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NEWS.

CANADA.

In Canada, business still continues dull, but we trust the late snow has so far rendered the roads fit for travel that buyers and sellers will be able to get to market, and thus be the means of giving some stir to trade.—The sleepers for the St. Lawrence and Atlantic Railroad have been all laid as far as St. Hyacinthe, and the road is about to be opened.—By the Vermont Central Railroad, passengers can go from Montreal to Boston in 31 hours, and to New York in 42 hours.—A serious dispute has arisen between the Corporation of Montreal, and eight of the Fire Companies. The Corporation dismissed two of the captains, and the companies, in consequence, tendered their resignation. This has arisen from the corporation issuing an order that no vacancies in the Fire Companies should be filled up without the sanction of the corporation being first obtained.—The Montreal Board of Trade have memorialised the Queen in favor of the repeal of the Navigation Laws; throwing open the navigation of the St. Lawrence; for a duty of 5s on foreign wheat—colonial to be free.—On the 14th instant, an attempt was made by three men to rob the Quebec Mail. It was about six in the evening, and near Montreal. They attempted to shoot the driver, but, fortunately, the gun did not go off; he then urged the horses forward, and got safely away.—The Municipal Council of St. Hyacinthe has adopted a petition for presentation to parliament against the signioral tenures.—A Grist Mill at Rivière du Loup, belonging to Col. Gogy, was burned lately. Loss £2,000. There was no insurance.—The following verdict was returned by a jury in Dundas, in an inquest held there on the body of a drunken woman: "That the deceased, Ruth Crane, came to her death by blows and ill treatment inflicted upon her by her husband, Adam Crane, while deceased and her said husband were in a state of intoxication." Moderate drinkers, behold the end!—A bed of Coal is said to have been found near the village of Preston, in the Wellington District.

GREAT BRITAIN AND THE CONTINENT.

From England, the news may be said to be of some importance. They contain the melancholy tidings of the death of Lord Melbourne and Charles Buller, Esq., M.P. Cholera seems to be on the decrease, but from all accounts the victims already carried off were either of filthy or intemperate habits. Another reason in favour of teetotalism.—Ireland is again suffering from a scarcity of food, and deaths from starvation are recorded. Emigration continues, even in as great numbers as in the most favorable season of the year.

In France, Austria, Italy, and other places on the continent of Europe, matters seem so unsettled, that no hope can be gathered, as yet, of future quiet. The most important intelligence lately brought was the revolt at Rome, when the Pope was so closely besieged and threatened, that he was compelled to yield to the mob, and declare a new ministry. It was rumored that he had escaped in disguise to France, but as there was no intention of harming him in person, the rumor was not credited.

PLAN OF APPOINTMENTS.

FOR MR. R. D. WADSWORTH, IN THE MIDLAND DISTRICT.

Monday,	January 1.	in Kingston city,	at 7, p.m.,	Lecture.
Tuesday,	do. 2,	Collin's Bay,	7, p.m.,	do.
Wednesday,	do. 3,	Waterloo,	7, p.m.,	do.
Thursday,	do. 4,	Glenburnie,	7, p.m.,	do.
Friday,	do. 5,	Vanlueven's Mills,	7, p.m.,	do.
Saturday,	do. 6,	Bond's, S. H.,	7, p.m.,	do.
Sunday,	do. 7,	do. do.	10, a.m.,	Preaching
Do.	do. 7,	Graham's do.,	2, p.m.,	do.
Monday,	do. 8,	do. do.,	7, p.m.,	Lecture.
Tuesday,	do. 9,	Kingston,	7, p.m.,	do.
Wednesday,	do. 10,	Honney's, S. H.	1, p.m.,	do.
do.	do. 10,	Sydenham,	7, p.m.,	do.
Thursday,	do. 11,	S. D. Morrison's, Esq.,	1, p.m.,	do.
do.	do. 11,	Shibley, S. H.	7, p.m.,	do.
Friday,	do. 12,	Vanlueven's, S. H.	1, p.m.,	do.
do.	do. 12,	Clukey's, S. H.	7, p.m.,	do.
Saturday,	do. 13,	L. David's,	1, p.m.,	do.
do.	do. 13,	S. Purdy's, Esq.,	7, p.m.,	do.
Sunday,	do. 14,	do.	10, a.m.,	Preaching
do.	do. 14,	Kingston,	3, p.m.,	do.
Monday,	do. 15,	Portsmouth,	7, p.m.,	Lecture.
Tuesday,	do. 16,	Barrfield,	7, p.m.,	do.
Wednesday,	do. 17,	Wolf Island,	7, p.m.,	do.
Thursday,	do. 18,	Kingston City.	7, p.m.,	do.
Friday,	do. 19,	do.	do.	do.
Saturday,	do. 20,	do.	do.	do.
Sunday,	do. 21,	Waterloo,	10, a.m.,	Preaching
Do.	do. 21,	Mill Creek,	7, p.m.,	do.
Monday,	do. 22,	do.	1, p.m.,	Lecture.
Do.	do. 22,	Wilton Chapel,	7, p.m.,	do.
Tuesday,	do. 23,	Simcoe Falls,	1, p.m.,	do.
Do.	do. 23,	Huffman's,	7, p.m.,	do.
Wednesday,	do. 24,	M. E. chapel, 6th Con.	7, p.m.,	do.
Thursday,	do. 25,	Switzer's, S. H.,	1, p.m.,	do.
Do.	do. 25,	Clarke's Mills,	7, p.m.,	do.
Friday,	do. 26,	Brick S. H.,	1, p.m.,	do.
Do.	do. 26,	Switzer's Chapel.	7, p.m.,	do.
Saturday,	do. 27,	Newburgh's,	7, p.m.,	do.
Sunday,	do. 28,	Switzer's Chapel,	10, a.m.,	Preaching
do.	do. 28,	Newburgh	3, p.m.,	do.
Monday,	do. 29,	Price's, S. H.	1, p.m.,	Lecture.
do.	do. 29,	Gollker's Corners,	7, p.m.,	do.
Tuesday,	do. 30,	Napanec,	7, p.m.,	do.
Wednesday,	do. 31,	F. A. Oliver's, S. H.	1, p.m.,	do.
do.	do. 31,	F. Oliver's, S. H.	7, p.m.,	do.
Thursday,	Feb. 1,	Forshee's, S. H.	1, p.m.,	do.
do.	do. 1,	N. M. Epis. Chapel,	7, p.m.,	do.
Friday,	do. 2,	Bogert's, S. H.	1, p.m.,	do.
do.	do. 2,	Old Chapel,	7, p.m.,	do.
Saturday,	do. 3,	J. Peterson's, S. H.	1, p.m.,	do.
do.	do. 3,	Lutheran Chapel,	7, p.m.,	do.
Sunday,	do. 4,	do.	10, a.m.,	Preaching
do.	do. 4,	Ch. at B. Aylworth's,	3, p.m.,	do.

Collections will be taken up after all the above Lectures, to aid the funds of the Midland District Temperance Society. The friends of the cause will aid in carrying Mr. Wadsworth to his appointment.

ISAAC B. AYLSWORTH.
Sec. Mid. Dis. Tem. Society.

MERCANTILE LIBRARY ASSOCIATION.—PRIZE ESSAY.

A SILVER MEDAL will be awarded by the Mercantile Library Association of Montreal, for "the best Essay on the Influence of Mercantile Library Associations in elevating the moral and social condition of the Mercantile Classes," in the event of at least two Essays being submitted. The competition is open to the Public. Each Essay must bear a Motto, and should be accompanied by a sealed note, having the same Motto on the outside, and containing the author's name and address. All Essays must be sent to the Chairman of the Class Committee, Mr. E. LUSHER, previous to the 1st of March next; and, if enclosed by post, postage must be paid.

W. R. M'DIARMID, Rec. Sec.

MONTREAL PRICES CURRENT.—Dec. 29.

ASHES	Pots, 00s 0d a 27s 6d	BEEF, per 200 lbs.
	Pearls, 00s 0d a 00s 0d	Pine Mess, 00s 0d a 00s 0d
LOUR—		Prime, . . . 00s 0d a 00s 0d
Canada Fine, per brl.	196	PORK, per 200 lbs.
lbs.	24s 0d a 00s 0d	Mess, . . . 00s 0d a 00s 0d
WHEAT, U.C. best, per 60		Pine Mess, 00s 0d a 00s 0d
lbs.	0s 0d a 5s 0d	Prime, . . . 00s 0d a 00s 0d
Do. red.	0s 0d a 0s 0d	

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attached to it, and few will like to be identified with a drinking cause.

We presume much might be done, and that without a greatly increased expenditure, especially if we have cheap postal arrangements throughout the province, by entering into correspondence with all the teachers in our common schools and select academies, known to be favourable to this noble cause. Their co-operation should be solicited, and they should be respectfully requested to employ their influence judiciously, so as to induce their youthful charge to adopt our practice. Ministers of the gospel of every denomination, who are known, or supposed to be on the side of the temperance cause, should have this matter faithfully presented to them.

Probably it might be of advantage to make some representation to our Legislature, and to those who have the selection and appointment of teachers in our common schools, entreating them to employ teachers who are abstainers, or, at least, sober characters.

Parents, masters, servants, and the young who are attached to this good cause have great responsibilities in relation to this work. May their consciences be aroused to consider what they ought to do before it be for ever too late.

In concluding, the Rev. gentleman addressed several other classes on their responsibilities.

TO AGENTS.

We are encouraged so far with the evidence which we continue to receive of the willingness of individuals to act as our Agents, as well as the addition to our subscription list; but many more are still wanted to secure us against loss. More than one prominent individual, in certain districts, have, it may be without consulting the parties, given in the names of those who are thought likely to take an interest in the *Advocate*, and it is hoped that some of them will act as Agents. We mention this in case those so circumstanced, on receiving the *Advocate*, may not misunderstand the reason of its coming without direct order. To all such, however, we will send only two numbers, which they will please return immediately, if they do not feel inclined to aid the publication: and, upon receipt of such return paper, we will discontinue sending it. But, if they do not send back the paper marked *Refused*, we will consider them subscribers; and, in the case of those we intend as Agents, will put their names on that list in the 1st of February number.

NOTICE TO SOCIETIES.

It has been suggested by a valued correspondent, with the view of placing the success of the *Advocate* beyond doubt. (as all societies throughout the country should take more or less of the *Advocate*.) that the president or secretary of each society should consider it a duty to take so many copies and act as Agents. In this way a constant communication would be kept up with all the societies in the Province, and would be a means of strengthening their own hands. If this plan was generally acted upon, the cause would receive an impetus which would secure its onward progress over all opposition.

RETURNS TO THE LATE CONVENTION.

It will be recollected by those societies in the country, who favoured the Montreal Society with returns, at the Convention held on the 5th of October, that promises were made to take a certain number of copies of the *Advocate*, in the event of its being continued for another year. The present publisher was encouraged with these promises, and rested satisfied that all such promises were just so many copies of the *Advocate* ordered for another year; but as no definite instructions were then given respecting the transmission of the paper to the respective societies, it will be necessary that precise instructions be sent forthwith, to prevent disappointment, as well as in fulfillment of the promise then made.

ANNUAL MEETING OF THE MONTREAL TEMPERANCE SOCIETY.

As the Annual Meeting of the Montreal Society is fixed for the 19th of January, it is earnestly requested that all contributions that can possibly be collected, should be at Montreal not later than the 25th inst., as it is the intention of the Committee to lay before the public a full statement of their affairs, which will afterwards appear in the *Advocate*.

The accounts will be kept open to the latest moment, to give all an opportunity to send in, on account of consignments, arrears of the *Advocate*, and their free contributions, to aid the Committee in the liquidation of their still heavy debt, by which they will be enabled to continue the effective organization of the society.

J. C. BECKET, Sec.

MR. WADSWORTH.

We are gratified to hear of the progress of Mr. Wadsworth, and would hope that it may yet be more distinctly marked with success. We have had several enquiries respecting him, and the wish expressed that he may visit them in his tour, and when it was likely he would do so. All such enquiries we refer to his list of appointments on our last page.

OUR PROMISE.

In a recent number we promised to devote a short space for obituary notices, &c., as well as reporting cases of drunkenness in the Police Court. Our subscribers must not forget that our record is to begin with the year, and, as a matter of course, cannot appear until our next number.

ST. PIER AND GRANBY.—Mr. Chiniquy has been preaching Temperance in the Parish of St. Pie. The religious exercises, "*retraite*," commenced on All Saints; 2500 persons have enrolled themselves under the Temperance banner; that is the whole of the parish. A correspondent writes us on this subject, that in the middle of the first day of the exercises many tavern-keepers burned their signs and their licenses. One of those did more—he hoisted a white flag on the top of a May pole standing before his house, to denote that his dwelling should in future be the abode of peace and happiness, both for himself and for his visitors. Mr. Chiniquy repaired to Granby, where the same success attended his labors. All the Catholic population, Canadian and Irish, have followed the example already given by so many parishes, and now among the number of

Total Abstinence Societies we can count that of Granby.—These are the good results, but this is not the end. All the country must follow in the same path, and that will soon happen.—*Melanges.*

PRINCE EDWARD ISLAND.—We mentioned in our last the visit of J. C. Winterbotham, Esq., Temperance Agent, from England. He lectured again on Wednesday evening to a crowded house, and deeply interested and delighted audience. His subject was "The power of Total Abstinence principles to elevate mankind." We have no disposition to draw invidious comparisons,—we have heard many able lectures on Temperance,—we have noticed a great variety in the talents of different lecturers, and in their methods of illustrating the subject,—and we have often joined in the exclamation, "This is the best lecture we ever heard." Our little town has been of late favored with several good specimens of the talent and power which are every where urging forward this philanthropic and heaven-born institution. The Hon. P. S. White, whose dignified aspect, commanding eloquence, and wonderful versatility, held his hearers enchained in the public assembly; and whose refinement, amiableness, and affability, rendered his private conversation at once so pleasing and so instructive, is evidently a man with whom few can be compared. His visit to Charlottetown, and his efforts in the cause, will long live in the memory of many; but if any of us had been tempted to the conclusion that no other man could succeed after him, we have been most happily mistaken. Mr. Winterbotham is an Englishman, the son of a Baptist Preacher. His father has resided in Canada West for the last eight years, and labors as a missionary among the Tuscarora Indians. He himself has been employed by the British Temperance Association, for several years past, to labor constantly as an Agent. His business was to travel from place to place, deliver lectures, visit from house to house, distribute tracts, and, in every proper way, promote the moral elevation of his countrymen. He is a member of a Baptist church, and occasionally preaches. He intends to make the tour of these provinces, to pay a visit to his father, and then return to his family, unless he should find some inducement to continue in America. We believe he intends visiting Halifax. It might be considered out of place for us to enlarge further upon his talents as a lecturer. We are persuaded, however, that there will be but few who shall have the privilege of hearing him on it, who will not wish to hear him again, joining heartily in the chorus of his melody, as he sings his concluding strains. On Thursday evening Mr. W. was initiated into the Order of the Sons of Temperance, and left next morning in the *Sophia* for Pugwash.—*Advertiser.*

OPiates.

This class of medicine is often kept in the nursery, in the forms of laudanum, syrup of white poppies, paregoric, elixir, Dover's powder, Dalby's carminative, and Godfrey's cordial. The objects with which they are generally given is to allay pain by producing sleep, or perhaps much more frequently to allay the crying of a fretful child. They are, therefore, *remedies of great convenience to the nurse*; and, so exhibited, they are *too often fatal.*

In the hands of the physician, there is no medicine the administration of which requires greater caution and judgment than opiates, both from the susceptibility of infants to their narcotic influence, and their varying capability of bearing it. The danger, therefore, with which their use is fraught in the hands of a nurse, should for ever exclude them from the list of nursery-medicines.

It is calculated that *three-fourths* of all the deaths that take place from opium, occur in children under five years of age. The amount which will sometimes cause death is very small,—a fact most important to remember, and of itself a powerful argument against its use in any form by unprofessional persons. Dr. Kelso met with an instance, where a child nine months old was killed in nine hours by four drops of laudanum. A case is mentioned in a late number of the *Medical Gazette*, in which two drops killed an infant; and another is reported in the *Lancet* for February 1842, of a child two days old, killed by a dose of a mixture containing one drop and a half of laudanum, the child dying in 14 hours.

Syrup of poppies is nothing more than a sweetened decoction of poppy-heads, and many cases of poisoning have occurred from its injudicious use. There is great reason, however, to believe, that what is sold by many druggists for syrup of poppies, as a soothing medicine for children, is a mixture of tincture or infusion of opium with simple syrup; it is, therefore, a preparation of very variable strength. This will account for what appears to many persons inexplicable, namely, that an infant will be destroyed by a very small dose. In 1837-38; seven children (whose cases are on record) lost their lives from this medicine; in one of them a tea spoonful and a half was given; stupor came on in half an hour, and the child died the following day. And in January, 1841, a child, six months old, is said to have died from the effects of less than half a tea-spoonful of this syrup, bought at a druggist's.

Paregoric elixir has been occasionally given with fatal effects. A child, between five and six years old, had some cough medicine prescribed for it at a chemist's, the principal ingredient of which was paregoric, and it died, poisoned. Another authenticated case is reported, where a child of seven months old was killed by the exhibition of a tea-spoonful.

THE SUFFERINGS OF CHILDREN THROUGH INTEMPERANCE—No. 1.

It has pleased an allwise Providence to invest the maternal office and character with the greatest influence, the highest duty, the tenderest affection, and the most solemn responsibility, that can belong to an intelligent accountable creature. The duties of women in most other relationships of life are rather passive than active, but as mothers, they possess an authority at once endearing and imperati e—knit by nature, and strengthened by the ties of benefits conferred and received.

No great question of moral: can possibly come before society, that mothers are uninterested in: for as the formation of character necessarily depends much on them, every discovery that aids the great work of human improvement has paramount claims on their attention. Consequently there is no class to whom the principles of Total Abstinence appeal more forcibly, or apply more particularly than to mothers; not merely as a personal question relating solely to themselves, but intimately connected with the health, the habits, the

old Cæsar,' said he, and sobbed out aloud as he said it. I began to fear that he was going; and, as I thought how kindly he had always used me, and what a miserable wife I had been to him, I could not help shedding tears. But I said nothing, for still I thought he only wanted to try me. When he got to his mother's, I saw his chest outside the gate. We went in, and the old woman began to shed tears, but said not a word. I then thought he meant to leave me. He looked at the clock, and said it was about time for the stage to come; and turning to me, he took my hand, but it was some time before he could speak. At last, he mastered his feelings, "Fanny!" said he, "there is but one way to convince you that I am in earnest, and that is to leave you. I took you for better or for worse, but I did not take you for a drunkard, and I cannot live with you as such. You have often said you was willing to part, and could support yourself, if I would support the children, and you have agreed that they should live with their grandmother. I have sold my tools and some other matters, and raised a few pounds, which I have placed in her care for their use; and if God spares my life they shall never want. When she writes me word that you have kept clear of this habit for six months, I will gladly come back, but never till then. While he was speaking, the stage arrived, and I saw them lashing on his chest. I then had no longer a doubt. He kissed the children and his mother, and rushed out of the house. I followed him to the door. "O, dear John," said I, "do not go, John, do try me once more;" but he never looked back: and the stage was soon out of sight.—'He is a cruel, cold-hearted man,' said I, as I sat down on the threshold of the door.—'Fanny,' said his mother, as she sat wiping her eyes, 'will you abide by these words at the great judgment day?' 'No,' said I, after a short pause, 'he is the kindest and best of husbands and fathers.' 'Then try,' said she, to kill that sinful habit, and win back your happy fireside.' 'I will try,' said I; 'and I have tried, but how poorly have I succeeded, every person acquainted with me knows too well.'

When the poor creature had finished her narrative, which bore irresistible marks of truth, in the manner of its delivery, the Englishman gave her the most admirable counsel. The old Dutchman turned round and gazed upon her, while the tears trickled down his weather-beaten features. "Mine Got," he exclaimed, taking off his hat with an air of the deepest reverence, while he spoke, "ven will dere pe an end of dish accursed trade! Ven vill a pody leave off selling de fires of hell to hish neighbour, in exchange for de poor leetil childers' pread?"—*Stage Coach.*

THE MURDERER.

We copy the following painful description from a Scotch paper, of the awful consequences resulting from the common use of strong drink, as exhibited in the sad experience of James M'Wheelan, who was convicted and sentenced to death for murder at Forty-acres, near Kilmarnock, in May last, at the Circuit court of justiciary, held at Ayr, Scotland, and who underwent the extreme penalty of the law, in front of the county prison.

We omit the particulars of the trial, and confine our extract to the conduct of M'Wheelan in prison.

At times, he was thoughtful and contemplative, and seemed to penetrate the dread reality which lay before him. The various ministers of the town visited him in his cell. He had, however, imbibed the pernicious doctrines of scepticism—and worse, Socialism—amid his wayward life. He had no regard for religion—he regarded the Bible as the work of priestcraft—he could debate, though he never read a line, upon the sanguinary principle of capital punishment, reasoning that as Cain was set loose into the world with a mark set upon his forehead, so that he himself ought to be equally set loose. These, and more than these, were the influences against which his spiritual instructors had to combat and subdue. M'Wheelan, who naturally possessed a strong mind and a retentive memory, was at times cool, callous, and indifferent regarding his final end. It was at this time, and during the visitations to him by a number of gentlemen, he was urged to make a confession of his crime. This he refused; and in a communication dated 18th Oct., addressed, but not forwarded, to one of his clerical visitors; he persisted in his innocence. Knowing that his days were drawing nigh a close, he was latterly anxious to take a general retrospective view of his life—to express gratitude to those who had benefited him in his forlorn condition—to counsel youth to "walk in wisdom's ways," and not the slippery path which has led to his own untimely end—and to urge upon all public authorities the necessity of suppressing the haunts of vice and dissipation.

In allusion to the magistracy, M'Wheelan, in a letter dated 22d Oct., says;—"None can give an advice better than those who have gone through the same scenes of life like myself. Nothing leads a man faster astray than intoxicating liquors and bad company. Those public-houses that keep open late on Saturday nights, early on Sabbath mornings, and during the Sabbath-day itself, lead to destruction. Were the keepers of those houses severely punished for so doing, it would be a great means of preventing one-half of the crime in this country. They have been the ruin of me for the last ten years. I can safely say that they have been the very means of bringing me to this shameful end, as well as many unfortunate men similarly placed as myself. I, therefore, hope that the magistrates of this town, as well as those in every other town throughout the land, will endeavour to suppress irregular hours in public-houses. They are the means of leading many a sinner to shame and disgrace. Whisky-drinking and bad company, I repeat, is the ruin of thousands of souls. I hope the Magistrates of this town will never be troubled with a case similar to my terrible situation. It cannot be a pleasure to see one of the human race brought to so disgraceful an end. I hope that God will have mercy on my poor soul. * * * I sincerely trust that every other man beginning a sinful life may see his folly before it is too late."

The obstinate manner of the man sank, however, within the last 48 hours, under the attentions of his spiritual guides—the Rev. Messrs. John Graham, of the reformed Presbyterian Church, and James Knox of the

USE OF SALT IN FEEDING HORSES, SHEEP, AND CATTLE.

Having, for several years, been in the habit of using rock salt among stock, I can, from experience, recommend it to those who wish to keep their animals in good health. They have been observed by the agricultural societies in England and Scotland to thrive upon it much better than without it; and nature seems to point out to them the medicinal benefit of it, as, when it is supplied to them, they are constantly seen licking and apparently enjoying it. The expense is so very trifling, that the owners are amply rewarded by seeing their stock thrive so well. For horses or cattle when tied up, a piece of four or six pounds weight should be put in the manger or trough for them to lick at pleasure, as servants often neglect to mix it with their food; but when in the field or yard, one large lump in a bucket will be sufficient. Sheep should never be without several pieces in a long trough, so that several can get to it at the same time. I have seen several cases of the rot in sheep, where much benefit has been derived from its use, and some think it a preventive. I have also known a person who had a large dairy, who, to test the utility of salt, took it away from two of his cows for a week. Their milk visibly decreased; but upon its being again given them, the usual quantity returned, the milk and butter being of finer flavor, and keeping better. I prefer the rock salt to the common salt, as it does not melt with the rain, or mix in too large quantities with the food, and is much cheaper in the end.—*C., in Fife Herald.*

WHAT DO WHEAT AND CORN EAT?

We eat the wheat and corn, said a little boy to his father, but what do the wheat and corn eat? At first he thought this was a childish question indeed, but on a little reflection we find it a wise question in a childish form, and one that cannot in the present state of agricultural science, be so readily answered.

That the wheat and corn crop, like every other, must be sustained by certain elements, is evident to all, but what those elements are, in regard to corn at least, has not yet been ascertained.

We have several times made an abstract of the reports which different chemists have given of the analysis of wheat, in their researches, in regard to the ingredients of this valuable grain. At the risk of using a repetition, though we hope not a vain repetition, we shall again give some statements on the subject.

The Royal Agricultural Society of England, having funds sufficient for the purpose, employ chemists from time to time, to analyze crops, soils, manures, &c. Some time since they employed Mr. Way, an excellent chemist, in this business. The question submitted to him, was, in substance, what inorganic material does an average crop of wheat take from the land? Or, in the more similar language of the child, what does the wheat eat?

After analyzing about fifty specimens, of different sorts of wheat, he found that what might be called an average crop, took from the land the following:—84

lbs of silica (flint,) 20 lbs of phosphoric acid, 4 lbs of sulphuric acid, 8 lbs lime, 6 lbs magnesia, 1 lb peroxide of iron, 23 lbs potash, 1½ lb of soda. These are the inorganic substances; or, in other words, the mineral substances which the wheat eats, and as we eat the wheat these are the mineral matters which we eat, though they are combined as to become palatable food, and not dust to our mouths.

Well, if this is what the wheat eats, it is important that every field of wheat that we sow, should have enough to eat.

The greater part of the above ingredients, you will see, is flint, which gives to straw and the coat of the grain, its peculiar gloss and durability. The phosphoric acid and the alkalies are supplied by manures of different kinds. Bone dust, for instance, being made or obtained from animals that eat grain or something that contains it, will, if applied to the crop, supply it again with phosphoric acid. Ashes will afford the potash. Plaster affords the lime—and the soil generally affords the silica or stony matter; or it may be taken from the ashes of plauts.

But besides these mineral or inorganic matters, wheat eats what are called organic substances, or such matters as have been a part and parcel of some organized being, either of the animal or vegetable kingdom. The principal of these are carbon (charcoal) and nitrogen. These organic substances, when the plant is burned, fly off into the air in the form of smoke and gases.

What does the corn eat? Here we are not able to answer so definitely, because there has not as yet been so complete and thorough analysis made of Indian corn as of wheat. We mean stalk, leaves, roots, husks, kernal, cob and all. It is evident, however, that it contains as many kinds of inorganic or mineral matters as wheat, but the proportions must vary from them essentially.

It is also evident that it contains a greater proportion of organic matter than the wheat does. Its body is larger, stem larger and more filled with carbonaceous matter, its leaves vastly larger, its roots more spreading and extensive, and the cob also containing much carbonaceous and alkaline matter. Hence one reason why it bears high manuring with animal matters, so much better than wheat. Still, no accurate analysis has yet been made, by which we are informed how much it eats—or, in other words, what amount of inorganic substances an average crop of Indian corn takes from the land.—*Maine Farmer.*

HOW TO ENLARGE VEGETABLES.—A vast increase of food may be obtained by managing judiciously, and systematically carrying out for a time the principal of increase. Take, for instance, a pea. Plant it in very rich ground. Allow it to bear the first year, say half a dozen pods only, remove all others. Save the largest single pea of these, sow it the next year, retain of the produce three pods only; sow the largest of the following year, and retain one pod. Again select the largest, and the next year the sourt will by this time have trebled its size and weight. Ever afterwards sow the largest seed. By these means you will get peas (or

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INJUDICIOUS ADVICE, WITH ITS FATAL CONSEQUENCES.

Two gentlemen and a female being in a coach together, the latter, in answer to a question that had been proposed to her, said: "I never drank any spirits till about three years ago, just after my youngest child was born." She uttered this reply in a suppressed tone of voice, and with evident emotion. "You have been married then?" said the English gentleman. "Yes, sir," she replied, "I was married eight years since." "Is your husband living?" he inquired. "I suppose he is," said she, "I have not seen him for more than two years, and I do not know that he will ever come back." At this moment the old Dutchman shook his head; and the woman bowed down her face. Her bonnet concealed her features, but the tears were falling upon her cloak.

After a brief interval, the Englishman resumed the conversation. "I am fearful," said he, "that you have a bad, and perhaps an intemperate husband." His remarks seemed to summon her to the rescue; for whatever may be the nature of domestic strife, foreign interference is seldom welcomed by either party. "No, sir," she replied, "I had as good a husband as ever lived, and there never was a more temperate man. He was a member of the Temperance Society. My husband was a painter, and worked as hard as any man; but he never took strong drink of any kind; and if I could only say the same thing of myself, we never should have parted." "How did you first contract this habit?" said he. "After my last child was born," she replied, "I had a severe fever, and was brought very low. It seemed as though I never should recover

my strength. Our doctor, who was a skilful physician, said nothing would raise me as soon as a little brandy. My husband asked him if nothing else would do as well, and was opposed to my taking it. But the doctor insisted upon it. It was not pleasant at first, but I soon began to relish it with sugar, and after a month's trial, I got myself into such a state that I thought I could not live without it. My husband was greatly distressed about it, and said he should not have it in the house. I then got it privately, and the habit was so strong upon me, that I used to be awake very often, thinking how good it would taste in the morning. I have often said, and I say so now, that I would give the world, if it were mine, to be cured of this hankering after strong drink. At last my poor children,"—"Poor little child?" cried the Dutchman, as he brushed away a tear from his eye,— "My poor children," continued the woman, "began to suffer, and my husband became desperate. At one time he would try to coax me to leave off; and after I had kept myself clear of it for a week or so, he would make me a present, though he could poorly afford it. At another time when I could hold out no longer, and he returned and found nothing ready for dinner or supper, and the children crying, and his wife unfitted for everything, he would talk very harshly, and threaten to leave me. I deserved it all," said she, weeping bitterly, "and I have thought if he should come back, I would try to do better and leave it off, though I am afraid I should not be able. I never really thought he would go away. He seemed, at last, to be giving the matter up. He let me go on pretty much as I pleased. He used to take the two elder children upon a Sunday, to meeting, and leave me at home, for I was ashamed to go there, as folks had begun to take no notice of me. A few days before he went off, he said very little to me, but seemed very busy packing his chest. I thought all this was done to scare me; so I took no notice of it. He finally put his chest on a wheelbarrow and wheeled it away. 'Good-bye, John,' said I, for I thought he was not in earnest; and I was sure he was not, when I saw him coming back in about an hour, without it. I told him he had made a short voyage of it. He said nothing—not a word, but took the children on his lap, and kissed them, and cried over them as if his heart would break. His silence, and his taking on so, worried me more than all his threats. Next morning he asked me to take the three children and go with him to see his mother, who lived about a mile off.—So I got ready. We had an old dog that watched around the house. My husband patted the dog. 'Good-bye,

The choir having sung another temperance hymn, the chairman said, that Mr. T. S. Brown would offer a few observations; but as we have not sufficient space to devote to a full report of his humorous speech. We quote only those parts which bear upon the Rechabite Society:

Our association is called the Independent Order of Rechabites of North America—independent, because we stand above, and distinct from, all other orders, in making total abstinence from all that intoxicates a condition of membership; and of North America, because, though the primary tents are many, the order is but one on this continent. The object of our association is mutual benefit, in the exercise of temperance, which causes us to abstain from strong drinks; fortitude, which enables us to resist the temptations which beset our daily path; and justice, which impels us to bear ourselves honorably in all the relations of society. We receive from the brothers dues, varying with the different tents, but usually from 5d to 8d per week, which pays current expenses, and also creates a fund, which enables us to give to any sick brother say three dollars a week during the time he is incapacitated from work, and say thirty dollars to his family at the mournful time of his decease, or half that sum when the wife of a brother is removed by death, and his little ones are left to mourn. The widows and orphans are also provided for from a special fund. Any person over the age of eighteen years, of good moral character, and free from any bodily disease or infirmity that would make him burdensome to the order, and who signs our pledge of total abstinence, may become a member, and remain such so long as he remains a faithful Rechabite; but should he be guilty of any scandalous conduct, or should he break the pledge, the laws require prompt action in his case, and the nature of our arrangements are such that no brother can long escape our vigilance; but while the laws require his suspension from membership for a time, the brethren consider him in a position requiring more of their watchful care, and fail not in their endeavours to bring him back. If he does truly repent and reform, we must re-admit him; for we have a high command to forgive, not only once, or seven times, but seventy-times seven. We are divided, as a government, into three distinct bodies, rising one above the other; 1st, primary tents, or individuals associated in what Odd Fellows or Free Masons call a lodge, or, in ordinary associations, is called a society, of which we have four in Montreal—Spring of Canada, Union, Perseverance, and Britannia Tents, numbering between 250 and 300 members, and two tents in Misisquoi county; 2d, is the District Tent, of which there is one for Canada, known as No. 13, and one for each of several of the American States or Divisions among them. The district may be considered as a committee governing and controlling in general matters, the primary tents under its jurisdiction, and is composed of its officers and representatives from the primary tents, in the ratio of one representative for every thirty members. 3d, the high tent, which is composed of its officers and representatives from every district in America, and constitutes a high executive or governing committee, for controlling and regulating the working of the order everywhere. The primary tents meet weekly; the district tents monthly; and the high tent once in two years. The last meeting was held in Newark, New Jersey, in August last; and the next will be held in Portland, State of Maine. By the proceedings of the high tent, it would appear that there are now 20 districts, having under them 191 primary tents, numbering about 9000 members. The order continues to increase—3 districts and 30 primary tents having been added during the past year. It extends as far south as South Carolina, and as far west as Wisconsin. The funds of the order amount to about forty thousand dollars. We have many minute regulations for the management of our tents, which anybody may read in our printed laws, which are publicly circulated, and some observations

on conducting the business of our tents, which any gentleman may know on becoming initiated into our order.

The doxology having been sung, the Rev. Mr. Taylor pronounced the benediction, when this large and respectable meeting broke up.

THE TRAFFIC IN CANADA.

The following is a summary of three articles which have recently appeared in the "*Journal de Quebec*."

The writer commences by remarking that great as have been the triumphs of the Temperance cause of late in Canada, much yet remains to be done. With the intent of giving the friends of the cause some idea of the extent of the forces of the enemy they have yet to conquer, he gives a detailed list, from the Official Gazette, of the number of tavern licenses granted for each of the Counties in Lower Canada, from May till September last, showing that for the

District of Montreal	32 licenses have been granted;
“ Quebec	316 do.
“ Three Rivers	54 do.
“ St. Francis	24 do.

Making a total of 1226

Distressed at the large amount, he exclaims, “Oh, my country! How far are you from having vanquished your implacable enemy, demoralizing intemperance! Twelve hundred and twenty-six of your sons have asked of the Government the sad privilege of being legally authorized to feed the shameful passion for intoxicating drinks!”

But the sale of intoxicating drinks is much greater than even this large number of taverns would lead us to infer, for to them must be added the stores where liquors are retailed in quantities less than three gallons. It appears from the official list published by Mr. Lemoine, that there are 68 of these places licensed in the district of Quebec. The writer, not having the official returns for the other districts, thinks he under-estimates in supposing them to be, for Montreal, 136; for Three Rivers, 24; and for St. Francis, 12; 240 in all, making a grand total of *fourteen hundred and sixty-six* houses opposed to the progress of Temperance in Lower Canada.

He then calculates the amount of money which is swallowed up in these fourteen hundred and sixty-six houses in so ruinous an expenditure as that for intoxicating drinks. 1226 taverns will sell, at least, 3 puncheons each of spirituous liquors, making 3678 puncheons, and 240 stores will retail, at least, 6 puncheons each yearly, making 1440 puncheons, or 5118 in all. To avoid any appearance of exaggeration the writer has omitted noticing the amount of beer sold. Supposing each puncheon to cost £30, we have the enormous sum of £153,540 spent on spirituous liquors in a single year. Adding the cost of the licenses, the amount is £160,003 a year for the base pleasure of drinking that which debases and demoralizes our fellow-country men. How much wholesome and nourishing food would this procure for the families of the unhappy drunkards. How much more honourable to the country, and how much more advantageous for the common good, were this large sum devoted to education or colonization. It would pay for the elementary education of 213,300 children each year at 1s. 3d. a month each. If devoted to the purchase of land for our young Canadians, who are leaving our common country and enriching strangers, it would establish 8000 yearly, at the rate of £20 for each location.

Is there a Canadian who loves his country will not make the sacrifice of giving up the use of intoxicating drinks for the well-being of his country?

The second article commences with some remarks on the comparative number of taverns in the several counties and districts, for which we have not space. The writer then

United Presbyterian Church of Ayr, and during his last night on earth, he was calm and subdued.

Mr. Graham and the Governor spent the whole night with the unhappy man. Indeed, he never closed his eyes; but seemed to note the passing hours, as bringing him nearer his final doom.

In the course of the evening, he showed symptoms of unburdening himself; and he made a confession of the crime! It was to the effect, that he was present at the murder of James Young, but he did not do the deed.—As proven by the witness, Gebbie, McWheelan's handkerchief was found lying on a green bank on the Blackhill road, where there were marks of a person having been sitting on the bank. McWheelan and a man named Hall (the convict confessed) encountered the ill-fated youth, for the purpose of robbing him. He resisted, was knocked down, and Hall struck the blow with the chisel!!! The young man cried, "Oh! dear me!" and instantly expired!!!

McWheelan was a native of Belfast, and between 30 and 32 years of age. He came to Scotland about 11 years ago, and worked at the formation of the Glasgow and Ayrshire Railway. He afterwards worked at various places in Ayrshire, but being of a dissipated character, he did not remain long in any place, and the account which he gave of his previous career, while in prison, shows that he had been guilty of various other crimes before he committed the one for which he suffered the last penalty of the law.

RECHABITE MEETING.

On Monday evening, the 18th December, a Meeting of Rechabites, and other inhabitants of Montreal, was held in the Temperance Hall, St Maurice Street, to hear addresses from the Rev. Mr. Taylor, A.M., W. G. Mack, Esq., and Dr Godfrey.

Shortly after the hour appointed, the District Officers and representatives of the tents, in full regalia, took their places upon the platform, the chair being occupied by Mr. J. Brodie, the District Chief Ruler. A hymn from the choir, followed with prayer by Rev. Mr. Taylor, opened the proceedings of the evening, the chairman remarking that such was the way in which the business of their tents was commenced. He then introduced

The Rev. Mr. Taylor, who began by remarking that they had met there not merely as members of a temperance society, but as Rechabites, which the badge worn by himself and brothers around would show. (The Rev. gentleman wore a very beautiful satin sash presented to him by the brethren of the District Tent, as a testimony of their appreciation of his efforts in the temperance cause.) But who are the Rechabites? Some people said they were a secret body, and that there must be something wrong in keeping their proceedings secret; that if they sought the conversion of drunkards, secrecy was not required. In this way a great deal of nonsense was talked. Although there was some little secrets about them, still they were not a secret body in the bad sense of the term. There was a time when Printers were charged with carrying on their business in a secret and wicked way; but what would be thought of the man who would make such a charge against Mr Becket, because he could arrange his types so as to give every impression the same appearance. Faustus, they might recollect, had been charged with having connection with one whom he would not name, and one he hoped they would ever remain strangers to, because he had brought forth

printed copies of the Bible each alike in all its parts. Rechabites were bound to do all the good they could, and one way of doing so, they thought, was to organise themselves into a benefit society. Man, it was well known, could not stand alone—he required help. Some, it was true, claimed to be independent, but the stones in a building might as well do the same. There was no such thing as independence—they all depended one on another for the comforts of social and domestic life. An individual isolated from the rest of mankind could not be happy. All men, to make them happy, required the help of one another. It was said by some that the church ought to support its members, but if this was the case, the church would be converted into one vast benefit society. Some also said that each church ought to have a benefit society connected with it, but he did not think this would work well. Others again said, that they had no Bible authority for Rechabite societies, but he was prepared to say, that there was as good authority for Rechabite societies as there was for Bible and Tract societies. They were all founded on benevolence, and in working out the benevolence connected with Rechabite societies, they had a right to adopt whatever plan they thought worked best with the least trouble. Rechabites extended the temperance reformation, and he had reason to know that multitudes who came forward to subscribe the pledge, did, in the hour of temptation, go back again to their cups. But, if having subscribed the pledge, they could be induced to take another step and become Rechabites, they were more likely to realise the lasting benefits of total abstinence. They might have taken a more poetical name, one more euphonic, but as Jonadab, the son of Rechab, had been the first to found a society upon the principle of total abstinence from wine and strong drink, he did not see there was much wrong in adopting the name as well as the principle. Suppose that Hawkins, who was one of nature's diamonds, but who had fallen low through intemperance, had been taken from a low grog shop and introduced for the first time into a Rechabite Tent, what would be the effect of such an act upon him when he cast his eyes around on the brothers wearing their badges. Did they not think that the effect would be favourable? Would he not feel his bosom warm with the feelings of benevolence and gratitude to see himself robed in such a badge, when he knew that he could again mix in respectable society, from which his intemperance had excluded him. He felt convinced that such would be the feelings of the poor degraded drunkard, if he could only be advised to come amongst them, and if such would be the feelings of those who had fallen so low, he was sure the effect would be beneficial upon those who had not so degraded themselves. The members of the Rechabite society had support and attendance in sickness, as well as the services of a surgeon (this remark applies only to Britannia tent), and a sum in the case of the death of himself or his wife. The rev. speaker then made some judicious observations on the course of conduct to be pursued by the brethren, strongly urging them to continue in brotherly unity and love, and, after detailing some of the evils arising from drunkenness, resumed his seat amidst loud applause.

Another piece was then sung by the choir, when

W. G. Mack, Esq., addressed the meeting. He said that although he was not so long connected with the society as brother Taylor, he could not refuse giving all the aid in his power in furtherance of the cause they espoused. He was not very old, but he could remember the rise of the temperance movement in his native land, Scotland. It was commenced about fifteen years ago, for the mere purpose of putting a stop to the drinking of whiskey and other strong liquors among the poor. But the reply of the poor folks showed the false position in which the friends of temperance, as they were then called, were in. "It is all very well," said the poor people, "for you to stop us from drinking

any thing else) of a bulk of which we at present have no conception.—*Ib.*

MISCELLANEOUS.

How MUCH IT COSTS!—In this city there are at least 2,400 adult males. Of this number, 2,000 use tobacco. For cigars, they pay not less than four cents a day, making for each, \$15.60 a year, and a total for the 2,000 of \$31,200. For tobacco, six cents per week, making \$3.12 per year. Total for cigars and tobacco, per year, \$37,420—for the citizens of Cleveland. The cigars and tobacco, cost almost, if not quite, as much as the flour consumed in our city. There are several individuals, who pay not less than \$100 a year for cigars; at \$5 per barrel this would purchase 20 barrels of flour, equal to the supply of four families, or twenty persons, with the staple of life. And all of this 37,000 is paid for an article injurious to the human system, and entirely unproductive of any good. The amount paid in Cleveland for cigars and tobacco is fully equal to the amount of the State, County, Township and City tax. And if we include the amount paid for *Strong Drink*, it amounts to more than the State, County, Township and City taxes of the whole County levied in the duplicate for the year 1848.—*Cleveland True Democrat.*

A DRUNKARD'S SOLILOQUY.—It would be a comfortable thing if I knowed just where I was bound for. Up street's got mixed with down street, and there's no such thing as cross street at all. The moon's cross-eyed, and keeps winkin' and blinkin' as if she had her eyes full of Macaboy. Now what can I do? If I stand still, there's a very pleasant chance of going to sleep standing. If I goes to stir, I don't know which way I am travellin'.

TEMPERANCE ADVOCATE.—The Montreal Temperance Society after publishing the *Temperance Advocate* for 14 years, have come to the conclusion of relinquishing its publication at the expiration of the present volume, which will be in about a month. We deeply regret the embarrassments under which the Committee labor, as well as the causes which have contributed to such a humiliating state of things; yet we have expected the result for some time. We shall probably yet lay the valedictory address of the Committee before our readers. But the *Advocate* is not thus to be dropt. Mr. J. C. Becket, its former printer, has determined to publish it hereafter on his own responsibility. He has several alterations in contemplation, and has made arrangements so as to make the *Advocate* increasingly interesting. In view of the many disheartening circumstances connected with the cause, in this section of the Province at least, we cannot but admire his spirit in 'sticking to the last plank.' He deserves success whether he meets with it or not.—*Pictou Sun.*

FATHER MATTHEW.—The Grand Divisions of Kentucky and Indiana have united in extending to Father Matthew, should he visit this country, an invitation to a Grand Mass Festival at Madison. Similar movements are being made in all parts of the republic. We have authority for saying that Father Mathew will, without question, visit us in the coming spring. We hint to our friends in various parts of the country that they make

their banquets in honour of the good man, such that his heart will be made glad. While you would honour the man, forget not the cause which he has so nobly advocated. Thus you will honour him most.—*Washingtonian.*

ADVICE FROM A DOCTOR ABOUT THE DOCTORS.—At a special meeting held on Thursday, October 26, at Hampstead Road, London, Mr. W. Spriggs, in the chair, Dr. Gourley, of Birmingham, proceeded to "caution the audience against trusting too implicitly to the advice of medical men, especially in reference to the use of alcoholic stimulants. When any doctor advised them to take any portion of strong drink, let them first question that doctor, and insist upon his giving the why and wherefore. They might depend upon it he would find something else; if he did not, they ought to send him about his business. Doctors should go to the root of diseases, and not satisfy themselves with merely giving a fillip to the constitution without removing the cause of complaint. There was (he declared) much humbugging in the medical profession, and if persons would only take into their system what was absolutely necessary, the College of Physicians and Surgeons might very soon be closed."—*Wesleyan.*

ANCIENT PLEDGE.—The following ancient teetotal pledge, was written and signed by a Bachelor of Divinity, and preacher of the gospel, in England, 211 years ago:—"From this day forward to the end of my life, I will never pledge any healths, nor drink a carousal in a glass, cup, bowl, or other drinking vessel, whatsoever it be, or from whomsoever it come. Not my own most gracious king, nor the greatest tyrant on earth, nor my nearest friends, nor all the gold in the world, shall ever enforce or allure me, nor an angel from heaven (who I know will not attempt it) shall persuade me, nor Satan, with all his old subtleties, nor all the powers of hell itself, shall ever betray me. By this sin [for sin it is, and not a little one] I do plainly find, that I have more offended, and more dishonoured my great and glorious Maker, than by all other sins I am subject unto, and for this very sin I know it is that God hath often been strange unto me. And for that cause, and for no other, have I thus vowed; and I heartily beg my good Father in heaven, of his great goodness and mercy to assist me in the same, and to be favourable unto me for what is past."

A GOOD MOTHER.—She is a good mother who brings up her children to work—to work in the kitchen if you please. We shall never have good puddings and pies, chowders and fricassees, whilst the ladies are taught that it is a disgrace to cook. The time may not come when the daughters of wealth shall be obliged to take their stand in the kitchen, but should they not know how to bake and wash? What is a young lady fit for, to a mechanic especially, whose mother allows her to lie in bed till ten o'clock, and who, when she rises, sings a song or two, and sits down to the last new novel? She may answer for the wife of a wealthy top; and a miserable life—miserable indeed—will she live. Far better for her, no matter what her condition in life may be, if she is brought up to work.

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mation owes much to you already: you have contributed money to it; you have devoted your time and talents to it; and you have encountered no small degree of obloquy for its sake. But your work is not yet done, and you are not yet at liberty to withdraw, or even relax your efforts. On the contrary, the cause has now come to such a critical and interesting juncture, that it is more requisite than ever you should continue to push it vigorously still; for, but a few efforts more, and the object will be accomplished—the cause of Temperance will be placed triumphantly upon an immovable foundation; whereas, if you give way now, the labours of preceding years may be lost; or, in their reaction, may come with disastrous effect upon your own head.

In past efforts, you have ever found the Press the most powerful weapon you could employ, next to the living voice; and it must consequently be so regarded and improved by you still. We do not undervalue your local meetings and associations; these are indispensable: all praise to the men who set them and keep them a-going; but without the aid which the Press brings, even these will not be able to effect much. Such is the influence which the Press exerts upon the minds of men at the present day, that no cause, not even Religion itself, can overlook it with impunity. Bible and Missionary Societies find it necessary to borrow help from that mighty engine, the Press, though it is long since they established themselves in public opinion. And as the Temperance Society has not done so yet, with complete success, but is still looked upon with suspicion and prejudice in many quarters, it is the more necessary that it should avail itself of this powerful auxiliary. Neglect not your local associations, friends of the Temperance Reformation throughout Canada; organize them extensively, and work them industriously, but employ the Press at the same time. Distribute Tracts at all your meetings, and especially copies of this, your own *Advocate*, that after the eloquence of your speakers ceases to be heard in public, it may still plead your cause in private. It has this important advantage over all other pleaders, that an opponent can yield to it with less of the appearance of being overcome, than if he were to yield in a public meeting, so that pride does not present such a barrier to success. Let every Temperance-family be supplied with a copy of the *Advocate*, and every workshop. Masters will find it more to their advantage to permit a copy of the *Advocate* to come into their premises, and even to give their men a rest of a few minutes till a portion of it is read, than to permit a bottle of whisky to be brought in and emptied of its contents.

The cause of Temperance is in a more prosperous and commanding position at this moment than at any former period of its history in Canada. The sneer with which it was once greeted has now given way to respect; its supporters are no longer fanatics, but philanthropists; and instead of a scheme of disguised infidelity, men now see in it a scheme of disinterested benevolence. These are most significant and encouraging omens. Temperance-men! they tell you that the favourable moment has now come—the public is about to do tardy justice to your character and mo-

tives; your cause is about to triumph; we call upon you to keep your ground, lest others should seize the laurels that you have won.

NEW YEAR'S DAY.

The custom of bidding farewell to the old year, and welcoming the new, with revelry, is almost universal. It is true that it has received a powerful check of late years, we might almost say it has received its deathblow, from the progress of the Temperance Reformation; we can recollect the time, however, when it was so general, and was carried to such an excess, as to be attended with serious, and even fatal effects; and the carousals of New Year's Day were followed, in many instances, with the obsequies of a funeral.

This custom is to be traced to the dark days of Paganism, when men were ignorant of true religion, and of the doctrine of the future state; and when, consequently, they were not aware of the dread consequences that hung trembling in the balance, while they were madly carousing on the brink of eternity. It has arisen from the *Saturnalia* of the ancient Romans. This was a festival dedicated to the god Saturn, whose reign constituted the golden age of the poets, when they said, men were all equal and all happy; when there was neither labour, nor want, nor pain, but men spent their whole lifetime in pleasure and festivity. Carrying out this fabulous idea, in the feast of the *Saturnalia* the established orders of society were all reversed; the slaves became the masters, and the masters the slaves for the time. Strutting about in tawdry finery, they played the emperor during the days of the feast, commanding their masters to wait upon them and serve them, or subjecting them to every conceivable form of buffoonery, as a punishment, if they refused. Masks were generally worn, and men and women assumed whatever character they pleased. On the two last days of the feast, presents, consisting of small images of the gods, were given and received. The feast began on the 17th December, *old style*. At first, it was limited to one day, but was subsequently extended to three days, afterwards to five, and ultimately to seven. In those things we find the origin of our Christmas carols, and New Year's Day revels, and the compliments and salutations of the season; saving, however, that under the old Pagan rule, the licentious tendency of their revels was a little more fully developed.

Such customs may do well enough for Pagans, but are they suitable for us? Unquestionably not. We have no wish to banish innocent diversions from our social and domestic circles; a merry face is a far more edifying spectacle than a sour one. We have still less objection to the practice of giving friendly salutations at the New Year, or of giving and receiving presents. It may be right that a particular period be appropriated to these things by universal consent; but away with the buffoonery, licentiousness, and intemperance with which they are too frequently connected. The intemperance of these revels has greatly increased, in this age of Ardent Spirits, as compared with the times of Roman Vinegar and Small-beer; and it is a sad comment upon our boasted improvement in knowledge and morality. Let us frown upon these things. Let every one who has

morals, the mind, and the happiness of young creatures, whose destiny to a considerable extent is left in maternal hands, and depends on maternal training.

Contemplative observers who dwell in great cities have, unhappily, ample opportunities of beholding the misery entailed on innocent childhood, by the fatal drinking customs of society. Women suffer a great deal from the national vice, but children suffer still more, and that without the means of redress, or the hope of remedy. Go into any of the crowded districts of London, and the most melancholy sight you can behold, is the little children—instead of being (as an admired authoress has called them)

“ Like the flowers, fresh and fair,
Bright and countless everywhere,”

they are like noisome weeds, seemingly cast out uncared for, to the mercy of the world. It is painful to look in their young faces and see sickness, deformity, filthiness, craft, cunning or grief, stamped in indelible characters, on countenances that might have been radiant with loveliness and intelligence. What mother can behold with indifference, creatures so recently come from the hand of their creator, thus blighted by the fearful propensities of man? Infancy so sanctified by the Redeemer, so interesting in its helplessness, so sacred in its purity, how is it compelled to pass through the furnace of affliction as an offering to the Moloch of intemperance! Common humanity—the mere instinct of sympathy ought to induce every mother who beholds the destitution of childhood, to enquire the cause that snuffs up the human heart against these innocent claimants, and consigns them to loathsome disease, or the still more odious contagion of the leprosy of sin.

The possession of a sound mind in a sound body is the greatest of all temporal blessings and it depends a materially on mothers whether their offspring shall possess this blessing or not. When a principle has been evolved, and found by large experience to be eminently conducive to health; a preventative of most, and a cure for many, of the diseases that afflict humanity, it becomes to mothers not merely a matter of individual choice, but of imperative duty, that they adopt it. The testimony of mothers to the beneficial effects on health produced by Total Abstinence from all that intoxicates is so clear and forcible, that all who love their off-pring or themselves, should, as a matter of conscience, give the principle a fair trial. The writer of this has had many opportunities of seeing children nursed on this principle, and the superior health and cheerfulness apparent in them is a convincing proof that the absence of stimulants taken by either nurse or child, promotes bodily strength and serenity of temper, in a degree that should excite universal emulation and imitation. Let any unprejudiced person compare a child nursed on the Total Abstinence principle with those little sickly creatures whose mothers drink porter or some other stimulant to “give them strength,” and look at the pallid face, the bloated body, dwindled limbs, the short breath and the vacant expression that too often characterise children so nursed, and they will cease to wonder that one fourth of the children born die in the first year of infancy, and one half before they attain their seventh year. In cases where

good air, cleanliness and exercise assist to neutralize the bad effects of the mother's stimulated diet, and the evils not so apparent, how common are convulsions, fractiousness, restlessness? making infancy a period of severe trial to all concerned. Admitting that in some rare cases the child so nursed on stimulants, escapes with a tolerable share of health. There is a latent evil which it can hardly avoid, in the case it is likely to acquire for alcoholic liquors—a morbid appetite implanted in its nature, growing with its growth, and strengthening with its strength, which will be a source of sore temptation as it advances in life; and will recoil with terrible force on the bosom of that unhappy mother who first implanted the germ of the deadly vice of intemperance. Example so powerful everywhere has tenfold potency in a mother; its might, either for good or ill cannot be over-estimated. How important, then, is it, that it should be treated conscientiously and carefully. The mother who drinks *moderately*, invests strong drink with all the authority of her sanction—the higher her character is for intelligence and piety, the more respectable do her habits appear, and the less she takes of the dangerous fluid, the more selfish is her conduct in refusing to make a little sacrifice for the sake of the myriads of infants who go into untimely graves, or languish on beds of suffering, or struggle up in physical and mental deformity—plague-spots on society. It may be objected that personal abstinence by some mothers would not prevent the evils named. It would to a certain extent; besides, what mother with a true woman's heart beating in her bosom would not wish to wash her hands in innocence, from the slightest participation in a vice which viewed in its effects on childhood, is not merely *deadly*, but *MURDEROUS!*

There are claims which children have on mothers, infinitely higher than the important considerations of physical health. Mental and moral training devolves on them, through a period of life when the mind is like “wax to receive, and marble to retain” the impressions made. A few suggestions on this branch of the present subject, will be humbly offered in our next.

(To be continued.)

CARROTS VERSUS OATS FOR HORSES.

A writer in the *Albany Cultivator*, in relation to this subject, says: “I have worked a horse all winter long on *carrots and hay*, with better health, with equal effectiveness, and with less expense than on *hay and oats*. All horses will not eat them readily at first, especially if mashed fine with a mallet. But all will soon learn; then they are never clogged by them. I think parsnips are equally good; certainly they are equally acceptable to the horse. I leave it to chemists to ascertain the relative proportions of starch and sugar, of phosphates and nitrogenous matter in each. Carrots are the root we have for late spring feeding, as they keep better than turnips and most other roots on the approach of hot weather. With good hay and carrots, the horse will hardly feel the want of fresh grass.—C. E. G., in *Washingtonian*.

wives and families with bread: we will have good bread and meat on our tables; our children shall go to school, they shall have proper clothing and school books; but in order to this, we will drink water, so good, so pure, so limpid, which God has everywhere given us for nothing." They have said it; and happiness, peace, plenty and health have everywhere taken the place of *stimulants*.

Perhaps it may be said, "But if all the world drank with moderation, beer or other stimulants, grain would fetch a higher price." In reply, we refer to the experience of the past, and say boldly that the daily use of *stimulants* will always do what it has hitherto done—that is to say—it will deprive the family of bread, and leave the children without clothes and without education—cause the tears of thousands of unfortunate mothers to flow—ruin our best families; in fine, it will draw upon us all the evils by which we are afflicted. Why? Because one does not subdue a corrupt propensity of nature, so much so, that one may gratify it with the hope of being able to stop it when one pleases. Such as intend, at the beginning, only to take a glass, in case of need, or to respond to the politeness of a friend, by and by take two or three, and, without perceiving it, fall into the *immoderate* use of these fatal drinks. If what I say is not exactly true, I am willing to be taken for a fanatic. But I hope I am not alone: my country will be with me. Happy fanaticism which will render the country, so dear to my heart, prosperous and flourishing. When will that happy day come when the last drop of every kind of spirituous liquors will be poured out to dry up the last of the tears which drink has caused to flow. I believe that these tears have been so abundant that, if they could be gathered, they would fill all the puncheons, all the bottles, all the flagons which the Temperance Society has dried up. Pray let us go on, and we shall see, by and by, thousands of vigorous arms holding the plough—directed by understandings enlightened by a good education, and unobscured by the fumes of your fermented beer. Then it will be easy to support more than one Agricultural Journal, and to encourage by it the excellent devotedness of all those who, according to your example, shall discover to this people the treasures which Divine Providence has hid in their fields.

It is said that breweries and distilleries raise the price of grain. We answer, "Yes. the distilleries raise the price of grain we own, but it is in the same manner that frost, hail, floods, worms—it is in the same manner that the plagues sent by the wrath of heaven to destroy the crop that the distilleries raise the price of grain. They raise the price of grain by destroying it, taking away from it its nature and its value." But can we not find some other opening for the grain than the distilleries? Is it not our highest interest to find such openings? For, if we consult experience, it will convince us, that in the years of plenty which preceded the scarcity which we now feel so keenly, our farmers were generally indebted to their seigneurs, merchants, and others. But when were the heavy debts then contracted, for the most part, paid? It is since the scarcity has accustomed them to live with sobriety and temperance. Where then went the produce of those fine harvests of which one has but a slight remembrance? If you would know, consult the books of the merchants and the tavern-keepers, when you will be obliged to conclude, that it is an *evil* to have much grain to carry to distilleries and breweries.

But truly those who would have us believe that distilleries help the farmer to sell his grain dear, have short memories. Four or five years ago, the brewers and distillers gave only sixpence to sevenpence-half-penny for a bushel of oats, and often they would pay only in whisky or beer. If some have forgotten those things, our good *habitants* remember them and know how to draw practical conclusions that are far from being favourable to the breweries. They

know further, that at present, although nearly all the breweries and distilleries are closed, they have a quarter of a dollar for their oats and half a dollar for their barley, although the grain is plentiful; from which they conclude, and justly enough, as appears to us, that their grain can have another market than the breweries.

Beer stimulates the strength of man, it is said; yes, but admit, at the same time, that it stimulates, also, in the manner of whisky and rum, all the bad passions; it stimulates the intemperate to drink to drunkenness like whisky; it stimulates the blasphemer to outrage God; it stimulates the husband to pass days and nights in debauch, far from his family; it stimulates the young man to go to the public house instead of to the church during the holy duties of the Sabbath; it stimulates man to forget that he has a wife and children to provide for, a soul to save, and a God to serve.

In the name of God then do not attempt to bring back the best of people to the use of stimulants which, in times past, have been so fatal to them. For, on their approach, health, happiness, and prosperity, will again disappear.

C. CHINIQUE.

Longueuil, November, 1848.

DRINKING OF CIDER.

(Translated from the *Melanges Religieux*.)

Mr. Editor,—Permit me to make use of your journal to inform the priests, and, through them, our brave soldiers of temperance, of a trick of our enemy, the demon of intemperance. It seems that some persons are importing from the States a quantity of cider for sale, under the pretence that this drink has not been mentioned in the speeches made on temperance. Let it suffice to say to all the noble members of temperance societies, You have, for the love of God, for the love of your family and country, renounced every kind of intoxicating drink. Well, experience shows that you can become intoxicated with cider as well as with beer or wine. It matters little that the intoxication produced by cider is owing to foreign ingredients mixed with it. This would be to break your promise in not refraining from the use of that which only flatters the palate to derange and destroy the stomach. And this great question of economy which has induced us to cease from purchasing of beer, whisky, &c., will it not be virtually set at naught if we set ourselves to buy cider?

If our *habitants* drink cider, it will be at an expense of four or five thousand dollars, of which the country is deprived, to enrich the American. They alone will profit by our vicious appetites. No, I have too much confidence in the good sense and patriotism of the French Canadian peasantry to believe that they will yield themselves to this new snare which I point out. And, besides, where will be the advantage of the sacrifice which we have made, if we have only quitted rum and whisky for the sensual gratification of this new drink, which is fit for nothing but to stupify the head, and to vitiate the digestive organs.

I trust the city and country merchants will oppose these importations of cider as being a new source of disorder and ruin to our good countrymen.

Many of our best physicians and chemists have also declared to me repeatedly, that the temperance drinks known by the name of root beer, &c., are injurious to health; in all these cases, they are not to be compared with the pure water which the goodness of God has given us without money and without price.—I have the honor, &c.,

C. CHINIQUE.

Longueuil, Nov. 23, 1848.

whisky, while you can get jolly on your port and madeira." Twelve years ago he had met two ladies in company at Edinburgh; they were the daughters of a brewer in Alloa. He remarked to the ladies that he supposed the temperance cause in their locality would not be very prosperous, as he conceived the people there would have too much good sense to join it. "Oh!" said they, "you are mistaken, it is increasing to an alarming extent." He thought the same remark might be applied to the movement now. The Rechabite society had certainly an advantage over the mere temperance society, for although a person might sign the pledge, yet he might be tempted by his old associates, and fall under the temptation; but if they became Rechabites, there was good reason to believe that the pecuniary interest they had in it would keep them firm and true to their pledge. If a Rechabite was asked to take a glass, it would be a good answer to make, "No, I can't take it, I have something at stake, but if you will execute a bond in my favour for £20 per year for my support, in case of sickness, I will take a glass to oblige you." When a person takes the pledge who has been in the habit of tasting freely, he becomes as it were *tabooed* by his former associates. The Rechabites say to such, leave that society which is killing you, and they will show you a better way of spending your time, and enjoying yourselves, than stimulants can afford you. They were all brothers, but they were a large family, so large, indeed, that they did not know one another; and in order that they might be known, they had little passwords and signs, and this was all the secrets they had. We ask you to be our friends, for in truth, we are the only body who do not despise the drunkard. Moderate drinkers despise him, but Rechabites pity him, and wish to get him amongst them, if he would only sign the pledge. This they did after the moderate drinkers had done with him. There are few, said Mr Mack, who have not an unfortunate father, mother, sister, or cousin, who has fallen into intemperate habits; he would therefore say, if you will not join us, at least you might aid us. It is not the naturally evil who become drunkards, but those of the finest feelings and highest talent; those with light hearts, who can sing a good song or tell a good tale; it is they who oftenest, step by step, descend into degradation, till it is said of him, "poor fellow, he sings a good song, he is first-rate company, but he gets drunk too soon; he is not fit to be seen in our company now." But do not leave him to himself in this state; be persuaded to take one more night with such a one, and do not leave him although he should get drunk; go home with him, and when you knock at the door, it may be opened by an old woman; she is not old either, if you examine closely, but you see her face is pale and her eyes are sallow; no, she is not old, but she is suffering from some cause,—that woman is the young man's mother, and she feels as if her heart were breaking to see her son thus. But do not leave him yet, go to the bedroom with him, and watch him sleeping—sleeping, no, that twitching tells of something else than sleep, it speaks of the angel of death. Ask him, when he awakes, if his sleep was sound, if he felt happy, and he will tell you what he (the speaker) had heard a person say—"No, my sleep is the horrors of the damned." If the Rechabites, in a case such as this, were to take the young man amongst them, and thus save him and send him back to his home and his mother, a chanced being, would you moderate drinkers, try to wile him back again to his rum? Oh, no, you must not do that. We seek your sympathy, your aid; we will do you no harm, do not harm us. We have all brothers, or fathers, or friends we would like to save. We do not trust to our own strength, there is other strength than ours requisite, but we wish to be united to assist each other, and yet it is not our own good we seek altogether, we seek the good of all mankind. He hoped, therefore, the assembly would help them, that they would do nothing against them, for he could assure them, that the Rechabites

would not harm them. Mr. Mack concluded an effective speech amidst loud cheers.

A hymn was then sung by the choir.

Dr. Godfrey said, the subject of temperance had occupied the time and attention of so many men, celebrated as much for their moral worth, as for their unceasing perseverance in benefiting their fellow-beings, that he felt inclined to ask, why are we surrounded by so much drunkenness? Can we attribute this to the want of sincerity in the men who have advocated the principle? or deficiency of common sense in the hearers? Who was to blame for this state of things? There was no selfishness on the part of the advocates of total abstinence; for he could boldly state, from what he had seen, that the advocates of temperance had devoted their time, talents, and money, to the benefit of their fellow-men. Who, then, were to blame for all this drunkenness?—the Christian Churches? No; we cannot blame them; for he believed there were not four ministers of the gospel in this city who used intoxicating drinks even in moderation; and those most noted for practical *piety* had boldly stood forth in favor of our principles. Were the doctors to blame? No; for they were opposed to it to a man; and those amongst them (and it gave him pleasure to state that they were very few) who do use stimulants, will tell their patients to "do as we say, not as we do." Were they to blame the unfortunate victims of the fiery demon? No; we must pity them, they are beyond reproof. Who, then, were to blame? He would tell them;—the *moderate drinkers*. These are the men who encouraged and supported the vice, and it was upon their shoulders the fearful responsibility rested. The man who used stimulants, although he may do so moderately, was not only serving his apprenticeship to the vice, but he was leading others into temptation. It required little mental exertion to see the drunkard's end. Take a drunkard, and examine his career, and they would find that he began in *moderation*. To the moderate drinkers he would appeal, and to them he would say—You may, by your moderate examples, often make immoderate drunkards; you may be the cause of making many a child fatherless—many a mother, who was once happy, a destitute widow; and you may be the cause of sending many a tender wife to an early grave. No man loves to imitate the drunkard; none felt honored by the title. It was the moderate drinkers who furnished apprentices to drunkenness. He would ask them to examine the subject for themselves. If they looked around them, he was afraid the most of them would find, even among their own friends, be they rich or poor, sad examples of the evils of drunkenness. Go to the coroner, said the speaker, and ask him the cause of the daily inquests. Go to our police courts; go to our jails and penitentiaries;—under what circumstances have the different *murders* been committed that have occurred in this city? Was Carrol a temperate man? Was Jones, of the 19th regiment, a temperate man? I could, continued the doctor, show you a grave where lies a woman, who was one of the best of mothers, one of the most affectionate wives, who, by hard toil while living, supported two children and her husband; yet she was never without marks of blows or wounds inflicted by her drunken husband; and at last, when human nature could stand no longer against this treatment—when she lay on her death-bed, I requested the husband to keep sober for half a day, but he responded to this request by a demonic laugh, and the words which he used were too brutal to be repeated. And yet her dying words, after entreating me not to notice him, were, "May God forgive you, Henry, as I do." This man was once a moderate drinker, and a respectable member of society.

After a few other remarks on the advantages to be derived from total abstinence, the doctor concluded, amid a round of applause.

signed the pledge stand firm in these days of trial, and to this end let him keep out of the way of temptation. Let us banish the bottle from the company, that we may have a *happy New Year*; and endeavour to circulate the blessings of Temperance to all around us.

We lately knew a young man, intelligent and amiable, who became notoriously addicted to intemperance. At the approach of the Christmas and New Year's Day holidays, he was warned of his danger, and entreated to sign the pledge. He promised to do so as soon as the holidays were over. "It was useless," he said, "to do it before, but that would assuredly be his last carouse." And it was his last; for, before the termination of the revels, he was struck with *delirium tremens*, and, in a few hours, fell down a corpse! Take the pledge ere it be too late.

WINTER LECTURES.

On Tuesday evening the 11th instant, the Rev. Mr. Girdwood delivered a lecture in the Temperance Hall; the subject of address was:—"The rising generation the chief hope of the Temperance cause."

Mr. G. said the design of the lecture was to show how much the prosperity and ultimate success of the Temperance cause are dependent on the co-operation of the young, and to point out some means which should be employed to obtain more generally their intelligent and cordial assistance in the advocacy and practice of entire abstinence from all intoxicating beverages.

Whatever relates to the present condition or future prospects of the rising generation, should engage profound attention. Whatever is either directly or indirectly intended for their special advantage, ought to secure our hearty co-operation. To inculcate those sentiments which tend to develop, strengthen, and refine their minds; to direct their energies to those pursuits which preserve the peace, and promote the prosperity of society, and to train them in the cultivation of moral habits, such as will make them honorable, useful, and happy citizens, are objects of paramount importance, and ought, therefore, to be steadily and zealously prosecuted by the present generation before it passes into decrepitude or death.

The past history of the abstinence cause furnishes abundant proof that much good has been effected in the emancipation of inebriates from the captivity of tyrant alcohol. Many persons that in former ages would have been left, not without lamentation, yet without any well-directed or believing effort to rescue them from the chains of their iniquity, in these days of total abstinence agitation and reform, have been sought up; brought from their dungeons; their manacles broken off; their filth and rags exchanged for clean, decent, and warm attire; their miserable countenances re-luminated, &c., &c. This change has been wrought through the adoption of abstinence principles.

While efforts on behalf of the reformation of the drunkards of our generation ought to be increased, yet it must be confessed that there are many difficulties in this department of the Society's operations. It is becoming daily more manifest that the chief dependence of this cause must be placed

on the rising generation being rescued from this degrading and parent vice. All the reformed inebriates that have taken the pledge have not kept it, and even if they had continued faithful, yet only a very small proportion of the millions that are rushing to a drunkard's grave and perdition, are induced to take the pledge. It is manifest that the chief hope of success, ultimate and final, must be reposed in the rising generation abstaining from the cup of sin and death.

If plans to work on the young are not adopted and vigorously wrought; if greater exertions to secure their adherence to the principles and practice of abstinence are not made, then the work of the Society is left undone until it is surrounded by all the difficulties, prejudices, and habits which render the attainment of our object all but impossible. If none but those already infected with the vice of intemperance are to be sought after, and urged to join the ranks; and if none are to regard themselves as requiring to adopt the practice of abstinence until they have proved themselves incapable of resisting the encroachments of this monster sin, then must society generally, the domestic circle and individuals, continue to groan under the oppression of alcohol. On the supposition that the Temperance cause does not obtain the affections and sympathies of the generation now rising into maturity to a much greater extent than it has those of the present generation, much advancement cannot be anticipated. Those who will support the cause when we are gone will have to labour on amidst discouragements nearly as formidable as those which now impede our progress. For new generations of drunkards will arise in succession.

Prevention is better than cure; seize upon the susceptibility of the young. Make them the friends and supporters of the cause, and to a moral certainty you will have accomplished your object.

In pursuing this plan we follow a natural course—the dictates of common sense, and the injunctions of the sacred volume. "Train up a child in the way he should go, and when he is old he will not depart from it."

The evils from which the rising generation and society at large would be preserved were then dwelt upon; and the incalculable benefits which would accrue from the adoption of total abstinence principles and practice were portrayed.

From what has been advanced on this subject, the lecturer said—we trust all present are prepared to do what they can to bring the rising generation under the influence of total abstinence. All should feel the necessity and importance of employing every proper means to attain this desirable object—the deliverance of the youth of our city, country, continent, and globe, from the tyranny of alcohol and all its kindred vices.

Juvenile associations, for the promotion of total abstinence, should be formed, and constantly encouraged. We are aware that this course is, to some extent, adopted; but it may be necessary to increase and multiply such efforts, improve their plans of working, and adapt their machinery to the charges which are constantly occurring. There must be progression or the cause will decline—a bad name will be

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THE

CANADA

TEMPERANCE

ADVOCATE,

DEVOTED TO

TEMPERANCE EDUCATION, AGRICULTURE, NEWS, &c.

VOLUME XV.

MONTREAL:

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PROSPECTUS

OF THE

CANADA TEMPERANCE ADVOCATE.

Fifteenth Volume.

The readers of the *Advocate* will have observed that the committee of the Montreal Temperance Society have unanimously resolved to discontinue this publication on their own responsibility. The reasons which have led them to adopt this course they have also given, which will, no doubt, be satisfactory. But is the paper itself to cease? Is the aid which the press has hitherto given to this department of philanthropy, in which the Temperance Society has been so long occupied, to be withdrawn? or are the rapidly increasing multitudes of total abstainers, throughout Canada, to be left without an organ to assert and defend their principles? To these questions an answer, we would hope, will be unhesitatingly given in the negative; and the subscriber, fully confident of this, and relying on the support of all the friends of the cause, and of all who have the real welfare of society at heart, has resolved to continue the publication of the *Advocate* on his own responsibility.

No change is contemplated in the main features of the paper, except in the practice hitherto followed of subdividing every number into the several heads of Selections, Correspondence, Miscellaneous, Editorials, Education, Agriculture and News; because in such a small journal there is no room to do anything like justice to such a variety of subjects. But the subscriber will by no means overlook those different departments, and will still give such extracts as will sustain the interest which so many readers have already taken in them; though he would not bind himself to introduce them into every number, and would thus devote a larger space to the advocacy of the great principles of the temperance reformation. The arguments with which the battle has hitherto been fought, have been derived chiefly from religion and morality, but though the most powerful arguments are supplied from these sources, yet the important auxiliary evidence which may be drawn from almost every branch of science, ought not to be overlooked.

The subscriber is happy to inform the public, that he has been able to make arrangements with a gentleman of acknowledged ability, and who has already done much to advance the temperance cause, to superintend the editorial department, and has the promise of the aid of several others whose contributions, he has no doubt, will maintain, and even elevate, the character which this periodical has already gained. He therefore earnestly solicits the support of every friend of the cause in Canada. There is now a very general feeling in the public mind in favour of it; the labors of the Rev. Mr. Chiniquy, and others, amongst the French population, have lately brought over many thousands to our views; and we have arrived at such a crisis that we must go forward and keep pace with the auspicious movement. In these circumstances the subscriber has been induced to take upon himself a serious responsibility—his reliance is placed upon the goodness of the cause—the blessing of Him who has brought it hitherto through difficulties and perils innumerable, and the united and energetic support of the noble band of total abstainers in Eastern and Western Canada.

As formerly, all orders and remittances will be sent to J. C. Becket, Printer, Montreal. We would hope that it is unnecessary to add a word more to induce the friends of the cause to be up and doing. Before we can expect to pay ordinary expenses, and as these will now be increased, our usual list of subscribers must be considerably augmented,

As it is better, both for the publisher and subscriber, to pay in advance, we hope subscribers will act on this principle; yet, as many of our country readers may not have had their produce converted into cash so soon as by the end of December, by which time all orders should be forwarded, they may send us their names in the meantime, through, if possible, one individual, who will act as agent, and to whom the papers may be sent in one parcel, or otherwise as the subscribers may wish. It will be expected that all subscriptions will be paid up during the first six months of 1849, or before the month of July.

J. C. BECKET.

NOTICE TO CORRESPONDENTS.

All communications intended for the *Advocate* must be in Montreal five days previous to the date of the number for which they are intended. We thank J. C., of Orilla, for his hints, and will endeavour to profit by them. Also, J. G., of Bytown, and H. W. B., of Greenbush, for their kind letters, which we will notice more at length in our next.

Canada Temperance Advocate.

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

MONTREAL, JANUARY 1, 1849.

THE FIFTEENTH VOLUME OF THE ADVOCATE.

This is the first number of the Fifteenth volume of the *Advocate*: it is not without some measure of anxiety we take the pen to indite the first article, and as there is only One Being who can crown our efforts with success, we cannot make a better beginning than to commend our work unto God. May He give us the wisdom which cometh down from above, so that nothing may be said or done by us in opposition to his blessed will—the zeal which never tires—the boldness which fears not the front of opposition, and the kindness that no opposition can turn away.

We look next, however, to the people of God—to Christians of all denominations, and ask their countenance and aid. The cause which we defend is as catholic as Christianity, and ought therefore to awaken an interest in every Christian bosom. We take no side in politics, and cannot count, therefore, on the support of either Whigs or Tories—we take no side in religion, and cannot count on the support of any denomination or sect. But while we have no special claim upon any class, we have a powerful claim upon all; for Christians and politicians, of all shades of opinion, must be interested in seeing Temperance everywhere established. We seek to establish a pure morality upon the principles of true benevolence; and the Christian or philanthropist who does not give us a helping hand, is not true to his own cause.

We look also to the members of Temperance Societies throughout the Province, and we beg leave to say, brethren, we count upon your assistance. The Temperance Reform

states the great progress of the Temperance cause in the districts of Quebec and Montreal. In the former, besides the friends that had formerly embraced the cause, twenty-two of the most popular have ranged themselves, *en masse*, under its banner, during the last seventeen months. The chief obstacle to the progress of the cause is the great number of taverns along the leading highways and in the neighbourhood of the churches. These are sad stumbling-blocks to the reformed inebriate. The writer asserts that the most unwarrantable means have been resorted to to force taverns on parishes which were unanimously opposed to their establishment, and thus many reformed drunkards have been drawn back to their cups and many who had almost decided to give up the use of liquor have been induced to drink on.

In the third article, the writer points out that the sale of intoxicating drinks in stores, is not less injurious than in taverns. The storekeeper has seldom either the will or the moral courage to refuse to sell to the drunkard, and even should he refuse, the inebriate, stretched on his straw, may send for the intoxicating draught. In all parishes where the merchants have not had the generosity to give up the sale of strong liquor, we have had to lament the fall of many who had embraced the principle of Total Abstinence. Great evil arises from the merchants being allowed to retail in the smallest quantities, for the poor labourer takes the few pence which should buy bread for his family, and spends it on liquor. It is commonly these poor wretches that empty the merchant's puncheons. Several worthy merchants are mentioned who have given up the sale of liquor, convinced that it was impossible to sell only to those who used it in moderation.

It is notorious that where the merchants have given up the sale, the cause of Temperance has not suffered. Experience has shown the fallacy of the two or three glass a-day system; it will never drive drunkenness from the land. Total Abstinence from all intoxicating drinks is the only solid basis on which to establish the cause of Temperance. It is wished to destroy drunkenness entirely, and to get all Canadians to enter the path of regeneration wished for, and commenced by the Total Abstinence Societies; an absolute stop must be put to the sale of intoxicating drinks; we must have a law repealing the traffic in strong liquors. The longer this legislation, asked for by all the true friends of our country, is delayed, the longer will the beneficial progress of Temperance Societies be retarded, and consequently the well being and prosperity of Canadians.

At the proposal of a law to prohibit all traffic in strong drinks, I think I hear the cries of the bloated crowd of drunkards who surround the tavern doors, and of those who deal out the poisonous draught. To the latter I would say, the experience of all ages shows that "what is made over the devil's back, is spent under his belly."

REV. MR. CHINIQUY ON BEER DRINKING.

The following letter is translated from the *Journal d'Agriculture*, to the editor of which publication it is addressed. Mr. Chiniquy's zeal is not of that kind to be easily damped, and his present letter evinces a watchfulness, which beer-recommending editors would do well to consider.

I could not read without painful feelings, in the English edition of the *Agricultural Journal* for this month, that the worthy editor of that useful publication wishes our labouring men in Canada to use beer. Allow me to protest in the name of more than one hundred thousand members of the temperance society against so ill-timed a wish, to say the least, and here are some of my reasons.

It is a fact that barley, by being made into beer, loses the greatest part of its nutritive qualities. According to the

most learned chemists who have written on this subject, barley contains not less than 92 parts in the 100 of nutriment: but there remains only 6 in the 100 when it is converted into beer. The brewery seizes then only to carry off and rob the country of eighty-six hundredths of one of the most useful products that Divine Providence has given it. The chief aim of agriculture being to find the best nourishment for man, by the most economical means, it appears to me that the editor of the *Agricultural Journal* should have first settled this question, "Does barley, when made into flour and bread, or converted into meat by fattening, nourish man better than when it is converted into beer?" Here lies the whole question of the use of beer by the labourer. And to answer this question, in expectation, as we hope, that others will do better, allow me to submit the following considerations. Let me take one of our labourers who earns, by the sweat of his brow, half a dollar a day, and supposing him, as is the case with the greater number, the head of a family of five children—with his wife, there will be seven persons to feed; he will spend then, daily, about

I six pound loaf, a 9d.	0s	9d
3 pounds of pork, a 4d.	1	0
For milk, vegetables, sugar, water, 3d 0 3		
	2s	0d

There are two shillings spent by this man in a single day; there remains then, only sixpence to clothe his family, buy wood, pay rent, or repair his house, pay for education and books, and to make the necessary savings to support him during sickness, bad weather, or when he earns nothing, when all must eat as usual. Then, I fear not to say, that if it was not thoughtlessness, it would be cruel to advise that workman to buy beer, for 99 times in 100, this beer, as in times past, will be taken out of the chief necessities of the family; if the honest Canadian labourer has beer in his house, he will give it to his friends; the wife will think by and by that she needs it too: when she has drank herself, it will be difficult for her to withhold it from her children. The pots, the gallons of beer will be emptied, as in times past, with an incredible rapidity. What will happen then? It is that the labourer will have drunk of the *stimulant*. Yes: but will that be to the profit of his family? No! no! never! To pay for this *useless* and often *dangerous stimulant*, 99 times in 100, his family will be more or less deprived of bread, meat, clothes, fire, school, and books; to pay for this stimulant the tears that the temperance society had dried, will begin to flow more bitter than ever.

The beer-drinker, according to the editor of the *Agricultural Journal*, can work more and better than the water-drinker. It would be easy for me to bring a host of authorities to contradict this assertion. But I prefer to hold for my proof to the hundred thousand voices that rise in all the country, to deny the pretended strength which the drinker of *stimulants* has more than the water-drinker. And, supposing, for a moment, that this assertion was as just as it is inaccurate; is it the family that benefits from this increase of strength, from this surplus of work arising from *stimulants*? No, once more; it will be the *brewer*, and he alone, who profits. And it is this, happily, that our workmen in the towns, and our honest husbandmen now know well. They have said the one to the other, "For years we have worked like slaves: we have earned great wages; our crops were abundant, yet our families wanted all things, we were overwhelmed with debts; where then has been the price of our labour? And a voice from heaven has replied: 'In the distilleries and breweries!'" And our labourers, both in town and country, have said: "It is foolish to work so hard longer, to enrich some speculators, who know so well how to make their fortunes by a business which empties our purses and fills theirs: in future our labour will supply our