2s 6d.

BIRTHS.

Montreal—2nd inst, Mrs Alex M'Donald, of a son. 6th inst, Mrs J Elliott, of a son. Mrs J R Chamberlain, of a son. 7th inst, Mrs John Young, of a daughter.
Berlin—29th ult, the wife of Rev T Schneider, of twin sons.
Caledonia—26th ult, Mrs (Dr) Wm M'Pherson, of a daughter.
Coteau Landing—31st ult, Miss Alex Davidson, of a daughter.
Grenville, CE—1st inst, Mrs E Priddon, of a daughter.
Toronto—21st ult, Mrs Thos Noble, of a son.

MARRIAGES.

Montreal—22nd ult, by the Rev Dr Matheson, Mr Chas Gordon, of Russelltown, to Anna Bruce, youngest daughter of J Edwards, Esq, Kenilburn, Hemmingford.
Ancaster—22d ult, by the Rev W M Murray, MA, Jr, C M'Donald, to Susan Wilson, eldest daughter of Mr Jas Gurnett.
Hamilton—22nd ult, by the Rev J G Ordes, Andrew Stuart, Esq, to Mary Jane, eldest daughter of P H Hamilton, Esq.
Waterloo—2d ult, by the Rev Jacob Huetner, Mr George Eby, to Lydia Weber. 3th inst, by the Rev Wm Schelder, Mr John Souder, to Lydia Eby.

DEATHS.

Montreal—4th inst, Mrs John Riley, aged 38 years. 6th inst, Lucy Elizabeth, eldest daughter of Mr Wm M'Donnough, aged 3 years and 5 months. 8th inst, Mr William Robinson, Livery Stable Keeper, aged 43 years.
A'bins, S N—23th inst, Ellen Wason, wife of F. Horatio Wason, of Quebec, aged 33 years.
Huntingdon—27th ult, Mary Muir, wife of Mr John Watt.
Hamilton—30th ult, Mrs James Miller.
Nicolt—29th ult, in the 76th year of his age, Kenneth Connor Chandler, Esq, Seigneur of Nicolt, and Lieut-Colonel commanding the 1st division of the Militia of that County. He was Barrack-Master of Quebec from 1803 to 1819.
Perth—27th ult, aged 69, Colonel Alexander McMillan, formerly Captain in the Glengary Light Infantry Regiment.
Quebec—3d inst, Mr John Smith, aged 21 years and 10 months, son of the late Mr John Smith, Blacksmith.
St Johns, Canada East—6th inst, Augustus, eldest son of M Samuel David, Esquire, Clerk of the Circuit Court, aged 2 years and 5 months.
Toronto—27th ult, of Consumption, David Herbert Morphy, Esq, youngest son of the late Captain Morphy, Esq, of Tralee, County Kerry, Ireland.

often leads to the awakening of many others; and hence is formed that breath of benevolent character which is displayed by some of the world's best and most active spirits.

The congeniality which exists between the Peace and Temperance questions was strikingly illustrated by the character of the individuals who assembled in Paris to indoctrinate the world with the sentiments to "which angels gave utterance at the birth of the Saviour. They were not, as a whole, men and women of "one idea." Their large hearts had room for more than one object. They had not only read of the "horrors of war," but they had perused the dark page of barbarities inflicted on the world by the drunkard's drink. They had deeply sympathized with the slain on the battlefield, and they had also shed tears of commiseration over the victims of intemperance. In short, more than three-fourths of those who composed the Congress from England and America were teetotalers, and were probably better known to each other by name as workers in that department of benevolent effort, than as the advocates of peace. The fact, however, of their meeting under such circumstances was a source of the highest gratification, and it will doubtless serve to stimulate them to greater exertion in after life.

In proportion to the number of good causes which any individual consistently advocates, in that degree will he surround himself with an atmosphere of purity and power, and make himself the centre of good influences. The world has seen cases in abundance where persons have been distinguished by philanthropic labors, and at the same time were following a calling which was the occasion of every species of misery. There are some such even yet; but all they say is received with suspicion and more than sceptical caution. Public opinion can no more tolerate the impassioned sayings of brewers and publicans about the elevation and freedom of our race, than it would the promulgation of teetotal sentiments by one who was known to be a drinker of intoxicating drinks. Such exhibitions, whenever they occur, grate upon our moral sensibilities, and arouse our deepest loathings.

It was fortunate, therefore, for the cause of Peace, that so large a number of those who assembled in Paris were known abstainers from those fiery liquids which are the most fruitful sources of social and domestic strife the world has ever known; and there is abundant evidence to prove that they have had more to do in originating, and carrying on the conflicts of nations, than many drinkers are willing to admit.—The few members of the Congress who did, at the various hotels, avail themselves of the cheap—or, rather, we ought to say, dear—wines and brandy of France, were objects of most unenviable singularity. The very liquid in their decanters seemed to be endowed with vision, and to blush a deeper hue on observing the low repute in which it was held, as demonstrated by the long array of glasses filled with "bright water." It required some courage on behalf of the solitary few to show their colors, and it was evident that the fondly-cherished beverage did not yield its wonted gratification. We advise them to be wholly free from the drink bondage before they attend another Congress.

One good effect is sure to follow from the visit of so many Englishmen to the French capital. Heretofore a drunkard and an Englishman have been synonymous terms with the French. It will not be so hereafter. The hotel-keepers of Paris, ignorant of the character of their expected visitors, were anticipating a very rich harvest out of the event; but they were wofully disappointed. This was the frank acknowledgment of more than one landlord. The people of this country owe a debt of gratitude to the Congress for doing something towards redeeming their character in the eyes of our neighbors from a very foul, but long deserved reproach. With the progress of temperance principles and a more frequent interchange of visits between the people of Britain and the continental nations, we may expect to see the truths propagated by the Peace Society take root in the

hearts of the millions; and then will be the time when implements of warfare will be converted "into ploughshares and pruning-hooks," for men will have learned to follow war no more.

SCOTTISH INTEMPERANCE.

(From the Greenock Advertiser.)

The subject of Scottish intemperance is forcing itself on public attention with overwhelming power. The unwelcome truth that the great national vice of Scotland cannot be thrown aside and ignored by grandiloquent talk of our being an educated, an exemplary people, and of the extraordinary privileges enjoyed by Scotchmen. Much of panegyric on Scotland is nothing but mere words; much of her boasted morality is mere surface work, for the fact has become too notorious for contradiction, that the means of intemperance supplied for our thirsty regards, far exceeds in proportion the demands of any other nation in the world. Go where we will there must be drinking. Every circumstance is an excuse for moderate or immoderate potations; we drink in company, because we like to be sociable; in private, because we are not inclined to be dull; at marriages and dances, out of sheer merriness; and at funerals and other solemn occasions, because "grief is dry;" we must have our glass to warm us when we are cold; and when our frames are sufficiently imbued with caloric influences, we must have a second drop by way of a refrigerator. We will have our whisky, but we would not for the world get tipsy without a sufficient reason. We are even more fertile in expedients than the Yankee, when all his excuses of belly-aches, cold, &c., for taking his meridian glass were exhausted, ordered his brandy with the air of a man who was doing his duty, and the explanation that he was to have salt fish to dinner, and expected to be very thirsty. In short, though quiet, industrious, and energetic, the people of Scotland are the hardest drinkers in the world.

The knowledge of the disease is half the cure—though we very much doubt the truth of the aphorism in the present case—and the Church of Scotland, so far as exposure is concerned, has, with a laudable industry, collected a great mass of information on the extent and causes of the national vice.* The Assembly's Committee for the Suppression of Intemperance issued to the various Kirk-Sessions, circulars requesting information and suggestions, and the result is four hundred and seventy-eight returns. These returns show such an amount of intemperance, or at least of drinking usages too frequently verging on excess, as will surprise many who have long given the closest attention to the subject. Some of the parishes have, of late years, greatly improved; others have become worse, and are gradually sinking in comfort, and self-respect while many are reported as being absolutely free of every form of intemperance, their being neither tippler nor public-house within the boundaries of these parishes. We confess to a belief that the returns depend very much on the peculiar notions of the respective clergymen as to the lines which separate excess from its opposite; one minister probably deeming a certain extent of indulgence as vicious, which another might consider as harmless, and only a reasonable enjoyment of the gifts of Providence. Of the correctness, however, of the report of the committee founded on these returns there cannot, unfortunately, be two opinions.

The classes chiefly addicted to ardent spirits among males are miners, workers on railways, fishermen, workers in iron

* Report of the General Assembly of the Church of Scotland, by their committee for the suppression of intemperance, given in and read by Rev. Robert H. Murr, Convener, 31st May, 1849. With notes of returns made to a circular issued by that committee, by 478 kirk-sessions. Edinburgh: Paton and Ritchie.

Gough's address, but to convey anything except a very slender idea of his manner, would be sheer impossibility, and I shall not attempt so hopeless a task. To be fully appreciated he must be heard. He commenced by disclaiming any intention of entering on an argument, and said that he should mainly depend on facts, the results of his own experience, or those of others which had fallen under his notice. He then described his own career as an intemperate man, and drew pictures of such terrific power, and yet so truthful, that his hearers shuddered as they listened to the dreadful details. To me, intemperance had never before appeared in all its horrible, startling hideousness. The impressions made by Mr. Gough on his audience, seemed to be profound; and many of his pathetic anecdotes drew tears from eyes unused to weep.

It being Sabbath evening, Mr. Gough did not indulge in any reminiscence of a ludicrous nature, but confined himself to a delineation of the awful features of intemperance, as exhibited every hour in our daily paths. His illustrations were marvellously felicitous, and most aptly introduced.—Never did he utter anything approaching to vulgarity, and often his eloquence was of a high order. He told us that he had never known the advantages of education, (a fact which none would have suspected;) that he had left England at twelve years of age; had suffered from poverty and want in their direst forms, and had felt, when death had robbed him of all who made life dear, that he was utterly alone. It was the most awfully interesting autobiography I ever listened to.

During that week, and the week following, Mr. Gough lectured to congregated thousands in Philadelphia; and so fascinated was I by his eloquence, that, with the exception of two meetings, I heard all his addresses. The excitement was tremendous. To obtain any chance of hearing him, seats were obliged to be procured more than an hour and a half before the time of commencement. Gallery and pulpit stairs, and aisles, were filled with people of every class. I shall never forget the scene at the Chinese Museum, where, on two occasions, three thousand people paid twenty-five cents for the privilege of hearing him; and, even then, hundreds were unable to obtain a admission. Mr. Gough enchanted that vast audience for two hours, by one of the most effective addresses I ever heard. At one moment he convulsed them with merriment, and as is by the touch of an enchanter's wand, he subdued them to tears. It was a wonderful display of his power over the feelings and passions; and yet without there was so much of humility, that one knew not which most to admire—the man or his matter.

Mr. Gough is an admirable mimic, and tells a story with more point than (Charles Mathews excepted) any other story-teller I ever listened to. His sarcasms tell with effect, and his pathetic narrations of the household distresses are graphic in the extreme. I should not like to be the objects of his denunciations, for he launches his thunders with an unsparing hand, as the traffickers in rum can testify. He sings, too, and very sweetly: few can refrain from tears when hearing his "long, long ago." Taken altogether, it may be safely said that Mr. Gough is one of those men whom the Almighty calls out, at certain periods, to wage his battles, and effect great moral reforms. Mr. Gough is emphatically a man for the Times!

I forgot to remark that our orator's voice is extremely musical, and of flexible tone; and at times sweet as that of Henry Smith (a preacher of Queen Elizabeth's day, and surnamed the silver-tongued,) and at others, pouring forth torrent like in eloquent invective. In fine, he has all the requisites for an efficient public speaker, and nobly does he bring all his energies to bear, whilst engaged in discussing his favorite theme—temperance, to which he feels he owes so much.

It should not be forgotten by Mr. Gough's wife, and still

expanding circle of friends, that their favorite speaker's talents are confined in an earthly casket, and that the vast amount of labor which he performs, must of necessity affect his health. Let those who value his influence, be careful of the man; and not by overworking him now, prevent his future usefulness. It is evident that he is suffering from over-work; indeed, human nature cannot long support such prodigious efforts as his. The lives of such men are of priceless value. That he may long be spared to effect still greater reforms in our moral and social circles, is the heartfelt prayer of one who, after Father Mathew had failed to convince him of the error of drink, heard from J. B. Gough, his junior only in years, such statements as induced him to sign the Pledge.

J. D. R.

THE SCRIPTURAL CLAIMS OF TEETOTALISM.

BY THOS. NEATBY.

Whatever may be said respecting teetotalism, the authority of the Bible, is decisive, clear, and strong. The apostle Paul says, "Have no fellowship with the works of darkness, but rather reprove them." Now, are not the deeds done under the influence of intoxicating liquor works of darkness? We are not to have any fellowship at all with them, but reprove them. How can we reprove their moderate and immoderate use? By ceasing to use them. To ask a drunkard to give up his immoderate habits, and reform himself by moderation, is absurd. Suppose he tries; he will soon be as bad as ever. Ask him to sign the temperance pledge, and then there is some hope, some safety. But suppose you are not a teetotaler yourself, and think that while you can take a little, the drunkard cannot; you therefore ask him to sign, but he will say to you, "Sign yourself, I can take care of myself as well as you." I would say to every one, if you wish to be useful, deny yourself for his sake, and God will reward you for it. The apostle Paul says, "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." Intoxicating liquors are injurious to the body; and is it to the glory of God to injure the body? And in the present state of things, can any one drink to God's glory? When we see the sin, misery, and degradation resulting from the use of intoxicating liquors, can a Christian rest satisfied without doing something towards bringing about a different state of things? What is the best, nay the only way? By signing the pledge yourself, and getting others to do likewise. "Wine is a mocker, strong drink is raging," are declarations which require the consideration of every Christian.

THE PEACE CONGRESS AND TEMPERANCE.

(From the National Temperance Advocate.)

Of the questions agitated at the present time by the Christian patriots of this and other lands, there are none more nearly allied than those of Temperance and Peace. The two great evils to which they stand in antagonism are, beyond all controversy, the most dire and terrible under which poor humanity groans. To destroy the love of intoxicating drink, and to extirpate the war-spirit from the breasts of men, operations of immense magnitude are being carried on. The Temperance cause has long had its conferences of various large associations, and in the year 1846 it had its "World's Convention." The Peace movement is now receiving a larger share of attention than has heretofore been bestowed upon it, and the month of August, 1849, will long be associated with its most important benignant achievements.

The Peace Congress recently held at Paris had more bearings than one. In truth, it is the case with most philanthropic efforts, that their influence radiates in many directions. It were impossible for the promoters of any object having a humane or Christian tendency, to confine its influence to one particular direction. The resuscitation of one good principle

Canada Temperance Advocate.

MONTREAL, FEBRUARY 15, 1850.

THE GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND AND INTEMPERANCE.

The inhabitants of Scotland have long looked upon themselves as the best educated, and most moral people in the British Empire; the truth however is now beginning to leak out, that intemperance prevails to a greater extent there, than in any other part of the United Kingdom, or perhaps of Europe. It is not a little remarkable, that the highest ecclesiastical courts of the three great Religious Denominations in Scotland—the Established Church, the Free Church, and the United Presbyterian—have had their attention directed to this subject at the same time; all of them having appointed committees to “inquire and report;” for it must be considered decisive evidence of the awful prevalence of this vice, when it has led simultaneously to anxious deliberation and inquiry in all these reverend bodies. We would direct attention to an article from the *Greenock Advertiser* on the Report of the Committee of the Established Church. It is instructive to notice the action which these three bodies have taken respectively, especially as regards the Temperance Reformation.—All of them have acted on the principle of non-committal. The United Presbyterian Synod speaks, indeed, approvingly of the Temperance Society, but refuses to identify itself with it as a church; the Free Church keeps at a still greater distance from it [yet in both these churches, large total abstinence associations have been formed, of ministers, elders, preachers and students, which will soon tell upon the churches at large]; but the Established Church has kept at the greatest distance from it of all. “Very few of the ministers support the last remedy [total abstinence], the greater part of them apparently believing that abstaining entirely is a violation of Christian freedom, which should be discouraged; and the Committee appear to approve of this sentiment, as the report does not recommend total abstinence as one of the means of cure.”

The remedies which these reverend gentlemen recommend for the crying vice of intemperance, are of such a nature, that many of them will give our readers equal surprise and pain. One recommends “the encouragement of beer drinking!” as if intemperance in the use of fermented liquors were not a sin, as well as intemperance in the use of spirits. Another recommends “ministers setting an example!” good! but if the ministers set an example of drinking, which we suppose they have been doing, it must either leave matters just as they are, or render them worse. Another recommends “the payment of wages on some other day than Saturday!” This gentleman seems to think that the people have no desire for drink except on Saturday night, and if by any means their pockets can be kept empty till Sabbath is over, all danger will be avoided. Another recommends that “excisemen only should be authorised to sell spirits!” This appears to us to be the oddest of them all. Scotland is to be delivered from intemperance by excisemen! Is it because Scotchmen have such a horror of an exciseman that they would not even go to him to buy whisky? Has the history of Scotland proved that men can easily supply themselves with whisky without the exciseman’s knowledge?

It is wonderful what mistakes even good and learned men will commit upon a plain question, when the truth happens to be unpopular, or when it is viewed through the mists of prejudice. It appears to us so plain, as to be almost self evident, that the intem-

perance of Scotland arises from the drinking customs of the people, and the only way to remove that intemperance, is to reform these customs. But these gentlemen, and many others, seem to think that it is possible to avoid intemperance, and still keep up all these customs as they are; they will find out the method of squaring the circle first. We believe this to be a moral impossibility; all experience is against it. Some individuals may indeed conform to these customs, and suffer no apparent injury, but these will constitute an exceptional minority; a drinking community will always be an intemperate community.

We have extended these remarks to a greater length than we contemplated. We have a strong conviction that the day is not far distant when these Reverend Courts, like some more celebrated councils of an earlier day, will see cause to amend their decision, and come out on the right side—the side of Scripture and common sense. “Leave off contention [and intemperance] before it be multiplied to th.”

TAVERN LICENSES.

The number of Licensed Taverns in this city in 1818 was 314, which produced 2,031 offences, calling for the interference of the Police; the number in 1849 was 181; which produced 1673 offences, of the same nature. In 1817, as stated in the Parliamentary Report on Intemperance, the number of offences was 2,234, but the number of Licenses is not given, though no doubt is entertained that the number was greater, than in either of the two following years.

These returns do not give a full view of the intemperance that exists in the city, for there can be little doubt that the number of houses in which spirituous liquors are sold without license, is greater than the number of licensed taverns and groceries together.—The High Constable admitted, before said committee, that the number of unlicensed houses, in 1848, was 509, while the tavern licenses amounted to the number already given, and grocer’s licenses to 69. Indeed, as the law has been hitherto administered, there has been no sufficient reason for a person to purchase a license; it is a voluntary taxing of himself; he may carry on the business without it; for the same officer stated in evidence before the same committee, that “there is a general leaning, even in the breasts of magistrates in favor of persons accused of selling without a license; they generally escape; to obtain conviction is next to impossible; witnesses are systematically intimidated or bribed, threatened, and spirited away” (Rep. p. 5) It appears, then, that the license law only operates against honest persons, and gives the unprincipled an advantage over them, in the business of tavern-keeping. And having thus a tendency to drive the trade into hands of unprincipled men, it tends also to increase and aggravate the evils which it flows from.

But imperfect as these returns are, they unquestionably show that there is close connexion between the number of taverns, licensed and unlicensed, and the amount of crime in the city.—Police offences have been gradually decreasing for the last three years, and there has been a corresponding decrease in the number of tavern licenses. In 1847, the number of taverns was large, and the crimes were 2234. In 1848, the taverns were reduced to 314, and there was a corresponding reduction in the crimes to 2001. In 1849, there was a farther reduction in the former to 184, which brought down the crimes to 1673. To the instructive figures, we would direct the attention of the City Fathers, or those of their number who are to grant licenses for this year. If you diminish the number, you will

and factory work, and among females, washerwomen. The extent of the evil is lamentable; men, women, and children individually, and in a family capacity, being alike prone to indulgence in stimulating liquor. Sly tipping is very common, and it is painful to find from some of the returns that noted drunkards are very regular in their attendance on public worship, and are unusually strict in their religious professions; one reverend gentleman says—"It is a melancholy fact that almost all the noted drunkards attend public worship regularly; some of them making unusually strict profession of religion." The causes or circumstances which give rise to this vice are so numerous, and of such opposite characters that one is almost driven to the conviction that a love of spirituous liquors is inherent in Scotchmen, and that it is next to impossible they can exist without stimulants. All the national customs are associated with drinking, and through their observance the vice is perpetuated. Meetings at fairs and markets, transacting business in public-houses, markets for hiring servants, marriages, baptisms, and funerals, the bothie system, all form occasions for drinking, frequently to excess. In towns the usages of trades powerfully tend to the formation of intemperate habits. Offering liquor from kindly feelings, the low state of religion, the exhaustion of working men after a severe day's labor, working men having too much money in their hands, and the disruption (!) are all specially mentioned in the returns as circumstances which have created or fostered habits of dram-drinking. Afore all, the committee "have had their attention loudly called to the monstrous evil of multiplying licensed places for the sale of intoxicating liquors, and especially the licensing of shops and toil-bars." In the estimation of the committee, the returns "clearly prove that the intemperance of any neighborhood is uniformly proportioned to the number of its spirit licenses." The committee are thoroughly convinced that the number of public-houses is one of the chief causes of encouragement to intemperance; but many not less shrewd and observant than the ministers of the Church will be inclined to believe that the increase should be described, to a very considerable extent, as the effect of this vicious propensity. Saturday night and Sunday are generally the periods in which spirits are indulged in to excess, which, of course, preclude such occasional drunkards from attending any place of worship; the confirmed drunkard, as already noticed, being the sort of character who is not only regular in his potations, but in the services of the Sabbath. It can scarcely be for such a reason that the committee believe that *occasional* intemperance is as great if not a greater evil than *habitual* intoxication. The report says—

"Even where the prevalence of the vice is not apparent in its most revolting shape of habitual intoxication, your Committee have had to sympathize with others of their brethren, who find the practice among their people of *occasional* intemperance, at least as great, if not a greater evil; an evil which (to quote the words of one of their returns) 'eats into the heart of the congregation, and sears the soul against the truth.' Even in places, therefore, where the vice of intemperance assumes a less revolting shape than in others, there may be equal cause for alarm, and just as urgent need for the anxious care of the Church in the use of means for its suppression."

The best remedies for such a deplorable state of morals are not easy to be devised; but the various ministers sending in returns advise those measures of prevention and cure which they believe would work best in their respective localities, and among the people of whom they have the oversight. Some of them are sufficiently curious. A recommendation for the thinning of public-houses is earnestly insisted on—shutting up all licensed houses for vending intoxicating liquors during the whole of Sabbath—payment of wages on some other day than Saturday—the supervision

by presbyteries and kirk-sessions of the intemperance within their bounds—use of the Divine ordinances—admonition—ministers setting an example—preaching the gospel—encouragement of beer-drinking—church discipline—sale of spirits by excisemen who could have no pecuniary reasons for encouraging dram-drinking—abolition of the evils attending *feeling* markets and the bothie system—discouragement of dancing—suppression of all social meetings which can be the cause of excess—and total abstinence. Very few of the ministers support the last remedy, the greater part of them apparently believing that abstaining entirely is a violation of Christian freedom, which should be discouraged, and the committee appear to approve of this sentiment, as the report does not recommend total abstinence as one of the means of cure.

The chief remedy is acknowledged to be without effect. Admonition, remonstrance, discipline, and preaching, can only reach regular attenders at church. The drunkard, who neglects religious ordinances, cannot be acted on by the zeal and eloquence of the clergy. The efforts of the Church in its noble endeavors to raise the masses from the slavery and degradation of intemperate habits, must have the sympathy of every lover of his kind; but what can she do with those who will drink whisky to excess, and who will not go to church to be advised against its pernicious effects? It is clear that this "*occasional*" class must be subdued by some other means than the pulpit. Once convince them of the propriety of going to church; once let them experience the real enjoyment of participating in devotional exercises, and the battle is won; but how to bring them to the adoption of temperate habits by religious influences is the difficulty. May it not be possible to ascribe the intemperance for which Scotland is infamous to an absence of those many cheerful and intellectual amusements so common in other nations that can at least boast of temperate populations. Man must have relaxation, recreation, agreeable excitement of some kind or other, and we believe it is a fact that he only attaches himself to the artificial when debarred the natural. We cannot mould human nature as we please; pinch, pate, and slice as we may, the man will appear in spite of us. Foreign nations have a thousand innocent and effectual ways of being happy and amused. Scotchmen knowing no better, or desirous of something easier and more compendious, suck their mirthful and exciting moods from the bottle.

The report is a valuable one, and though not so complete in its details as the importance of the subject demands, its great amount of information may be suggestive of other remedial measures which may prove valuable aids in extirpating the greatest blot on the character of the people of Scotland.

C I R C U L A R .

To the worthy Sons of Canada, to every conscientious promoter of the Temperance Cause, each loyal subject for the promotion of her peace and prosperity, the Independent Order of the Sons of Temperance of Canada, send greeting.

FATHERS AND BRETHREN:

We approach you with all the sentiments of reverence and respect, in which it becomes youth to entertain for age and experience, and with an humbling sense of our inability to discharge to your acceptance the arduous task in which we now engage, for the purpose of obtaining your cordial response to the claims of our infant institution which we have the honor to represent feelings that we are bound by every principle of Christianity, patriotism and philanthropy, to urge these humble claims upon you for your deliberate consideration.

Canada organization. The order to be composed of Divisions, to meet weekly; they shall have power to control their own funds, to make their own laws, suitable to each respective locality, and in all cases, to make such rules and regulations as are approved and adopted by a constitutional vote of such Divisions. Furthermore, they shall have to receive and act upon all pei-

bread, but he determined to give us what was in his estimation better—a good education. I need not dwell upon my childhood, passed in the virtuous home of my parents, where even our privations were sanctified by the useful lessons they taught of economy and Temperance—for I have often told you of my childhood and its blessings. An epidemic fever broke out in the district one very sickly autumn. My father, as in duty bound, was often by the bedside of the sick and dying—and his duties, always very laborious, being greatly augmented by this calamity, his exertions so exhausted him that his failing energies rendered him peculiarly liable to infection; he was brought home late one night very ill after a day's visiting of the sick, and never rose again from his bed. The rest of the family escaped the disorder, a circumstance which I well remember the medical man told my mother was most probably in consequence of our abstemious habits. After my poor father's death, considerable sympathy was felt for our afflicted family; friends, humble friends, came forward to our aid, my two eldest brothers were apprenticed, one to a Bookseller, and the other to a printer in a populous town a few miles off, and a younger brother, whose mirth had been like sunshine to our house, was taken to sea by my mother's brother, a lieutenant in the navy. Of the four who now remained at home, I was the eldest; when therefore an invitation from a widowed sister of my mother's (who lived in the town where my two brothers were) came for me, I was sent with many prayers and tears to take up my abode with her. My mother, and the three girls left at home, maintained themselves by needlework, and for years the blessing of the God of the widow and fatherless rested upon or divided but still fondly attached family. The relation I lived with, brought me up carefully, and permitted me to form very few acquaintances. My brothers passed every Sabbath with us, and I enjoyed more happiness than I expected after leaving the home of so tender a mother as mine was. When my brother was out of his time, he still continued to work for the same master, and when speaking of the many comforts of his situation he never forgot to enumerate as the principal, the society of a young Scotchman who had served part of his time with him, and was now the overseer of the office. The intelligence, good temper, and fine principles of this young man were a constant theme of praise, and raised my curiosity to know him. It was some time, however, owing to the reserve of the kind relative I lived with, before this Mr. Cameron was introduced to me; when at length my brother did venture to bring him one Sunday to our house, he made so good an impression on my aunt, that he was soon a welcome and frequent visitant. His country was a recommendation to the widow of a Scotchman: and when, some months after, he asked permission to pay his addresses to me, there was no sort of objection to it on the part of my aunt, and as to me I am free to confess I thought myself happy in being his choice. I know you young ladies, Miss Harriett, have sometimes very romantic notions about love; I think in some poem or play book, there is a saying, 'that the course of true love never did run smooth,' which it seems to me is only a foolish sentiment, filling the heads of young creatures with dangerous notions: for our love ran smooth, and as to its truth it bore the wear and tear of many—many sorrows. We wished to begin life with fair prospects of success, and therefore we were in no haste to marry until Providence had so far prospered Cameron's industry that we might have a comfortable home. During the two years that we waited for the accomplishment of our design, severe affliction visited my family, my poor mother in particular, in the loss by death, of two of my younger sisters within a few months of each other. This severe trial, though borne with christian fortitude, hastened on the infirmities of age in my mother. Her eyes began to fail so much, that she could no longer pursue her occupation of needlework, and fears for the health of the

daughter who yet remained at home induced her to think of some pursuit less injurious to the health than that they had been engaged in. While sorely perplexed on this subject, my dear brother in the navy, remitted home to his mother a handsome sum he had received as prize money, with the welcome news of my uncle's promotion to the rank of captain, and his own improving prospects.

With this money so generously given, my mother established my eldest brother in business, and came to the town I resided in to keep his house. Soon after this happy arrangement, I was married to Archibald Cameron, and when my fond relations crowded round us with kind congratulation and fervent prayers for our happiness, no fear arose that ever evil would come through his conduct whom all agreed to praise. Soon after we were settled, among many presents sent us by kind friends were three bottles of real Scotch whisky from the wife of my husband's employer, who was a Scotchman, and who took the trouble to call on me, and give me directions how to make 'whisky toddy,' a glass of which she said on cold nights—for it was then winter, would make a cheerful fire-side. Oh, 'twas a fatal gift! I gained such praise from my husband for making this toddy, that it became a constant evening luxury long after the cold weather and the first supply of whisky had ceased; a sort of established household custom, which even my friends did not remonstrate against, because my husband's habits were so moderate and regular, that they entertained no fears on his account, and thought him entitled to some indulgence, if he chose it, on his return home. During the summer there was a general election, and with the increase of business that brought to the printers, there was also a lamentable amount of drinking; the fines and footings in their trade became so numerous, that my husband passed his time in constant anxiety about the work, which it was difficult to get properly done. A young man named Allen, formerly an apprentice in the same office with my husband, had established a small printing concern in the town, and press of business compelled my husband's employer to send a quantity of work to this person, who thus was thrown much in contact with my husband, and this renewed the former acquaintance that subsisted between them; Allen cultivating with great assiduity, my husband's good opinion. Sometimes Allen was brought home to our house, he was a very intelligent, agreeable companion, still there was something sinister and insinuating in his manner, that inspired me with a sort of involuntary dread when in his society. I noticed, too, that though he never seemed the least affected by drink; he could take a great deal. These remarks filled me with suspicions, and made me most unhappy, alas, my fears were too well founded. Prudent and cautious as my husband was, the honesty of his own nature rendered him unsuspecting, and the regard he had for Allen increased daily. By this time I found that the glass of whisky toddy my husband took at night was by no means the only strong drink he took, though he was never in his life inebriated. Yet I loved him too well, to be quite free from anxiety on his account, but many thoughts were filling my mind just then as the time drew nigh, when an increase was expected to our family. When that event, so important to me occurred, and my first-born son was placed in my arms, I felt it impossible to sleep until I had seen my husband, and shewn him the infant treasure God had sent. The news had been duly carried to the office, but hour followed hour, and he returned not. My sister, who was with me—to quiet my apprehensions, went herself to see the reason of the delay; on her return, she told me with a calmness of manner, evidently assumed, that I had better go to sleep, he could not come just yet. Shortly after, when she thought from my quietness that I had taken her advice, I heard her tell the nurse in a melancholy tone that my husband, in compliance with the custom of the trade, was treating the

that a copious use of cold water externally, and the substitution of it for more stimulating beverages, will be found in the end to be the most wholesome practice, tending (as large experience has shown that it does) both to improve the appetite and invigorate the digestive powers. • • •

We do not think it necessary to adduce any further evidence in support of our main position, that total abstinence from fermented liquors is consistent with the maintenance of the most perfect health, even under the constant demand created by labor of the severest kind, or by extremes of temperature; and that, on the whole, the abstinent system is preferable, on physical grounds alone, to the most moderate habitual use of them. The most powerful claim, however, which the Total Abstinence advocates have upon the public attention, lies rather (to our apprehension at least) in the moral benefits which their system is calculated to produce; and it is with reference to these that we would earnestly recommend our readers to examine themselves, whether a great deal that is commonly believed as to the therapeutic use of alcoholic liquors is not equally baseless with the notion of the necessity of their habitual use for the sustenance of the body in health. There can be no reasonable doubt that a great deal more wine, &c. is employed as medicine than there is the least occasion for. It is so pleasant a remedy, that we have recourse to it on the slightest occasion. People prescribe it for themselves, because they think they understand its action sufficiently well to supersede the necessity of proper medical advice, and because it is so palatable and comforting a draught. Other medicines are usually nauseous to the taste, and our patients are glad enough to get rid of them when they have done their work; but this is too frequently continued long after the purpose which it is supposed to answer is no longer required. And there is abundance of melancholy proof, that a craving for fermented liquors, which has ultimately led to habits of the most degrading intemperance, has been not unfrequently created, even in most delicate, refined, and high-principled women, by the habitual use of them when introduced under the guise of medicine by the physician. The records of Total Abstinence Societies, moreover, show that in a very large number of cases in which drunkards supposed to be reformed have "broken out" or returned to their intemperate habits, the cause of the relapse has been the use of fermented liquors under medical direction, the mere taste of which has excited the craving that seemed long subdued. Hence in some of the forms of "pledge" the promise is made to refrain from even the medicinal use of alcoholic liquors; which we regard as a most dangerous and unwarrantable proceeding, since there are cases [as we shall presently attempt to show] in which no other agents can have the same beneficial effect, and the difference may even be one of life or death. The proper course we apprehend to be, that those who take the total abstinence pledge should promise not to take alcoholic liquors, except when those are ordered by a qualified medical practitioner; and it is the obvious duty of the medical profession to refrain from ordering them, except where the indication of benefit to be derived from their use is of the plainest possible kind.

We believe that if the question of the therapeutic use of fermented liquors be placed in the same aspect as that on which we have on former occasions attempted to show that the action of almost all our remedies must be at present viewed,—namely, as quite open to that new kind of investigation which consists in the comparison, not of different methods of treatment one with another, but of the results of each method of treatment with the natural course of the disease,—a great deal of evil of various kinds will soon be done away with. At present, nothing in the annals of quackery can be more truly empirical than the mode in which fermented liquors are directed or permitted to be taken by a large proportion of medical practitioners. If their physiological action be really as grossly misadventured as we deem it to be,—if their benefit can be looked for in little else than their stimulating effects, and the belief in their permanently-supporting character be really ill-founded,—if we are to distrust the grateful sensations which commonly follow immediately upon their use, and to look for evil in their more remote consequences [as the experience of the results of their habitual employment would lead us to do]—then it is obvious that a great change will be needed in our usual practice in this respect, in order to bring it into conformity with the mere corporal requirements of our patients, to say nothing of its bearing upon their moral welfare. We shall not presume to attempt a full exposition of all the circumstances in

which the therapeutic use of fermented liquors is indicated; but we shall endeavor to lay down a few general principles, based upon the data which we may derive from the phenomena of their physiological action, and from practical experience as to their habitual or occasional use in the state of health.

In the first place, then, we may lay it down as a general principle, that as alcohol cannot serve as a *pabulum* for the healthy tissues of the body, so it cannot give any direct support to the system in furnishing the materials of those morbid products, which frequently constitute a drain upon the system that may become most serious from its amount and continuance. • • •

We request the attention of mothers and nurses to the following, with which we conclude:—

It is, again, by their temporary stimulus to the digestive operations, that fermented liquors seem to be occasionally useful to mothers and nurses. We believe that in every case in which the appetite is good, and the general system healthy, the habitual use of those stimulants is positively injurious; and the regular administration of alcohol with the professed object of sustaining the strength under the demand occasioned by the copious flow of milk is one of the grossest pieces of quackery that can be perpetrated by any practitioner, legal or illegal. For alcohol affords no single element of secretion; and if the materials of the latter are introduced into the system as fast as they are drawn out of it, there is no exhaustion. In a healthy subject, and under a proper system of general management, this will be the case; and alcohol can do nothing but harm.

TO NEW SUBSCRIBERS.

We must crave the indulgence of our new Subscribers, who may not have been supplied with the two first numbers of the present volume, as we are entirely out of them. We intend, as soon as possible, to reprint them, when they will be supplied.

TO OUR CORRESPONDENTS.

We have been obliged to leave out several communications, from this number, but they will appear in our next.

THE MUSIC.

We must again notice the want of the Music in this number; this is caused by our having a volume of Sacred Music in the press, and which absorbs all our Music type: the volume will be completed before our next issue, when we will again resume it in the *Advocate*, as well as make up for the past omissions.

CORRESPONDENCE.

Cookeville, January 23, 1850.

Dear Sir.—The old adage, "better late than never," must plead our excuse for not having previously sent you an account of the Annual Festival of the Rechabites, held in their hall, in Cookeville, on the 20th December last. The day was rather unpropitious, commencing with descending showers and a heavy canopy, which prevented the attendance of many of our friends from a distance: but the Petrea Tent of Georgetown, that noble band of temperance heroes, braving "storm and tempest" from a distance of more than 20 miles, were early on the spot, male and female, to the number of about forty persons. The day becoming more fair, about three o'clock the procession formed, the Petrea Tent, with the Bramton band, taking the lead, followed by the Guardian Tent of Cookeville, and the Cookeville Juveniles, all full "robed," and, notwithstanding the mud, a happy group—our juveniles looking admirably, and carrying conviction to beholders, that a sober day was coming. Half-past six, the hour of tea, arrived, and truly the evening indoors was in perfect contrast with the day outside. There were about 500 persons present, all apparently at peace with themselves and anxious to contribute to

3994; which will appear from the following calculations we have made from the four quarterly reports:—

| | | |
|--|------|------|
| Initiated during the year | 5305 | |
| Admitted by card, dispensation, reinstated and signed over | 1167 | 6472 |
| Withdrawn, expelled, suspended, and relutated pledge | 2499 | |
| Deaths during the year | 80 | 2579 |
| | | 3293 |

During the first quarter, only three deaths occurred; during the next quarter, when the cholera was very prevalent, the deaths were only twenty. The report for the fourth quarter, gives 19,860 contributing members, and states, "should all the other Divisions report in the same ratio, the membership in Tennessee will be upwards of 19,000" Besides these statistics, the report contains a number of motions and resolutions affecting the improvement and working of the Order, which we might notice, but want of space prevents us. The following, we extract from the G. W. P.'s communication at the annual meeting:—

"The past year has been characterised by an unexampled increase of Divisions, and of the number of our noble and gallant army. Our Order is 'working its way,' not only in every city and town, but into the civil districts of our State. It is proving itself to be as well adapted to the country as the towns. God grant that our country may very soon be all dotted over with temples dedicated to the cause of Temperance. The great and the good—the poor and the rich—all classes and conditions of men are meeting together and blending their efforts in this great reform, which will stand out in bold relief, in future history, as the greatest moral movement of the nineteenth century."

We will return to this document in our next.

ANOTHER VICTIM.

Mr. Charles Eaton, known to be an industrious mechanic, (Tailor,) when not under the influence of liquor, as well as a kind husband and tender parent, about 14 months since was induced, by hearing the touching appeals of the Rev. C. Chaiquy, while in this section, to put his name to the pledge, and to the great joy of his wife came home a *Teetotaler*. He was told at the time by this indefatigable advocate of temperance, that the next time he drank intoxicating liquors they would most surely kill him. Strange and awful to say, this proved a fact. He faithfully kept his pledge until the first day of this year. On that morning he started and crossed the beautiful bay in front of the village of Philipsburgh on foot. The first house he entered, was to him the house of death. He called for whisky, of which he drank three glasses; this was the first he had taken since signing the pledge. After remaining in the neighborhood until about 11 o'clock at night, he entered the same house again and drank the second time; about midnight he started for home. The night was very cold, and being unable to take a direct course for his home, lost his way, became exhausted, and sickened and died. As it was his custom to be absent occasionally for several days at a time, in the pursuit of his calling, no uneasiness was felt till Saturday evening, when his continued absence awakened the suspicion that all was not right. Search was immediately made, and in less than one hour, he was brought home a stiffened corpse. Oh, reader! pause for a moment, and think of the desolation thus caused in the bosom of his dear wife, who had already begun to experience the happiness, that can alone be explained by the reformed inebriate's wife: thus, by one fell swoop of the destroyer, at once deprived of an affectionate husband, and the kind father

of her three little babes, left a disconsolate widow, to bear up, unaided, under the "thousand ills to which our flesh is heir." And what, reader, was the procuring cause of this catastrophe, by which this helpless family have been deprived of all earthly comfort, a husband and father, and left to baffle single-handed with the "proud man's wrong, and the oppressors contumely!"—Three "glasses of whisky." Let no time be lost in causing every man, if he has not yet signed the pledge, to do so at once: young man, avoid this snare of Satan, "touch not, taste not, handle not."

The verdict of the jury called by the Coroner—"come to his death while under the influence of liquor"—suggests the enquiry, who is to blame for this man's death? If he had been found in the vicinity of any of our dwellings, with the marks of outward violence upon him, would there not have been an immediate outcry, and every effort made to bring the murderer to justice? And, what is the difference here? It is true, the man was not stabbed; but is the individual less guilty of murder, who permits his fellow, for a few paltry pence, to drag himself in his presence, so as to become incapable of reaching his home, and permit him to leave his house at midnight, and that in the coldest night of a Canadian winter? We should say no; but is, if possible, the worst of the two. But in taking another view of this subject, let us ask, What is it worth to be in the position of that man, who sold the late C. K. the liquor? Reader, what would you take to be in such close proximity to the immediate cause of this man's death? what would you take to break in upon a happy family and thus despoil them of their natural protector? Our heart is pained within us, while giving this imperfect, but true sketch, of the woeful end of our neighbor: but we do hope the living will take warning, and shun the fatal ensnaring bowl. When will these holes of death be closed?

Another painful instance of the destructive tendency of strong drink took place in our village on the 4th ultimo. A Dr. E. astus Hawk, while under the influence of liquor, threw his left arm around the neck of his wife, and swore he would take her life, at the same time, with his right hand seized his knife and commenced his work of death; but the wife putting her hand between her neck and the knife, prevented the dreadful deed. A warrant was issued by a magistrate, but ere he could be taken escaped to Vermont. She will probably lose the use of her hand by the cuts received from the knife.

Philipsburg, January 9, 1850.

K.

BRITISH AND FOREIGN MEDICAL REVIEW ON TOTAL ABSTINENCE.

Through the kindness of a medical friend, we are enabled to present the following extracts from an able article on the subject of Temperance in this celebrated Quarterly. The work is so powerfully written, and is so much to our taste, that we could wish to lay the whole of it before our readers; but want of space compels us to attempt an abridgement of it, however difficult. We commend the following to the special attention of all *Brandy Doctors*, both in town and country.

There are many reasons why we deem it incumbent upon our brethren of the medical profession to take an active part in the investigation which is now being carried on by a large and not unimportant section of the public in this country and elsewhere, with regard to the effects of the habitual use of alcoholic drinks, and the possibility of effectually maintaining the "mens sana in corpore sano" without recourse to them. The fearful array of social and individual evils which may be traced to the abuse of fermented liquors, should lead every reflecting mind to consider how far the use of them is desirable or necessary; and this inquiry is peculiarly incumbent upon those who assume to them.

tions, to try all appeals, to make and adopt all such general laws, rules and regulations for the good government of the Order, as the members of such Divisions shall, in their judgment think meet.

When the decision of a Division shall not be satisfactory to all parties, either of those interested shall have the privilege of an appeal to the next or nearest Division.

That this Order will not divide its funds, nor will they appropriate them for expensive regalia, anniversaries or civic festivities, but will appropriate them to charitable purposes, and the incidental expenses of the Order.

Total abstinence, benevolence, and brotherly love, therefore, is the whole grand aim and object of our organization.

Taking the articles of God for our rule, from which let us draw our faith and practice.

This organization will admit as honorary members, Ministers of the Gospel.

The Christian Ministry is not of men, but of God; it is designed to affect the sublimer objects by means of divinity, adopted to our moral and responsible nature. Whatever promotes the power and effectiveness of the Christian ministry becomes subservient to the noble ends which patriotism can devise, or philanthropy can anticipate. The greater and lesser lights of heaven are not more necessary to the illumination and happiness of the world than the Bible, and the Christian ministry to its moral and spiritual illumination. Both are alike, the ordinance of God, for the well being of man.

Ministry of Christ, on behalf of our infant institution, we invoke your serious reflection, your active exertion to promote and perpetuate our efficiency, and above all, your fervent prayers, that God may pour upon us the "healthful spirit of his grace."

In relation to the grand evil of finance in connection with all its attendant evils, and as free and loyal British subjects, we should not be tributary to any result which cannot fail to secure for this Circular the candid and serious consideration of all who have labored in similar charitable and benevolent designs, and who have groaned and struggled against an appalling drain on the finances, ranging from five to twenty per cent.

Whereas, much time is lost by long ceremonies for no profitable purpose, we will adopt a short one, wherein the Chaplain of the Division will take part.

This Order thinks it useless to spend the funds of Divisions for Charters, and such like, and are of opinion that the Constitution, Bye-laws, and general rules of the Order are sufficient. They also consider that sending delegates quarterly, is expensive, inconvenient, and useless; therefore they will dispense with them.

That the Kingston Division of the Independent Order of the Sons of Temperance will be prepared to furnish books and all things required, and parties wishing to organize a Division in any part of Canada can do so by the aid of such books, and at a small cost.

We venture to submit that your own interests, the welfare of your families, and neighborhoods, and the well being, prosperity and happiness of our country will be extensively promoted by the accomplishment of our object, and we therefore urge you as you regard these to afford us your co-operation.

We leave these statements with those who labor to redeem our country from the desolating plague of black intemperance; we appeal to all the hopes you cherish on behalf of the rising youths of our country. By your influence and instructions, the minds of successive families and generations are to be trained to sobriety, honor, peace and usefulness.

If you think our associations worthy of your notice, as you will on the slightest examination, we shall feel happy if the institution we espouse receive more effective support from all who have it in their power to do good, and communicate with the expression of a well founded hope, that the blessings of Temperance may continue to spread through every land until the demon of intemperance shall be banished from the world.

We have the honor to be,

In love, purity, and fidelity,

Yours, to facilitate the Consummation.

A. C. ROSS, W. P.

GEORGE KERR, R. S.

Books and officers' cards, ten shillings. Applications to be sent to the Recording Cube, free of Postage.

GEORGE KERR, Grand Scribe.

Kingston, C. W.

—Kingston British Whig.

Ohio.—This State is being fast revolutionized by Temperance, although there is much to accomplish. An Ohio paper, in speaking of the revival of Temperance in that State says—"Even at Columbus, where there are 86 drinking establishments, and only six licensed taverns; and where it is said that the citizens are the best judges of good liquor of any people on the earth; even there, we are informed, that meetings are held nightly, and hundreds are taking the pledge."—*Crystal Fountain*.

Missouri.—The intelligence from this State is highly cheering to the friends of humanity. In the city of St. Louis a most intense interest has been created. Thousands have rallied under the Banner of Temperance, and the cry is "still they come." In the city of St. Louis alone the number of "Sons" are computed at 1,200. Some of the most prominent and leading men of the State have boldly entered the arena, and are doing good service in the cause. Judge Ryland, of the Supreme Court of Missouri, recently addressed a large meeting of the Sons of Temperance; as did also Judge Williams of Iowa. The prospect in Missouri is truly cheering.—*Id.*

LIBRARIES IN DIVISION ROOMS.—This matter, says the *Western Fountain*, is taken hold of in downright earnest. We notice that it is strongly recommended in several States, and successfully tried. Ohio, among others, is taking the scheme in hand. The last we have noticed on this subject, is from the *Zanesville Gazette*, in which polite notes from two of our Congressmen are published, consenting to furnish public documents to a Division of that City. A library and reading-room could be properly, profitably and easily attached to every Division room.—*Id.*

FLOGGING AND RUM IN THE NAVY.—It affords us pleasure to notice that the present Congress give indication of abolishing these flagrant abuses. Daniel Webster, with commendable zeal, has come out in favor of the reform.—*Id.*

WELL DONE, LADIES!—The ladies of Williamburgh, Ind. have covered themselves with honor in rescuing their town from the rum-sellers. The *Whig* tells us that a whisky-seller, some time ago established himself in the town of Williamsburgh, and began to deal out the ruin. The otherwise orderly streets of that village soon began to show the usual indication that follow the establishment of a liquor shop. The men tried with their moral suasion, to prevail on him to give up the business, but he utterly refused. After this failure, the ladies of the place took the matter in hand. They waited on him in a body, and told him he must leave. He consented, on condition that they paid him for his stock of liquor on hand. This was agreed to. The ladies raised the money, paid for the liquor, poured it out in the street, and started the pest out of town.—*N. Y. Organ*.

SONS OF TEMPERANCE IN LIVERPOOL.—The Mariners' Division, No. 2, of the Sons of Temperance, Liverpool district, was organized on last Wednesday evening, in the School-room, Bedford Street, Tenth-park, by the officers and Members of the Queen's Grand Division, No. 1, England. The respective offices were filled by the Rev. J. E. Bill, G. W. P.; J. Francis, Chaplain; Captains J. Taylor, W. P.; J. Page, A. C., of the Oriental Division of the Sons of Temperance, Pictou, Nova Scotia; Thomas Armstrong, Esq., of the Avondale Division, Newport, Nova Scotia; and Capt. Campbell, of St. John's, N. B., with several others. There are already thirty-six members initiated into the Mariner's Division, exclusive of a number of candidates proposed, making a total of about fifty.—*Liverpool Mercury*.

APPALLING EFFECTS OF DISSIPATION.—On Saturday Mr. H. M. Wakley held an inquest in Foley Place, Marshbone, on Emma Loving, an unmarried female, aged 34. It appeared that, although most respectably connected, she gave herself up to such habits of dissipation that she was seldom sober. She had been drinking the day previous to her death, and on the morning of her death one of her companions left her, as she supposed, asleep on her wretched pallet, but she was then insensible and dying.—When her companion returned, deceased was dead! One of the jury, horrified at the wretched appearance of deceased's room, where her body lay on some planks, asked her companion whether that was the bed on which deceased lay? She replied, "No; she had a few rags that formed her bed." Deceased's mother, addressing the coroner, said, "My daughter, but for her dissipated habits, might have had her carriage." Verdict—Natural death.

London, C. W., 24th January, 1850.

the happiness of each other. The walls of the hall were tastefully hung round with flags, banners, and evergreens: the centre lit with two vast chandeliers—the tables, walls and gallery were one continued scene of light and loveliness. Ample justice having been done, to the equally ample preparations, the result of the matchless skill and benevolence of the ladies of Cooksville, the business of the evening commenced by moving brother P. W. Dayfoot, of the Petrea Tent, into the chair, who opened the meeting in a neat and appropriate speech, reviewing in a masterly manner the great good resulting to the temperance movement from the fraternity, efficiency and stability of our order. The chairman then called on brother G. C. Dayfoot of the Petrea Tent, who traced much of the evils of intemperance to a false notion of benevolence, politeness and friendship, as existed in the drinking usages of the age, and urged, feelingly, the duty of all to aid the temperance movement in changing those usages, and restoring man to his rank amongst intelligent beings. The Rev. Messrs. Brown and Rose followed in speeches full of thrilling anecdotes and weighty argument, and urging the wisdom of unity with temperance—the principles and practices of Christianity; the latter gentleman comparing the demon of intemperance to that spoken of in Scripture, which went not out but by prayer and fasting. Mr. Dick of Toronto, one of the "Sons," followed, reviewing the still deplorable state of the world through intemperance; spoke of man's accountability to his fellow-man, for the talent committed to his care, the injury society sustained by the destruction of talent through intemperance; reviewed the temperance movement from its commencement, and bore pleasing testimony to the efficiency and usefulness of Rechabites and Sons of Temperance; concluding with urging the friends of the cause to prompt and energetic action. Brother Quinlan, of Petrea Tent, followed in an experimental speech which told well on the audience. He paid a most handsome compliment to the ladies for their excellent taste in the preparations for the evening and devotedness in the good cause. Never did an audience receive addresses with more attention, or speakers sit down amid such deafening applause. The intervals were filled by appropriate airs from the band who volunteered their services for the occasion. Brother Vanallan, Miss Vanallan, and Miss Dayfoot of George Town, sang several temperance airs, which were received with deafening applause. "No, never drink again," appeared to be fastened on every mind, and may it stay there. The audience retired at 11 o'clock, highly gratified with the evening's entertainment, and appearing to have felt that they were promoting a good cause. But much of the "good things" being left on hand, our friends of Cooksville and vicinity were invited the next evening to help us to "gather up the fragment"—that nothing might be lost; and truly nothing was lost, for, if possible, the evening was more happily spent than the preceding one. After tea, brother Ogden was called to the chair, when the meeting was addressed by Doctors Crewe, Cotter and Oliver, Messrs. C. E. Romain, J. Ryder and J. Cook; all bearing ample testimony to the necessity of reform in the drinking usages, and having witnessed the harmony and good feeling promoted by the exercises of the present and past evening, requested that meetings might be more frequent, not only as promoting the good cause, but promoting sociability and a good understanding in the community. We had some excellent pieces by the Cooksville choir. The meeting broke up at a reasonable hour, not only satisfied with themselves but satisfied, that these meetings, properly conducted, have a most desirable effect.—
Yours, &c.

H. F. M.

DEAR SIR—As I promised some time ago to give you from time to time, some information of our doings in this section, allow me to inform you and your readers of an interesting, and rather strange temperance meeting, which I attended yesterday evening. It was at "Colbert's School House," on the 9th concession of London, East of the Proof Line road. I had been long solicited to visit that neighborhood; but other duties and engagements prevented me until the last evening. It was known some days before that I was to speak, and in that neighborhood there is a distillery, and I learn that the distiller and his necessary attendants, the tavern keepers, had determined to come to the meeting and oppose the lecture or address. At the hour of meeting, the house was literally filled with anxious expectants of a real Teetotal combat. True to their threat, there was found the distiller and a poor inebriate, who had once been rather a respectable man, but had through intemperance wasted his property, disgraced his family, and had placed his unfortunate wife, an amiable woman, in very miserable circumstances. She, I am told, with her children, has often had to fly her home on the approach of the unfortunate wretch, who should have been her most faithful friend and protector; but ardent spirits has turned many a husband into a tyrant. I commenced the meeting by singing, and prayer, and then addressed the congregation on the evil of intemperance, and the dangerous results daily manifested as the consequence of the drinking habits of the community. In showing the evil, I stated, that so great was it in reference to man's eternal interests, that were it possible for a man to be, at one and the same time, possessed of principles to constitute him an accredited member of all the orthodox churches in Canada, this evil would, if duly carried out to its legitimate issue, upset every advantage which all those combined principles or advantages might otherwise be capable of conferring; and that though a man were a Baptist, a Presbyterian, a Methodist, a Roman Catholic, yet if a drunkard, he could not inherit the kingdom of God. I also showed that alcoholic drinks were injurious to the human constitution, and referred to the well attested fact that alcohol is indigestible, and that consequently it mixes up with the blood, and runs with it through the veins just as received into the stomach, and—as has been proved, in this state has been found to exist in the brain, so as to ignite with a lighted taper. At this stage of the meeting, the poor drunkard, and his friend the distiller, began to feel a little restless, and I at once called upon them to come forward from the corner of the house where they were, and candidly and patiently, and in good nature, state any objections which they wished to make against our principles, but they only replied by the distiller prompting his poor doped drunkard, and he, poor fellow, in half broken accents, trying to say or mutter sounds unintelligible. When I could not prevail on my opponents to come forward, I made a proposition like this:—that if the distiller would bring forward his companion, and place him in front of the congregation, and then show us from this living spectacle of the fruit of his doings, what advantage such a state of things can be, either to the individual, his family, or the neighborhood, we will, on the other hand, from the same very unhappy specimen of alcohol's doings, prove to the assembly, that in place of a blessing it was a curse, a foul stain, a degradation to the man, his family, and all with whom he was connected. But the distiller could not be induced. Indeed, though unwillingly, he could not better have served our cause than by the exhibition which he afforded us. I said it was like the science of anatomy. A lecturer might descend for hours upon the construction of the human frame, and describe, in very plain terms, the

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no children. Yet the intemperance of Mrs. C. has spent all. She put most of the household furniture repeatedly in pawn, and would have reduced John to absolute want but for his pension. What renders the case more distressing, he has for several years been totally blind, and consequently unable in any degree to help himself. It is afterwards stated—'In order to save a few articles of furniture, he has refused her admission, and she may now be seen wandering in the street, now adopting one plan, then another, to obtain a glass.'

'Visited a distressing case of cholera to-day and yesterday. A young married woman, once a prostitute, now the drunken wife of a drunken cab-driver, was seized whilst intoxicated on Saturday; and, laboring under the influence of drink and disease, she had much difficulty in reaching her own house. The neighbors heeded her not; and when she crept on her hands and feet to open the door for her drunken husband, she was mercilessly kicked by him because unable to return to bed.'

In next entry it is stated:—

'She died to-day; and some of her neighbors I found drunk, and swearing immediately after the funeral.'

'On the west side of S. St., there are three closes containing 12 Romanist families and 75 professing Protestants. In these 75 families there are about 220 adults. Of these 11 are church members, 4 observe family worship, 5 attend church occasionally, 12 attend my meeting, and 190 or 192 habitually neglect public ordinances, 9 individuals who were at one time in the fellowship, are now estranged from it, and have given themselves to intemperance.'

'The number of deaths in my district, during the past year, (ending Dec. 31,) were 25 children and 34 adults. Of the adults, six are marked as hopeful cases, 15 as doubtful, and 13 as having given no hope. By the hopeful, I mean those who gave satisfactory evidence that death to them was gain. Of these marked "no hope," no less than 12 died of intemperance alone.'

In commenting upon some of these cases, the report remarks, 'It is unnecessary to say that drunkenness is productive of distress to its victims, in whatever rank of society they may be placed. In the working man's family, it is the certain and speedy forerunner of physical as well as moral wretchedness.'

With such facts thus clearly brought before them, we trust that the supporters of the City Mission will exert themselves energetically, to remove what is confessedly the greatest obstacle to the attainment of their benevolent desires. A considerable proportion of the missionaries, we are glad to learn, have identified themselves with the temperance movement, and a few have instituted abstinence societies in their districts, which have been productive of the most gratifying results. One of the missionaries informed us a few days ago, that several persons in his district, who had been long absent from church, had clothed themselves comfortably with their abstinence savings, and were now regular attendants upon public worship. The same missionary stated that his efforts to reclaim the drunkard would be much more successful if seconded by the example of those who professed to take an interest in the mission; and as a specimen of the discouragements met with, he mentioned, that a member of the congregation which paid his salary, had a low spirit-shop in the middle of his district. While such inconsistencies are permitted and practised by professing Christians, they need not wonder that the evangelisation of the world progresses so tardily.

TEMPERANCE SKETCH.—BY AN ENGLISH TRAVELLER.

JOHN B. GOUGH.

I am passionately fond of eloquent public speaking, and therefore felt a great desire to hear Mr. Gough; nor was

my wish long ungratified, for the rain being 'over and gone,' I sauntered down Chestnut street, and in my way saw a bill which announced that Mr. G. would address the people of Philadelphia in a church, on the following Sunday evening, and thither at the appointed hour I repaired, expecting to be disappointed, for I have generally found much-vaunted men to all far short of the standard erected by their admirers.

Mr. Gough's fame having 'flown before him,' the church, as long before the appointed time, crowded to overflowing. I occupied a seat in the gallery, and, in common with hundreds, waited anxiously the appearance of the second Father Mathew. As seven o'clock drew near, every eye was strained in order to catch the first glimpse of him.—There was a perfect furor. Surely, thought I, he must be something above the mark! but stay.

The minister, who regularly officiates in the church, goes into the pulpit and sits down. One or two persons behind me say, it is seven o'clock, and very much feared that Mr. Gough is not coming, and they are only going to have a sermon after all. Presently there is a stir near the door, and a grave-looking spectacled personage, with hair

"half way.

On the road from grizzle to gray."

is seen pushing with monstrous difficulty through the crowd. He is followed by a young man, or rather by a young man's head, for whether a body belongs to it is doubtful—if there be, it bids fair to be so flatly squeezed as to render seeing it edges a matter of difficulty. On the grave-looking gentleman and his companion push, and at length arrive at the foot of the stairs leading to the pulpit. 'There he goes! that's Gough! him with the spectacles on,' whispers one to another, as the grave-looking personage ascends the steps—no, that cannot be the orator, for we are told he is much younger. Another individual mounts, and a buzz goes round—again a disappointment! it is only the sexton, who is about to regulate the refractory gas-burner. Perhaps the secretary, (for such is the gentleman with gray hair and spectacles,) is going to apologize for Mr. Gough's unexpected, unavoidable absence, &c. O! no—no such thing, for you may see a young man following the sexton, and all at once every eye is fixed on him, for every body whispers to every body else—'That's him,' and this time they are right, for Mr. J. B. Gough it is.

What! that pale, thin young man—with a brown overcoat buttoned closely up to his chin, and looking so attenuated that a tolerably persevering gust of wind would have no difficulty in puffing him to any required point of the compass—that him who has swayed multitudes by his oratory—made strong men weep like little children, and women to sob as if their hearts would burst! Yes!—look at his large expressive eyes—mark every feature, and you see the stamp of no common man there. The young apostle of temperance is before us.

After a brief address from Mr. Marsh, and a prayer from the pastor of the Church, a hymn was sung, and then Mr. Gough came forward. I had now a better opportunity of observing him. His face was pale, and it needed no very scrutinizing eye to detect on the brow of youth, furrows which time and trouble had prematurely ploughed there.—His cheeks were very pale, somewhat sunken, and their muscles were very distinctly marked. The mouth, by far the most expressive feature of the face, was of a benevolent formation, (if I may so describe it,) and at times a smile of inexpressible sweetness lurked about it—a quantity of dark hair nearly covered his forehead, yet leaving one temple bare, indicating a brain of more than ordinary capacity. In dress he was extremely simple,—plain black,—taken altogether, I have seldom at a first glance felt so lively an interest in any celebrated man (and I have seen many) as I did in Mr. Gough.

It would be easy enough to give the matter of Mr.

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. XVI.]

MONTREAL, FEBRUARY 15, 1850.

No. 4

A WIFE'S TRIALS.

"Oh! 'tis an anxious happiness, it is a fearful thing.

When first the blushing maiden's hand puts on the wedding ring.

She passes from her father's house into a stranger's care,
And who can tell what anxious hours, what trials wait her there?"—L. E. L.

"Well, nurse Cameron, you will be glad to hear that these strange people, who profess such enmity to strong drink and such love of your beverage—water, are to have the school room behind the church to hold a meeting in to-morrow night. My father has just now given his consent, and I thought, dear nurse, I would come and tell you, though I cannot help laughing at the absurdity there is in expecting really temperate people, who abhor the odious vice of inebriation as much as any one can do, to give up all social enjoyment, and by that means reclaim drunkards. I'm sure if my father's faithful preaching has never done such a thing, this pledge is not very likely."

These remarks were made by a very sweet and interesting young lady to a mild looking respectable comely matron, who had nursed her since her birth; had indeed supplied the maternal place to her young charge, who was motherless from the first week of her existence, and was still retained as a privileged and beloved, though somewhat old-fashioned dependant about the person of the young lady who was now grown up.

"Ah! dear child," said nurse Cameron in reply, "you are ready with your light-hearted laugh, but I see no absurdity in the matter. I am glad that I have lived to see the day when the poor lost creatures who fall through intemperance are sought out and cared for, and no longer considered hopeless and left to their fate, as they were in my time. It may seem laughable to those who do not think, and cannot know, the miseries this vice produces; but when I think of the tears it will dry up, the griefs it will heal, I'm ready to cry with joy."

"Oh, nurse! then it will not dry your tears," was the laughing-reply.

Nurse Cameron sighed deeply, and in a grave voice said, "I cannot think my dear Miss Leslie would laugh at misery, or the means used for its cure, if she knew it; and to treat this matter with ridicule is in reality doing so."

"Now I see you are angry with me or you would not call me Miss Leslie. Call me your child, dear nurse, as

well you may, or Harriett, for believe me I meant not to offend you; but it seems so Utopian, as Mr. Sumner said at dinner yesterday, to think of reclaiming bad people, by inducing good, respectable, temperate persons to drink nothing but water and write their name in a book. Besides, drunkenness is its own punishment, it is fit the wicked should suffer the just consequences of sin—their misery is beneficial to others by warning them."

"The drunkard is indeed an awful warning, but the respectable drinkers are an example, and following the respectable example how many fall! No one copies the drunkard. And as to the wicked suffering, oh! dear child, how many innocent must suffer with them. Your own kind heart I'm sure never prompted such unkind words as I have just heard. Mr. Sumner over his wine at table yesterday, has made you an enemy to the cause of the miserable."

"Mr. Sumner's opinions have no such weight with me as you ascribe to them," said Miss Leslie reddening, and when you talk of 'over his wine,' it sounds like an insinuation, nurse, which is as unjust as it is ungenerous. I wonder you, who are a water drinker, can feel such sympathy for the victims of a degrading vice as drunkenness."

"If I were to tell you what made me a water drinker you would cease to wonder!" replied nurse Cameron in a mournful voice, the tears starting into her eyes.

"I have heard you say, dear nurse, that you had many troubles in your early life, and some bereavements have happened to you here, since my remembrance; but surely you, so abstemious, so religious, can never in your family connections have beheld this vice? tell me, if it is not too painful, what those troubles are, the remembrance of which years of tranquil happiness in our house have not effaced. I am quite at leisure this evening; so draw your chair up to the fire, and believe me you shall have a sympathizing auditor."

Nurse Cameron yielded to her young companion's request, though with a troubled air.

"What I have to tell may be useful, even to those who are much above me in condition; I should have made no secret of it to you, Miss Harriett, but to speak of the dead in any other terms than praise and affection is painful—this has made me keep my troubles to myself. If, however, I succeed in making you a friend to the cause that seeks to reclaim the drunkard, I shall not regret that I have opened the sorrows of my heart to you. You know that I was born in a beautiful village, in Westmoreland, that I was one of a family of seven children, belonging to the curate of the place. My father had sometimes trouble to give us

selves the right of guiding the public in all that concerns the welfare of the bodily fabric, whether in health or disease. Their influence for good or evil in this matter can scarcely be too highly estimated. If they are able, after careful consideration of the evidence on each side, to give their sanction to the statements of the advocates of the Total Abstinence cause, that sanction ought not to be withheld, since its weight in the scale of social order and morality demands the open and unqualified expression of it, unrestrained by any fear of ridicule or loss of the world's approval. That they would knowingly place their influence in the opposite scale, cannot for a moment be admitted; but there is too much reason to fear that, either from actual ignorance of what the experience of multitudes of all ranks and conditions has now demonstrated, or from a natural tendency to persist in that sort of *laissez-faire* system which it is so easy to practise and (in this matter especially) so agreeable to their patients, the generality of medical men are at present lending their sanction to a system of most pernicious error. Having long since made up our own minds on this subject, we have determined not to forego this opportunity—the last in our power—of recording our earnest convictions in regard to it; in the hope of leading our readers, if not at once to view the matter in the light in which we see it after many years of observation and personal experience, at any rate to inquire and observe for themselves, and to prudence before they again recommend or sanction practices which, though comparatively innocent in themselves, and in perpetuating the direst evils with which our country is infected. * * *

In the exercise of our own duty as cool judging critics, we now propose to inquire in the first place into the present state of our knowledge as to the physiological action of alcohol on the human body; next, to consider how far the results of the comparative experience of those who make habitual but moderate use of fermented liquors, and of those who entirely abstain from them, under a variety of circumstances, warrants the assertion that total abstinence is invariably (or nearly so) compatible with perfect health, or is even more favorable to health than habitual but moderate indulgence; and finally, to endeavor to deduce from these data such conclusions with regard to the therapeutic use of alcohol, as may cause its employment by medical men to be attended with the greatest possible amount of good and the least admixture of evil. * * *

All our present physiological knowledge, then, leads to the decided conclusion that alcohol cannot become the pabulum for the renovation of the muscular substance, which process can only be effected by the assimilation of albuminous materials in the food; and that the habitual use of alcohol, therefore, cannot add anything to the muscular vigour. And this conclusion receives most striking confirmation from the well-known fact, that, in the preparation of the body for feats of strength, the most experienced trainers either forbid the use of fermented liquors altogether, or allow but a very small quantity to be taken; their trust being placed in a highly nutritious diet, active muscular exertion, and the occasional use of purgatives, which purify the blood of the products of decomposition, or draw off superfluous alimentary materials.

That alcohol has some peculiar relation to nervous matter, would appear from its power of stimulating the nervous system to increased action; but this power, although coincident with a certain relation in their chemical composition, could not be predicted from the latter, since ordinary fat, which has no such stimulant effect, has a closer chemical relation to nervous substance than is possessed by alcohol. Whether alcohol is capable, by any transformation, of being converted into nervous matter, is a question which we have at present no data to determine; but there can be no doubt that this tissue may be formed equally well from other ingredients of food, which have not, like it, a stimulating effect. It cannot, therefore, be a necessary pabulum to the nervous system; and its peculiar virtue as an habitual article of diet, if such there be, must be looked for in its stimulating qualities.

But, it may be maintained, although alcohol is not requisite or useful as a pabulum for the tissues, it is most efficient as a combustible material, serving to keep up the heat of the body in extreme cold, and to defend it against the effects of vicissitudes of temperature,—in common language, “to keep the cold out.” Now, this at first sight appears a very cogent argument for its use under certain circumstances; and if not its regular employment, but when its effects are more closely examined, it will be found

that neither physiological science nor the results of experience sanction such a proceeding. The maintenance of the animal heat chiefly depends, as all our readers must be aware, upon the formation of carbonic acid and water by the oxygenation of hydrocarbon contained (probably in various forms) in the blood. Now, the ingestion of alcohol, so far from promoting, checks the oxygenating process; as was shown long since by the result of the experiments of Dr. Prout, who invariably found the quantity of exhaled carbonic acid to exhibit a marked decrease after the ingestion of alcoholic drinks, other circumstances remaining the same. Subsequent experiments upon the respiratory process have met with the same results; and they are confirmed by the fact ascertained by Bouchardat, that when alcohol is introduced into the system in excess, the blood in the arteries presents the aspect of venous blood, showing that it has not undergone the proper oxygenating process. Now, although we may not understand the reason of this (although it seems to be referable to the well known power of alcohol to prevent or retard chemical changes in organic substances), the fact is of the utmost importance.

The inference to which we are thus conducted by physiological reasoning, instead of being negated by general experience (as it is commonly supposed to be), is fully confirmed by it. The Eskimoes, Greenlanders, and other inhabitants of the coldest regions of the globe, effectually maintain their animal heat by the large consumption of fatty matter; and whatever may be the temporary effect of an alcoholic draught, we believe that all arctic and antarctic voyagers agree that continued resistance to cold is most effectually maintained without alcohol, or at any rate with a much smaller quantity of it than is commonly thought necessary. A very striking proof of this is afforded by the arrangements recently made for the overland arctic expedition, on which the best authorities have of course been consulted by Government. In the programme of these arrangements it is expressly stated, that no fermented liquors are to be used by the parties who proceed upon it. * * *

It appears, then, that the physiological influence of alcohol upon the system, under all ordinary circumstances, cannot be attributed to anything else than its stimulant character; and it is almost a self-evident corollary from this proposition, that its habitual use even in moderate quantities can exert no beneficial effects. For the healthy fabric should be quite capable of containing itself in vigor upon a proper diet and with a due quantum of sleep, exercise, &c., without any adventitious assistance; and if it be not, assistance should be sought from alterations in diet or regimen, or from remedies which tend to promote the regular play of its functions, rather than from stimulants, which may produce in some of these a temporary excitement, but which thus tend to destroy the balance of the whole. The very nature of a stimulant is to produce subsequent depression, and to lose its force by frequent repetition. The depression is proportional to the temporary excitement; and the loss is thus at least equivalent to the gain. And when a stimulus loses its effect as such by frequent repetition, it is still felt as being necessary to bring the system up to par, an increased dose being required to elevate it higher. Thus, as is well known, those who habitually employ fermented liquors for the sake of their stimulating effects, are led on from small beginnings to most fearful endings; and the habit, growing by what it feeds on, becomes a necessity. No pretext is more commonly given out as an apology for the habitual use of fermented liquors, than the aid which a moderate employment of them is thought to afford to the digestive process. But we maintain that, where a man duly observes the laws of health, the appetite will always desire the amount of food which the system needs, and the stomach will be able to digest it. If health is to be measured by the capacity for eating, then the habitual moderate use of fermented liquors may be conducive to it; but if the increase in this capacity which they produce be of no service to the economy at large, they cannot have any other than an injurious effect, by leading us to overtask the powers of our digestive apparatus. Thus, as Liebig has very well pointed out, the residents in warm climates, who take stimulants before their meals, in order to make up for the deficiency of appetite, act upon a most unphysiological and ultimately injurious a stem; forgetting or being ignorant that the real demand for food is much less when the surrounding temperature is high, and that the diminished appetite really indicates the diminished wants of the system. In a large proportion of cases in which the habitual employment of fermented liquors has really a show of utility, we are quite certain

lessen the amount of crime in the city throughout the year; if you enlarge the number, you will increase the crimes; if you keep up the same number still, you will prevent the crimes from being diminished by others. The state of public morals in this city, for the current twelvemonths, depends, in a great measure, upon you. You occupy a place of tremendous responsibility.— Upon your action it depends whether iniquity is to abound in this city, or be kept under restraint. What man, who is not dead to every moral feeling, can think of occupying such a position without fear; and without feeling an anxious desire to discharge the duties connected with it in such a manner that the name of God will be honored, and the best interests of the city advanced!

But, it may be pleaded that our rulers cannot mend the matter; for the law requires that tavern licenses be granted, and they have no alternative but to fulfill its mandate. It is true, the law requires that *some* licenses be granted, but it does not define the number; it does not deprive magistrates of the power of *diminishing* it. In point of fact, there has been a process of reduction going on for some years, and the law offers no impediment to the carrying on of that process somewhat farther this year.

But, whatever may be said upon this point, the law requires that the city shall be protected from the *unlicensed* retailer. We cannot advert, without indignation, to the conduct of the magistrates on the bench, who have such a strong "leaning" in favor of the illicit dealers, as to render it "next to impossible" to obtain a conviction against them. They cannot but know that this is illegal; it is a shameless attempt to set aside the very law which they are appointed to execute; it is a piece of open injustice perpetrated against those who purchase a license, and its effect upon public morals is so deplorable, that we feel it impossible to exhibit it in colors too hateful, or condemn it in language too severe. If there is any regard to justice, or good morals on the bench; if conscience has any control over the acts of those who sit there, neither of which points would we for a moment call in question, we implore our magistracy to protect the city from the unlicensed vendors of spirituous liquors.

THE ALIMENTARY PROPERTIES OF WATER.

No fallacy has been so fraught with evil as that contained in the short sentence "Water has no strength." To those holding this opinion, the share which water has in the composition of the human frame must appear incomprehensible, since they are accustomed to regard it as being made up entirely of solid matter, which is so far from being the case, however, that were it possible to remove from a frozen body, all the materials entering into its structure, excepting the water, there would remain a statue of pure ice, perfect in all its parts, down to the minutest lineaments of the countenance. In order to ascertain the relative proportion between the fluids and solids, scientific persons have resorted to the expedient of placing a dead body into an oven, and there allowing it slowly to desiccate, until it became so light in weight, that what had once, perhaps, been a strapping life-guard-man, could, with no great exertion of strength, be held out at arm's length. A distinguished Professor in one of the French Universities, selected for the above purpose a corpse weighing 120 pounds, and found, after many days' drying, that it was reduced to 12 pounds; and it is said, that bodies, after having long been buried in the burning sands of Arabia, are found to have sustained a loss of weight even greater than that induced by artificial means. The

solid portion of the body is thus proved to be amazingly small, and it may be compared to a fillagree work of exquisite elaboration, each atom of which is immersed in a sphere of water, bearing the proportion of nine to one. It will no longer appear surprising, then, that the diffusion of a foreign, and a poisonous fluid, like alcohol, through this mass of living water should be followed by so many disastrous consequences. If the action of alcohol be brought to bear upon water, and the animal tissues in their dead state, it will convert them into substances differing materially from their original condition. How much more likely is its continued action upon the sensitive and frail textures of the living organism, to be succeeded by the disturbance and final destruction of the whole! Examples of this truth are of too common occurrence for farther comment here.

Having shewn the proportion of fluids to the solids, I will now devote a few words towards proving that water is as essentially an aliment as bread or animal food. The body being made up chiefly of water, the loss of this must be repaired by water, and hence it is in itself a substance which conveys real nourishment. The want of it is made sensible to us by an appetite so imperious, that if not gratified, it gives rise to sufferings which it passes the power of language to express. They exceed in intensity the widely different agonies endured by the victim of alcohol, when deprived of his deadly potion. But this proof of the alimentary power of water is exceeded by another which places it beyond all dispute, persons have been known to live upon water alone. I am aware that a statement like this, so calculated to excite incredulity, should not be advanced without satisfactory testimonials as to its veracity: I shall therefore, quote my authority in full, premising that it is from the pen of the late Dr. A. T. Thompson, a man of great learning and fine abilities, who was Professor of Materia Medica in the University of London. He says, "Were it necessary to prove by any other arguments, the utility of water as an aliment, and as procuring every salutary process connected with the support of vitality, we might mention some of the well authenticated cases of persons having lived on water alone, under circumstances which precluded them from obtaining any supply of solid aliment." The information here imparted was not for the purpose of exciting popular wonder, but it is inserted as a received fact in a dry elementary text book, solely intended for the use of students. I have used the term water in its general signification, the infusion of innocent substances like tea, coffee and cocoa, are included under the same head, since water is the basis.

I could dilate more at length upon this interesting topic, but I trust that enough has been brought forward to prove that water is so far from being a neutral or weakening agent, that without it we should cease to exist. The fatal error "that water has no strength in it," has created a countless host of drunkards.

MEDICINE.

February, 1850.

SONS OF TEMPERANCE.

We have received a copy of the "Journal of the Proceedings of Grand Division of the Sons of Temperance, of the State of Tennessee," for 1849; from which we learn the following particulars of the state and progress of the Order in that State. The Grand Division met quarterly, in January, April, July, and October. During the first quarter, returns had been received from 104 Divisions, showing an aggregate membership of about 7000. At the annual meeting, returns had been received from 183 Divisions. It appears that the Grand Division has granted 106 new charters during the year, and gained a real accession to their members of