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TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, JULY 2, 1849.

No. 13

"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.

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

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THE SPANIARD'S CHILD.

The following affecting circumstances may be relied upon as fact:—

An out-pensioner of Chelsea hospital, who had lost an arm, was so fond of children, that he would watch and weep over an infant in an agony of grief, which was often inexplicable to those about him, until, rushing across the road one day, he saved a child from the wheels of a carriage, but received his death wound from the horses' feet himself. He was taken up insensible. We carried him to a bed, and after a little time he recovered his recollection. But he was so severely injured that we feared every moment would be his last. The first words he uttered were, "The child!" We assured him that the child was safe; but he would not believe us; and it became necessary to send into the village for the little creature, who had been hurried home with the others, upon the confusion that the accident had occasioned. He continued to call for the child, and was in the greatest distress of mind till we had found it, and had taken it to him as he lay. His delight at seeing it alive and unhurt was intense; he wept, he laughed, he hugged it to his bosom, and it was not until he grew very faint and weary, that he would suffer us to remove it. A surgeon arrived, and pronounced that the poor man was so much hurt, inwardly as well as outwardly, that nothing could be done to save him.

He lingered for a few days. The rescued child was brought to him each day, by his own desire. From the moment he ascertained that it was unhurt, he was calm and contented. He knew he was dying, but he could part with life without regret; and the cloud which I had so often observed upon his weather-beaten countenance before the accident never after returned. The day before he died, he laid his hand upon my arm, and said,—"Sir, if you will not think it too great a trouble to listen to an old man's talk, I think it will ease my mind to say a few words to you. I die contented, happier than I have for some years lived. I have had a load upon my heart, which is not quite removed, but it is a great deal lightened. I have been the means, under Providence, of saving a young child's life. If I have strength to tell you what I wish, sir, you will understand the joy that blessed thought has brought to my heart.

"It was in a stirring time of the Duke of Wellington's wars, after the French had retreated through Portugal, and Badajoz had fallen, and we had driven them fairly over the Spanish frontier, that the light division was ordered on a few of their long leagues further, to occupy a line of posts among the mountains which rise over the northern banks of the Guadiana. A few companies of our regiment advanced to occupy a village which the French had just abandoned. We had had a brisk march over a scorched and rugged country, which had already been ransacked of all that could have supplied us with fresh provisions; it was many days since we heard the creak of a commissary's waggon, and we had been on very short commons. There was no reason to expect much in the village we were now ordered to.—The French, who had just marched out, would, of course, have helped themselves to whatever was portable, and must have previously pretty well drained the place. We made a search, however, judging that, possibly, something might have been concealed from them by the peasants: and we actually soon discovered several houses where skins of wine had been secreted.

"A soldier, after hot service or fatigue, seldom thinks of much beyond drinking to excess; and our small party soon caused a sad scene of confusion by drunkenness. Every house and hovel was searched, and many a poor fellow, who had contrived to hide his last skin of wine from his enemies, was obliged to abandon it to his allies. You might see the poor natives on all sides running away; some with a morsel of food, others with a skin of wine in their arms, and followed by the menaces and staggering steps of the weary and half-drunken soldiers. 'Vino! vino!' was the cry in every part of the village. An English soldier may be for months together in a foreign land, and have a pride in not knowing how to ask for liquor. I was no better than the rest. 'Vino! no! quierero vino!' said I to a poor, half-starved and ragged native, who was stealing off and hiding something under his torn cloak;—'Vino! you beggarly scoundrel! give me vino!' said I. 'Vino no tengo!' he cried, as he broke from my grasp, and ran quickly and fearfully away, meaning he had none.

"I was not very drunk—I had not had above half my quantity—and I pursued him up a street. But he was the

Heeter, and I should have lost him, had I not made a sudden turn, and come right upon him in a forsaken alley, where I suppose the poor thing dwelt. I seized him by the collar. He was small and spare, and he trembled under my gripe; but still he held his own, and only wrapped his cloak the closer round his property. 'Vino! quiero vino!' said I again; 'give me vino!' 'Nada, nada tengo!' he repeated. I had already drawn my bayonet. As I held him by the collar with one hand, I pointed the bayonet at his breast with the other, and I again cried 'Vino!' 'Nino tengo—nino, nino es!'—(I have none)—and he spoke the words with such a look of truth and earnestness, that, had I not fancied I could trace through the folds of his cloak the very shape of a small wine skin, I should have believed him. 'Lying rascal,' said I, 'so you won't give me the liquor? then the dry earth shall drink it!' and I struck the point of my bayonet deep into that which he was still hugging to his breast. Oh! it was not wine that trickled down—it was blood, warm blood!—and a piteous wail went like a chill across my heart! The poor Spaniard opened his cloak; he pointed to his wounded child, and his wild eye asked me plainer than words could have done—'MONSTER! ARE YOU SATISFIED?'

"I was sobered in a moment. I fell upon my knees beside the infant, and I tried to staunch the blood. Yes, the poor fellow understood the truth; he saw, and he accepted my anguish, and we joined to save the little victim. Oh! it was too late! The little boy had fastened his small clammy hands round a finger of each of us. He looked at us alternately, and seemed to ask alike from his father and his murderer that help which it was beyond the power of earth to give. The changes in the poor child's countenance showed that it had few minutes to live. Sometimes it lay so still I thought the last pang was over; when a slight convulsion would agitate its frame, and a momentous pressure of its little hands would give the gasping father a short vain ray of hope. You may believe that an old soldier, who has only been able to keep his own life at the expense of an eye, and two of his limbs, who has lingered out many a weary day in a camp hospital, after a hot engagement, must have learnt to look on death without any concern. I have sometimes wished for it myself, and often have felt thankful when my poor wounded comrades have been released by it from pain. I have seen it, too, in other shapes. I have seen the death-blow dealt, when its effects have been so instant that the heart's blood has been spilt, and the pulses have ceased to beat; while the streak of life and health was still fresh on the cheek—when a smile has remained upon the lips of my brother soldier, even after he had fallen a corpse across my path. But, oh! what is all this compared with what I suffered as I watched life ebbing slowly from the wound which I had myself so wantonly inflicted in the breast of a helpless innocent child! It was by mistake—by accident. Oh, yes! I know it well; and day and night I have striven to forget that hour. But it is of no use; the cruel recollection never leaves my mind—that piteous wail is ever in my ears; the father's agony will follow me to the grave!"

And it did follow him to the grave. Night and day he saw his bayonet stained with infant blood, through his cries after the accursed drunkards. Night and day he saw the agonising Spanish father bending in speechless horror over his bleeding child. Soldiers had murdered the mother; death had robbed him of all her family—but this one dear little boy. Him he concealed beneath his cloak, and fled from the brutal, fiend-like, drunken English soldiers; but a drunkard pursued him; a drunkard threatened him; a drunkard flourished the fatal weapon over him; that drunkard might have been welcome to plunge it into the heart of the horror-stricken father; but the child—oh, the child; the infant of his wife, whose blood-stained corpse he had just

covered over in a pit to screen her from English drunkards,—yes, there lay the father bathed in his infant's blood; and well might the last groan of a dying father summons the guilty drunkard to the bar of God, to account for the double murder of both father and child, for the drunkard's bayonet that struck the one, penetrated with grief the heart of the other, and both lay at the drunkard's feet, the victims of military intemperance, until God makes inquisition for blood.

### EARL OF PEMBROKE.

HENRY, late Earl of Pembroke, had many good qualities, but always persisted inflexibly in his own opinion, which, as well as his conduct, was often very singular. His Lordship used an ingenious expedient to prevent the expostulations of those about him: he feigned himself deaf; and thus, under pretence of hearing very imperfectly, he would always form his answers, not by what was said to him, but by what he desired to have said.

Among other servants, was one who had lived with him from a child, and served him with great fidelity, till at length he became coachman. This man, by degrees, got a habit of drinking, for which his lady often desired he might be dismissed. My Lord always answered, "Yes, indeed, John is an excellent servant." "I say," replied the lady, "that he is continually drunk, and therefore desire that he may be turned off." "Ay," said his Lordship, "he has lived with me from a child; and, as you say, a trifle of wages should not part us."

John, however, one evening as he was driving from Kensington, overturned his lady in Hyde-park. Though not much hurt, yet she began to tease the Earl. "Here," said she, "is that beast John, so drunk that he can scarcely stand; and if he is not discharged, he will one day break our necks." "Ay," said my Lord, "is poor John sick? I am sorry for him." "I am complaining," said my lady, "that he is drunk, and has overturned me." "Ay," replied my Lord, "to be sure he has behaved very well, and shall have proper advice." The lady, finding it useless to remonstrate, went away in a passion, and the Earl, having ordered John into his presence, addressed him in these terms: "John, you know that I have a regard for you; and, as long as you behave well, you shall always be taken care of in my family. My lady tells me that you are taken ill; and, indeed, I see that you can hardly stand; go to bed, and I will take care that you have proper advice." John, being thus dismissed, was carried to bed, where, by his Lordship's order, a large blister was put upon his head, another between his shoulders, and sixteen ounces of blood taken from his arm. John found himself next morning in a woeeful condition, and was soon acquainted with the whole process, and the reason on which it was made. He had no remedy but to submit; for he would rather have endured ten blisters than lose his place. His Lordship sent, very formally, twice a-day to know how he did, and frequently congratulated his lady upon John's recovery; whom he directed to be fed only with water-gruel, and to have no company but an old woman, who acted as his nurse. In about a week, John having constantly sent word that he was well, his Lord-

ship thought fit to understand the messenger, and said he was extremely glad to hear the fever had quite left him, and desired to see him. When John came in, "Well, John," said his Lordship, "I hope this bout is over." "Ah, my Lord," said John, "I humbly ask your Lordship's pardon, and I promise never to commit the same fault again." "Ay, ay," said my Lord, "you say right, nobody can prevent sickness: and if you should be ill again, John, I shall see it, though, perhaps, you would not complain; and I promise you that you shall have always the same advice and attendance that you have had now."—"God bless your Lordship," said John, "I hope there will be no need." "So do I," said the Earl; "but as long as you perform your duty to me, John, I will do mine to you, never fear." John then withdrew, and so dreaded the discipline he had undergone, that he was never known to be drunk afterwards.

### PORT WINE.

The following extracts are made from a pamphlet entitled, "A word or two on Port Wine, by JOSEPH JAMES FORRESTER." Mr. Forrester, is, we believe, a wine grower himself, and he exposes many of the adulterations practised in Oporto, before the wines are shipped for England. He says:—

"Of the Port sent to England, a very large proportion hardly deserves to be called wine at all, and still less Port Wine." Page 11.

"Persons of refinement, whose palates were not hardened, or made incapable of judging of the nature of wine, and whose stomachs were not proof against such mixtures, as will hereafter be described, naturally abandoned the use of what is called 'Port,' which they reasonably enough understand to mean a fiery compound of sweets, colours, and alcohol." Page 11.

"When the wine is about half fermented, it is transferred from the vat to tunnels, and brandy, several degrees above proof, is thrown in, in the proportion of twelve to twenty-four gallons to the pipe of must by which the fermentation is greatly checked." Page 14.

"About two months afterwards, the mixture is coloured thus: a quantity of dried elder berries is put into coarse bags; these are placed in vats, and a part of the wine to be coloured being thrown over them; they are trodden by men till the whole of the coloring matter is expressed; from twenty-eight to fifty-six pounds of dried elder berries being used to the pipe of wine! Another addition of brandy of from four to six gallons per pipe, is now made to the mixture, which is then allowed to rest for about two months. At the end of this time it is, if sold,—which it is tolerably sure to be after such judicious treatment!—transferred to Oporto, where it is sacked two or three times and receives probably, two gallons more brandy per pipe; and it is then considered fit to be shipped to England, its being about nine months old; and, at the time of shipment, one gallon more of brandy is usually added to each pipe. The Wine! thus having received at least twenty-six gallons of brandy per pipe, is considered by the merchant sufficiently strong—an opinion which the writer, at least, is not prepared to dispute." Page 15.

We commend the above to the serious consideration of those who solemnly abjure "ardent spirits," or "distilled liquors," and yet drink glass after glass of "PORT WINE" without any remorse of conscience.

### CHARACTER OF THE SWEDES.

The national character is admirable, and the manners of the people, except in one unhappy particular, worthy of general imitation. Brave, kindhearted, and hospitable; sincere in their devotion; enlightened, when duly instructed, in their intellects; gentle in their dispositions; obedient to the laws, and yet jealous of their own rights,—the Swedish peasantry exhibit as fair a specimen of European rural civilization as is to be met with in the whole domains of the family of Japhet. But one fatal indulgence has well nigh obliterated all these advantages, and let in upon this simple, kindhearted people, the whole catalogue of human sins. Drinking is universal; the liberty of distilling in every separate house, on paying a trifling duty to Government for the right to use a still, has, from time immemorial, been established among the whole peasantry of the country; and at this moment there are no less than one hundred and fifty thousand of these manufactories of "liquid hell-fire," as they have been well denominated, which distil annually thirty millions of gallons of spirits for the consumption of three millions of people. The consequences of this calamitous facility in producing and obtaining spirituous liquors have been to the last degree disastrous. Notwithstanding the small number of manufactures which are established in the country, the general simplicity of rural life, the absence of great towns, and the moderate size of its capital, which contains only eighty thousand inhabitants, the average amount of crime over all Sweden equals that of the most depraved cities in Great Britain. The illegitimate births are to the legitimate over the whole country, as one to thirteen; while in the capital, they have reached the astonishing number of one to two and three-tenths, exceeding even the proportion of Paris itself. So fearfully does this destructive passion for ardent spirits inflame the blood, and generate crime, even in the coldest latitudes.—*Alison's History of Europe.*

### THE BOAT OF LIFE.—By THOMAS MOORE.

Let's take this world as some wide scene,  
Through which, in frail but buoyant boat,  
With skies now rude, and now serene,  
Together thou and I must float;  
Beholding oft, on either shore,  
Bright spots where we should love to stay;  
But Time ples swift his flying oar,  
And on we speed—away, away!

Should chilling winds and rain come on,  
We'll raise our awning 'gainst the shower;  
Sit closer till the storm is gone,  
And smiling, wait a summer hour.  
And if that sunnier hour should shine,  
We'll know its brightness cannot stay,  
And, happy while 'tis thine and mine,  
Complain not when it fades away.

Thus reach we both, at last, that fall  
Down which Life's currents all must go—  
The dark, the brilliant, destined all  
To sink into the void below.  
Nor ev'n that hour shall want its charms,  
If side by side, still fond we keep  
And calmly, in each other's arms  
Together link'd, go down the steep.

—English Paper.

## NIAGARA.

Arise! thou slugg'rd : thy death is near!

On one of the mightiest of those mighty streams which flow across America, and with which our largest rivers are in comparison but little brooks, is the noblest fall of water known in the world. The width of the river, and the enormous volume of water which comes roaring and splashing down an unbroken height of 100 feet, make it impossible for any boat to shoot the fall without being torn to atoms in the "hell of waters" below, nor is ever any vestige found of the vessel which has once plunged into the unathomed and unfathomable gulf.

Above this frightful scene, two or three miles up the stream, an Indian canoe was one day observed floating quietly along, with its paddle upon its side. At first it was supposed to be empty; no one could imagine that a man would expose himself to such well known and imminent danger. But a turn in the current soon gave the travellers a sight of an Indian, lying idly asleep at the bottom. They were shocked. They called aloud, but he did not hear: they shouted in an agony of pity and alarm, but he was deaf to their saving cry. It chanced that the current, which was now hurrying along with increased speed as it neared the fatal precipice, drove the little boat against a point of rock with such violence, that it was whirled round and round several times. He's safe! cried the spectators joyfully: the man is safe; that shock must wake him. But, alas! no! Fatigue or drunkenness (to which savages are particularly addicted) had so oppressed his senses, that it seemed more like death than sleep which held him;—it was, indeed, the sleep of death. All chance was gone, and they hurried along the shore, more in alarm than hope, to see the end. It soon came; for the torrent was now rushing so rapidly, that they could scarcely keep pace with the object of their interest. At length the roar of the water, which had been hitherto almost buried within the high banks below, by a sudden change of the wind, broke upon them with double violence. This dreadful noise, with which the Indian ear was so familiar, did at last arouse him. He was seen to start up, and snatch his paddle. But it was too late: the same dinning sound which had roused him from insensibility, told him at the same time that it was in vain to seek for safety now by rowing; nor, indeed, had he time to try—upright, as he stood, he went over the precipice, and the boat and its occupant were seen no more.

Reader, the river is the current of life—the falls, are man's end—the travellers, the Ministers of the Gospel; listen thou to their call, for the boatman is, perhaps, thyself!

## NATIONAL TEMPERANCE SOCIETY.

The annual meeting of this society took place at Exeter Hall on Thursday evening last, when Samuel Bowley, Esq., of Gloucester, presided.—The Chairman said, he held in his hand a list of the various anniversary meetings which had been held in the metropolis during the present month, sixteen of which had been held in that spacious hall, and he would venture to offer it as his deliberate opinion, that not one of those meetings had been of greater importance to the welfare of mankind, than the one in which they were then assembled. The Temperance Society he considered to be the foundation stone of all the other benevolent societies; and every man who wished to advance those various societies, could not do better than sign the temperance pledge. After replying to several objections urged against the temperance movement, and showing the evil effects of trusting to the practice of moderation, the Chairman concluded, amidst loud cheers, by the Secretary to read the report.

The Secretary then read a considerable portion of a lengthened report of the proceedings of the National Temperance Society during the past year. It stated that, although the triumph of the temperance principles was not complete, the storms of opposition had subsided, and calmness and sunshine invited them to labor bravely to spread the truths they had espoused. In calling attention to the various fields cultivated by the different branches of his friends of temperance, the committee very properly placed at

the head of their list the British Association, which continued to hold on its way, having been the means of delivering 190 lectures on week days, addressing 450 religious and Sabbath school meetings on Sundays, procuring upwards of 7000 signatures to the pledge, and reclaiming more than 400 drunkards. The Wesleyan Union of Total Abstemious, which commenced in 1846, included 30 ministers of that body, and about 2500 of its members. The Central Association had sustained a heavy loss in the death of the late G. S. Kenrick, Esq., but was still laboring to spread the principles of which he was so worthy a patron and so warm a friend. The Sunday School Teachers' Temperance Society, under the presidency of the Rev. J. Sherman, was diligently pursuing their important work of spreading information amongst the young. The Scottish Temperance League was laboring on, manfully, intelligently, and successfully, in the northern part of the kingdom and deserved well of the temperance body for its general labors and its admirable publications. In referring to its own operations, reports were read in the labors of the agents of the society in various parts of the kingdom. With a view of securing the attention of the working classes, two prizes of £20 and of £10 had been offered to the competition of the working classes, for the best essays, showing "that the general spread of temperance principles will tend to the physical, mental, social, and religious elevation of the working classes."

The Treasurer then produced the accounts of the past year, which showed a balance of £73 16s 4d.

The Rev. W. W. Robinson moved the first resolution:—

"That this meeting, convinced that intemperance is one of the most costly, degrading, and ruinous evils with which society is afflicted; and persuaded that no sufficient remedy has yet been devised except total abstinence from all that intoxicates, rejoices in the continued and persevering labors of the National Temperance Society, and all other local and general organizations for the advocacy and advancement of temperance principles, and pledges itself to do its utmost to sustain their efforts."

Josiah Hunt, Esq., seconded the resolution.

Dr. Lovell spoke advisedly, and in the presence of several eminent medical men, when he said—and it was after thirty years' experience:—that three-fourths of all the disease and disorder we have to contend with, is brought on through using intoxicating drinks. Upon taking a retrospective view, from the extensive practice in which he was engaged, up to about fourteen years ago, he had no hesitation in saying, that all the cases of insanity that came under his notice during very nearly thirty years' extensive practice, with the exception of one case, he could clearly trace to the effects of intoxicating drinks. The resolution was put and carried unanimously.

The Rev. John Kennedy moved the second resolution:—

"That this meeting, convinced of the paramount importance of securing for the temperance reformation a larger amount of direct religious influence, and more constant appeal to religious convictions, and a more powerful presentation of Christian motives, affectionately and earnestly commends its claims to the prayerful consideration of ministers of the Gospel, members of Christian Churches, and all who labor for the advancement of religion, and the alleviation of the sufferings and sorrows of mankind, and would advise the formation of Congregational Temperance Societies wherever practicable."

Lawrence Heyworth, Esq., M.P., said: It had been his great pleasure, and he might say his honor, to advocate that good cause for something like fourteen or fifteen years, and he could bear testimony to the fact stated by a previous speaker, that during the whole of that time he had never had occasion, even for sickness, to take one single drop of alcoholic drink.

Rev. Dr. Burns supported the resolution, which was carried unanimously.

B. Rotch, Esq., in a speech of great power, eloquence, and benevolence of purpose, moved the third resolution:—

"That this meeting, affected with the extent and increase of juvenile depravity (as recently developed in the prize essays on that subject), and deeply convinced that all efforts to arrest its progress will be inefficient while the drinking customs prevail, affectionately urges a consideration of temperance principles upon all superintendents, teachers, and committees of Sunday and day-schools, ragged schools, and all other institutions that seek to instruct youthful minds, and to surround youthful virtue and simplicity with such safeguards as benevolence must desire and prudence can suggest."

J. S. Buckingham, Esq., seconded the motion. Joseph Sturgo, Esq., merely rose to mention a plan adopted in Birmingham, of offering cheap railway trips to juvenile lecturers, as being very successful in inducing many to join the society, and stated that out of 2500 children who had taken the pledge from such inducement the year before, only 50 had broken their pledge. The resolution was carried unanimously.

The meeting was afterwards addressed by W. Janson, Esq.; Rev. W. W. Robinson; Rev. Ozia French; Mr. T. Whittaker; the Rev. B. Parsons; and H. Clapp, Esq.

## Progress of the Cause.

### NOVA SCOTIA.

From an article in the *Colonist* of 3d April, 1849, we learn that Mr. F. W. Kellogg, after a trial of three years, has proved himself a most judicious, effective, and indefatigable temperance lecturer, having been instrumental in adding upwards of 6000 members to the temperance societies in the province. We have seen other notices of this gentleman's labors, which state that his talents as a speaker are equal to those of the celebrated John B. Gough.

We are indebted to the *Scottish Temperance Review*, for June, for the following synopsis of the progress of our cause:—

### SCOTLAND.

**EDINBURGH.**—The temperance cause continues to make unexampled progress in this city. The chapel in which the meetings are held is weekly crowded with interested audiences, and about 60 new members are enrolled at each meeting. The efforts made by the society's missionaries are being crowned with the most gratifying success, and the members of committee are harmoniously laboring for the advancement of the good work.

The quarterly source of the ladies' visiting committee was held on Wednesday evening, 25th April, in Johnston's Temperance Hotel.—Mr. W. K. Ross, secretary and collector, in the chair. Mr. Birrell, secretary to the ladies' committee, read a very gratifying report, from which it appeared that fifty-three females had joined the society. The report also states that this quarter commemorates their fourth anniversary, and that in the retrospect of that report they had had many tokens of success. We understand that Mrs. Burton, one of the members of this committee, has opened a temperance boarding-house, for the reception of intemperate persons who wish to reform.

**DUNDEE.**—The eleventh annual report of the 'Dunfermline Society for the Suppression of Intemperance,' has just reached us. In details, at considerable length, the operations of the society during the past year. Eight lectures have been delivered by ministers, and other meetings of various kinds have been held, most of which were conducted by the Rev. Mr. Henderson, agent of the society, who, we regret to observe, has been obliged to tender his resignation in consequence of ill health. The first four of a series of monthly tracts have been published, which have had a circulation of 6000 copies each. Of these, about 2000 have been taken by the society, and the remainder were disposed of to societies and individuals in different parts of the country. The committee have also purchased for sale and distribution, 8500 tracts and periodicals, including 'Advisers,' 'Prize Tracts,' &c. During the year, 210 cards of membership have been issued, and a female society has been formed, which has also enrolled a number of members. A congregational society, with 100 members, has been established in connection with Prince's Street Chapel. Of 3160 cases brought before the police court, from 1st October, 1847, till 31st October, 1848, 1458 are placed under the head 'Disorderly and Drunkenness.' An extract is given from the 'Report of Medical Officers of the Dundee Royal Asylum for Lunatics,' in which these gentlemen give it as their opinion that drunkenness largely contributes to the production and aggravation of insanity, and recommend the establishment of asylums for incorrigible drunkards, similar to those existing in America.

**ANNAN.**—The annual meeting of the Annan Abstinence Society was held on the evening of Wednesday, 25th April. After an excellent lecture by the Rev. W. B. Clark, of Maxwelltown, a brief report was presented, from which it appeared that within

the past year, 174 members have been enrolled, making the present membership upwards of 500. There is also a juvenile society, formed in December last, and now numbering 308. Such are some of the results of the movement, of which occasional notices have appeared in our columns during the past winter. In this movement nearly twenty pounds have been expended, chiefly in paying travelling expenses of lecturers, advertising meetings, and circulating 26,369 pages of temperance intelligence. The report having been received the committee for the ensuing year was appointed, and the Rev. E. Young, in some closing remarks, urged the members of the society to remain steadfast, to regard themselves as identified with the abstinence cause, and to endeavor to extend it as widely as possible.—*Christian News.*

**ISLE OF BUTE.**—Mr. John Roy, governor of Rothesay prison, states, in a note of the 24th of April last, that the total number of prisoners in Rothesay jail, from the 14th February, 1848, till the 14th February, 1849, was 79. Forty-three of these—37 males and 6 females—were either imprisoned for drunkenness, or for crimes committed under its influence. 'I consider intemperance,' says the obliging governor, 'the whole cause of crime in this island. We have no noted thieves here, but a number of drunkards; and when they get a drop of the poison, it seems to make them both covetous and disorderly.'

In 1845 there were 32,000 gallons of 'proof spirits' introduced into the Islands of Arran and Bute. The aggregate population of these islands in 1841 was 15,710. The number of public houses in Rothesay is 46; the population is from 5000 to 6000. A gentleman who has visited many parts of the country, and is at present residing in the town, observes, that he can safely say, that although Rothesay has been famed for a religious, church-going community, there is more intoxicating liquor consumed in it than in any other town in Scotland.

The Rothesay Female Association for the Suppression of Intemperance was instituted on the 13th of June, 1848. During the first eleven months 110 individuals were enrolled as members; 109 of whom, it is believed, still adhere to the principle. Miss Anna F. McFie, Montague Street, is the mainspring of this useful female society. Her persevering efforts to advance the temperance movement in this lovely watering place are of the most disinterested, praiseworthy character.

**DUNOON.**—At the ninth annual meeting of the Dunoon Total Abstinence Society, held in November last, it was resolved to establish a monthly public meeting for the advocacy of abstinence principles, with the view of raising the society from the lethargic state in which it had been sunk for several years. This resolution has since been carried into effect, and through the exertions of the Secretary to the League, the following gentlemen have already lectured in Dunoon: Mr. Logan, Mr. Sirling, Mr. P. Ferguson, Mr. William Robertson, and the Rev. Gilbert McCallum. The number of members has been doubled; and the juvenile society which has been established consists of eighty members. This is another proof, if such were wanting, of the invaluable benefits resulting from regular meetings.

**STURTS IRON WORKS.**—A highly interesting social entertainment was held in the Congregational Chapel, Stane, on Tuesday evening, April 21—the president, Mr. Ebenezer Walker, in the chair. The meeting was addressed by the chairman, Rev. John Hart of Hamilton, Rev. William Hutcheson of Stane, and Dr. Frederick Daniel of Carlisle. The addresses were listened to by the large and respectable assembly with the most marked attention. The vocal music band belonging to the works was in attendance, and entertained the meeting with a choice selection of tunes, anthems, &c., and appropriate temperance hymns prepared expressly for the occasion. The movement here has assumed a more healthy aspect than at any former period of the society's history, and as the revival is mainly owing to the holding of monthly public meetings during the winter, we trust that other societies will adopt this excellent method of preserving their members, and of keeping their principles before the public.

**CUPAR-FIFE.**—The first annual meeting of the abstinence society in this place has lately been held. Addresses were delivered by the Rev. Mr. Landells, and by Mr. Douglas, writer. Mr. Foote, the secretary, read the committee's report, from which we learn, that since the formation of the society, in 1847, two courses of lectures have been delivered, and 280 members enrolled. Upwards of 500 youths have also been formed into a juvenile society, under the superintendence of the Rev. Mr. Landells, whose exertions to advance the cause are exceedingly praise-

worthy. The expenditure of the adult society, for fifteen months, has been about £15.

**LINLITHGOW.**—The abstinence cause has, for some time past, been making decided advances in this place. Meetings have been more frequently held and numerously attended; and a considerable number of new members have been obtained. A soiree was held on Wednesday, 25th April, which was presided over by Mr. Learmonth, and addressed by Mr. T. C. Murray, temperance missionary, Edinburgh.

**EASDALE.**—This village is situated in Argyllshire, about 16 miles from Oban, and contains about 1200 inhabitants. Through the instrumentality of Mr. John Campbell, preacher, an abstinence society was organized on 19th September, 1848. There are about 70 members on the roll, exclusive of nearly 50 children, from eight to sixteen years of age. The members have remained pretty firm to their principles, not more than one-eighth of the whole having violated the pledge.

**REDUCTION OF LICENSES.**—In addition to parties in those localities referred to in our last, we learn that the friends of temperance in almost every part of the country have been moving in this matter. Meetings have been held and memorials adopted, and in the majority of instances, the efforts made have been followed by a reduction of licensed houses. The provost and magistrates of St. Andrews have issued a proclamation, stating that they will seriously consider the propriety of withholding licenses, —1st. From grocers who shall be found to have perverted their back premises or houses into places for tipping; and 2nd. From any dealers in spirituous liquors who shall have been in the habit of supplying such liquors to paupers. At Banff, the matter has been taken up with great spirit, and a good many applications have been refused. On Tuesday, 8th May, the justices sat for eight hours, taking evidence on the case of two parties applying for licenses. After twenty witnesses had been examined, both applications were refused. Some curious facts were brought out in evidence, which may form the ground of remark in a future number.

**THE TEMPERANCE MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.**—The members and friends of the Personal Abstinence Society, whose members are confined to ministers, elders, preachers, and students of the United Presbyterian Church, breakfasted together in the Calton Convening Room, on the morning of Wednesday, 9th May. About a hundred gentlemen, together with a few ladies, were present on the occasion. The chair was occupied by the Rev. Wm. Lee of Horndon, president of the society. The divine blessing was asked by the Rev. Peter Buchan, Holm, and thanks returned by the Rev. James Edwards. After breakfast, the Rev. William Reid of Lothian Road Church, secretary of the society, gave in his report. The report stated that during the last year, two ministers, who were connected with the society, had died, and that three ministers had in the same period become members; that a large addition had been made to the number of elders connected with the society; that the cause was progressing among the students; and that an address, to which would be appended the names of all the members, was about to be issued. The Rev. J. L. Aikman, Treasurer, reported the state of the funds, after which the chairman called on the Rev. H. M. Waddell to address the meeting, who said he had very little to say on the subject of total abstinence but this, that the more he studied the subject and the more he tried it, he was the more confirmed in his views of its excellence. It had been often said that we did not find total abstinence enjoined in the Bible, but neither did we find express injunctions binding Christians to support clothing societies or hospitals. The principle was in the Bible, and that was enough for him. He was convinced that if an impression was to be made upon the people, the leaders of the people, the ministers and elders, must become abstainers—the captains must be ahead of the ranks. When he thought how little sacrifice there was—how little loss, if any, of enjoyment there was in becoming a total abstainer—he wondered how Christians had any hesitation on the subject. They tell us the Saviour made wine to supply the wants of a company at a social entertainment. He thought that when this was brought forward to sanction the drinking customs of our country, the character of the Saviour was calumniated. Was the wine made by the Saviour the same as we have, and were the circumstances by the country and time the same as ours? In Jamaica he had found himself obliged to become a total abstainer, that his conscience and hands might be clean in remonstrating with the

negroes. They used to say to him, 'You take your wine; if we could get wine we should give up the rum.' The great majority of the Jamaica missionaries are abstainers, and so also are those at Calabar. He thought that the great degree of health enjoyed by the missionaries of Old Calabar was in no small measure owing to their total abstinence, and that the use of strong drink among Europeans residing in tropical climates was one cause of the great mortality among them. He was aware that his testimony, as to the value of total abstinence, might not be much worth, but he gladly took the opportunity of giving it.

The meeting was also addressed by Councillor Gray, Rev. Dr. Johnstone, Rev. P. M'Dowall, and Rev. Sutherland Sinclair.

On Wednesday, 16th May, two memorials were presented to the Synod—one from the south congregation, Falkirk, and the other from the congregation of Denny Loanhead—on the subject of temperance. The first memorial craved the Synod to consider whether they ought not to enact a law by which no person who makes or sells intoxicating drinks shall be admitted to the office of ruler in the church. The second memorial, which was couched in strong and decided language, asked the Synod to enjoin that every office-bearer in the church shall refrain from granting certificates of character for the purpose of obtaining licenses to sell intoxicating drinks, and to consider carefully and prayerfully the claims which abstinence from all such liquors has on Christians, as a means of promoting the principles of our holy religion, the prosperity of the church, and the peace of the world. The memorialists further craved the Synod to enact that all the missionaries of the United Presbyterian Church shall practice and enjoin abstinence from all intoxicating liquors, as a matter of Christian expediency for removing many of the obstacles which have been experienced in the way of missionary operations, and that the makers and vendors of such liquors shall be excluded from the office of ruling elders in the church.

Mr. Bell believed that they should be very much at one as to the ultimate object, at any rate, which the memorialists contemplated—namely, the promotion of sobriety throughout the land. He supposed they would all like to see our drinking customs diminished, and a great change for the better in the habits of the population. There were several of the things specified by the memorialists which perfectly accorded with his own mind. He should not like to see in his church any body appointed to the eldership who either made or sold intoxicating drinks—nay, he would not like to have such parties even in the membership of his church, and he believed that at the present moment there was not a person in the membership of his church that made or sold intoxicating liquors. (Hear, hear.) He did not know, however, that they would positively keep out of the membership persons who occupied public-houses, provided they were shut up on the Sabbath-day, but they really had no such cases. They had had such cases, but they had not a case at the present time where there was an individual member of the church who made or sold drink, and he believed he had very few who used drink, and not one to excess, to their knowledge, otherwise they would not be long there. At the same time he was not prepared to go to the length of the memorialists in saying that as a Synod they ought to legislate in reference to such matters, and lay down stringent laws that were to be binding on the whole church. He could almost go the length of one part of the second memorial, and say that no office-bearer in the church should give certificates of character to persons about to open establishments such as they referred to. He was a little amazed when he heard that there were any ministers or elders in the church who gave certificates of character for a person to open a grog-shop. (Cries of 'No, no,' and 'Yes, yes,') To him that was horrible. He would never think of doing such a thing.

Mr. Brown of Dalkoth said, that as the statement in the memorial seemed to be denied, it might be as well to state that the certificate of character was given to a person in order to get a license to sell intoxicating liquors, which amounted to much the same thing as that stated by Mr. Bell.

Mr. Bell resumed. To that extent he fully sympathized with the memorialists. He would not like to hear hard upon brethren who might be placed in circumstances different from his own, but he should not wish to be placed in a position where that temptation would be brought before him. He would like very well if the Synod would express very cordially their sympathy with the abolition of the drinking customs of our country; but as to legislating

on the subject, whilst he was very much against the drinking habits of the people, he was also so decided a voluntary as to think it wrong to interfere in these matters, or to make them terms of church fellowship. He had no objection that the Synod should agree to give the memorialists every encouragement, consistently with their constitution as a Christian church; but he thought they would have the court to go farther than they ought to go in the case.

Mr. Ronald expressed the opinion that the Synod could do no more in this case than just agree to recommend to sessions to be careful in exercising the discipline of the church against all intemperance.

Mr. Kirkwood was sure that every member of the Synod was impressed with the necessity of using all lawful means in order that intemperance might be suppressed. At the same time it was needless to blink the question that, as a Synod, they were utterly shut out from exercising such formidable powers as the memorialists contemplated; and as they had frequently on previous occasions denounced the sin of intemperance, he thought it would be a sufficient answer to the memorialists to call their attention to these resolutions, and to allow the memorial to lie on the table. He moved accordingly.

Mr. Thomas remarked that if this resolution was agreed to, he would be compelled to bring up the memorial again at next meeting of Synod.

Mr. Beckett thought it would be better to get quit of the matter at once, now that it was before the Synod. For his own part, he did not feel satisfied with the spirit of these memorials, because he had seen controversies introduced in regard to the principles which the parties seemed to profess, and no doubt consistently to hold, that had been very injurious to the peace of the brethren. He thought that had the memorialists any idea how such discussions might operate in this way, they would not have sought to involve them in the matter. Thinking that the Synod said enough in the case if they made their usual declaration or testimony against the sin of drunkenness, he begged to move the following:—'That the Synod agree in lamenting the extensive prevalence of the sin of intemperance; recommend to the ministers of this church not only to support by their example and influence the cause of Christian sobriety, but to take opportunity from time to time to warn their people against this destructive vice; and also enjoin sessions to see that the principles of New Testament discipline, applicable to this case, are faithfully carried into effect.'

After some farther conversation, Mr. Beckett's motion was unanimously agreed to.—*Scottish Press.*

#### ENGLAND.

**MANCHESTER.**—The sixth anniversary of the total abstinence society in connection with Lloyd Street United Presbyterian Church, was held in the school room adjoining the chapel, on Monday evening, 30th April—the Rev. William McKerrew, the president, in the chair.

After tea, and after introductory remarks by the chairman, Mr. Forrest Angus, the secretary of the society, read the report of the committee for the past year. The report stated that shortly after the last annual meeting, the distribution of temperance, in conjunction with religious tracts, had been commenced in Jackson's Row. Two hundred and forty families were now visited weekly, by thirty-three tract distributors. The books are, in almost all cases, frankly received, and in many instances they are known to be carefully read. Lectures have been delivered at the monthly meetings, and pleasant social parties of the members have from time to time been held. At several of the meetings a large number of young people were present. Meetings are held in Jackson's Row on three evenings of the week; and the local committee have great gratification in announcing that during the past year they have recorded good resolutions of 157 men, 93 women, 12 boys, and 14 girls under 14 years of age. The subject of total abstinence has also been introduced in Gaythorn Place; and since June last a meeting has been held there regularly every Monday evening. Since the last annual meeting 559 names, in all, have been attached to the pledge, namely, 270 men, 151 women, 67 boys, and 71 girls. The following is the account of the strictly congregational part of the society: 88 men, 79 women, 39 boys, 20 girls; total, 226. With respect to the Sunday school, of 48 teachers, 38 are total abstainers; and of 293 scholars, 248 are pledged teetotalers. There are only 18 persons in the school,

above 14 years of age, unconnected with the society. In 27 cases both parents, in 10 cases the fathers only, and in 13 cases the mothers only of the children are teetotalers.

The Rev. James Towers, of Birkenhead, proposed the adoption of the report, which motion was seconded by Mr. Wm. Boulton, and unanimously carried. After office-bearers had been elected, a lengthened and effective address was delivered by the Rev. Mr. Wallace, of Bradford, late of Alexandria. The concluding speech was given by the Rev. Mr. Skinner, of Blackburn, who stated that Lloyd Street Congregation had on the previous day made a collection for the temperance cause, which amounted to £22. He also mentioned that in the Lancashire Presbytery, a decided majority of the ministers and elders are attached to the temperance cause.

**NEWCASTLE-ON-TYNE.**—A series of interesting and effective meetings was held at Easter, in connection with the Anniversary of the Young Men's Temperance Association. A lecture was given by Mr. Jabez Inwards, on Thursday, 5th April, and on Good Friday, a members' meeting, a Sunday scholars' meeting, and a tea-party were held. The report of last year's operations was read by the secretary, and has since been printed, but as most of the matters to which it refers have already been noticed in the Review, they need not now be recapitulated. Since the association was formed in Nov., 1847, 237 meetings have been held, of which 74 were at Sunday schools; 44,645 persons, including 11,335 children, have attended these meetings; 501 addresses have been delivered, including 145 to Sunday schools; 4030 tracts have been circulated; 1336 members have been enrolled, exclusive of those connected with the school societies; 28 branch associations have been formed, 26 of which are in Sabbath schools, and embrace a membership of 342 teachers, and 1378 scholars, being about two-thirds of the teachers, and fully one-half of the scholars attending these schools. The amount of money expended in carrying forward these important operations does not much exceed £110. On the 'plan of speakers,' are to be found the names of not fewer than fifty persons, most of which we believe are young men. These advocates, not only address meetings in town, but keep up weekly, fortnightly, and monthly meetings, at a goodly number of places in the neighborhood. The proceedings of the anniversary were brought to a close on Monday and Wednesday, 9th and 11th April, when Mr. Inwards delivered his celebrated 'Trial of Alcohol.' So long as the same amount of energy is exerted by the members of this society, a large amount of success is certain to attend their efforts.

**HUNDERSFIELD.**—The Wesleyan Union of total abstainers in this place, held a tea-party on 10th April, which was attended by about 225 persons. Mr. Samuel Booth, surgeon, presided. The annual report was read by the secretary. It stated that the society had been instituted on 29th July, 1816, and that it had enrolled 90 members, consisting of trustees, local preachers, leaders, Sunday school teachers, and tract distributors. This society is connected with the union formed at Liverpool, in 1846, which has now upwards of fifty branches in different parts of the United Kingdom.

**WHITBY.**—On Monday and Tuesday, the 22nd and 23rd April, Mr. Jabez Inwards delivered two lectures on the temperance question, in the Temperance Hall, Whitby, to large and deeply interested audiences; and although a slight charge was made for admission, the hall was crowded each evening. At the close of the lectures, a vote of thanks was presented to him by acclamation. Each meeting was presided over by the Rev. E. Heywood, Wesleyan Association Minister. A considerable number signed the pledge at the close.

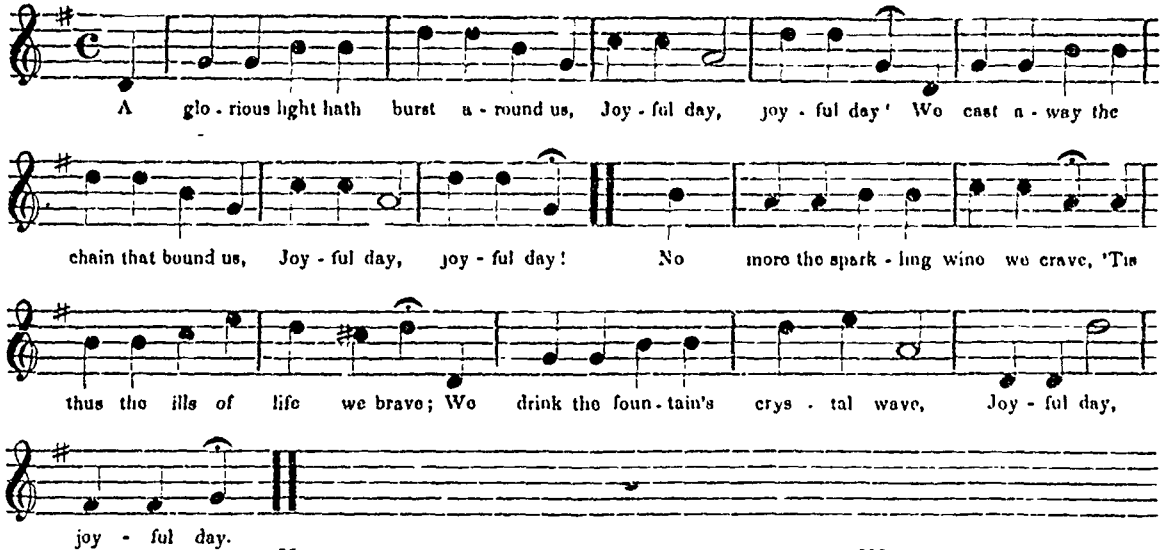
**BEER-SHOP ACT.**—A variety of newspapers have been kindly sent us, containing reports of public meetings, held in different parts of England, to petition parliament for a repeal of the beer-shop act. The temperance reformers seem to be exceedingly zealous in this work, and are receiving aid from parties who have not hitherto identified themselves with temperance operations. Much good will doubtless result from such frequent and faithful exposures of the atrocities connected with the traffic in malt liquors.

We understand that a Rechabite Tent was opened in Georgetown, Esqueving, composed of men of respectability, who were initiated and installed on Monday, April 23. No doubt this society will prosper; we hope to hear of their success.



## JOYFUL DAY.

J. PALMER.

*Lively.*


A glo-rious light hath burst a-round us, Joy-ful day, joy-ful day! We cast a-way the chain that bound us, Joy-ful day, joy-ful day! No more the spark-ling wine we crave, 'Tis thus the ills of life we brave; We drink the foun-tain's crys-tal wave, Joy-ful day, joy-ful day.

II.

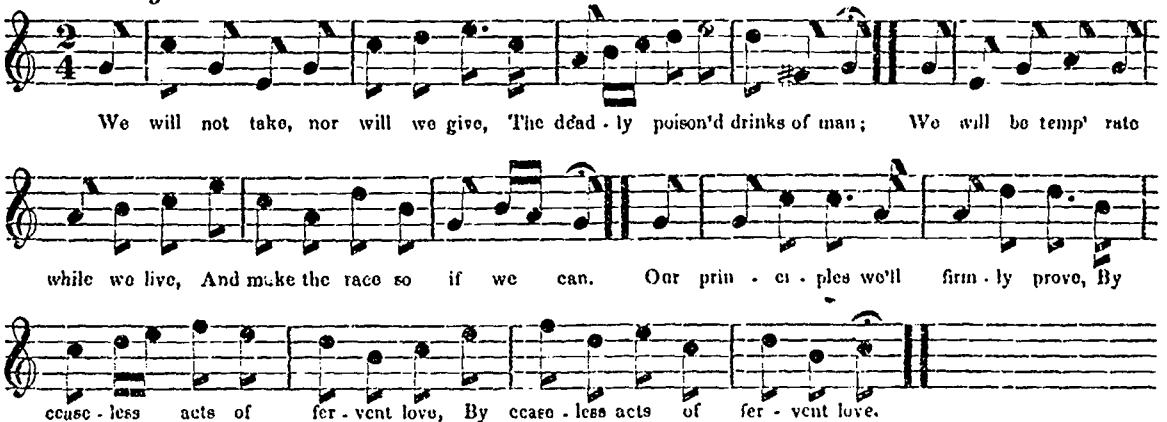
Our children, they rejoice before us—  
 Joyful day, joyful day!  
 We sing, with woman smiling o'er us—  
 Joyful day, joyful day!  
 A firm and dauntless host we stand,  
 Ye millions join our glorious hand,  
 And plenty then shall bless our land—  
 Joyful day, joyful day!

III.

'The rich' and poor come forth to hear us—  
 Joyful day, joyful day!  
 And isles across the ocean cheer us—  
 Joyful day, joyful day!  
 We'll spread the truth where man is found,  
 Bear it to earth's remotest bound,  
 Till every wind shall catch the sound—  
 Joyful day, joyful day!

## OUR PRINCIPLES.

J. PALMER.

*Boldly.*


We will not take, nor will we give, The dead-ly poison'd drinks of man; We will be temp'rate while we live, And make the race so if we can. Our prin-ci-ples we'll firm-ly prove, By cease-less acts of fer-vent love, By cease-less acts of fer-vent love.

II.

What though the tipping hordes despise  
 Our efforts, and our cause malign;  
 Truth will convince our enemies,  
 And frustrate every base design,  
 Though selfish men our cause assail,  
 Teetotalism must prevail.

III.

Men of all ranks, and sects, and age,  
 Have joined our heaven-directed cause;

Gigantic intellects engage  
 To publish and defend our laws—  
 Till ev'ry wand'rer of the race  
 Find in our ARK a resting place.

IV.

Then foretastes of celestial bliss  
 Shall fill man's happy home and heart;  
 Wealth, talent, science, and the press,  
 Music, and poetry, and art,  
 Shall lend their aid—till all enjoy  
 Millennial peace and harmony.

## TO OUR SUBSCRIBERS.

We now call the attention of our friends to the conditions upon which we undertook to keep up the *Advocate*. We hope that our part of the contract has been performed to the satisfaction of all; at least it has been our aim to do so, in making the paper, what it ought to be, a faithful exponent of the true principles of temperance. We are not so blind, however, to our own defects, as not to admit that it could have been better conducted, nor are we prepared to say that we are content with what we have already attained; it will be our continued aim to make every effort to render the *Advocate* worthy of the cause which it seeks to advance. It now remains with our friends throughout the country to perform their part of the contract, which was to furnish a certain number of paying subscribers. We must not withhold from them that meed of praise to which they are so fully entitled; we are well pleased with the number on our subscription list, and were they all paid without the deduction of 20 per cent., which we must pay for those we have to collect, they would ensure the permanence of the *Advocate*. But no doubt we must make some allowance for the shortcomings of many, and with the view of covering this deficiency, together with the 20 per cent. already paid on amounts received, we would require at least 500 more subscribers. There is still about 1500 of our subscribers to send in their contributions, who we trust will be faithful in doing so before the expiry of the time given, the 1st of July. We hope our friends will not relax their efforts to bring up our subscription list to the right pitch. The first of July is a very suitable time to begin with new subscribers, many of whom we could supply with the back numbers, thus completing the volume.

## WARNING TO SUBSCRIBERS.

We have been surprised lately at receiving copies of the *Advocate* from the Dead Letter Office, marked "Not called for;" and others marked "Refused." In some instances the paper is already paid for, and in others, we know the parties so well that we are satisfied they do not intend to give up the paper; hence our inability to account for their return, unless it be from places where the post-master may be unfavorable to the cause the paper advocates, and should the subscribers not call promptly on its arrival, he may take the opportunity of thus sending it back. In some cases we have papers thus returned that have not been four weeks from our office—and that too from a great distance up the country. We make these allusions to explain to subscribers, should they be short of papers, how it may have happened, as we are very particular in the office in sending off all the papers at once, to each subscriber. We hope, therefore, that subscribers will call promptly at their respective post-offices, twice each month, that they may receive their own, and that we too may not be unjustly dealt with.

We have also to notice the case of some, who, after keeping eight or ten numbers of the paper, think proper to return one marked "Refused." All such should understand, that after taking it so long in any one year, they are not only morally, but legally, bound to take it for the whole year, or that they are at least liable for the whole year's subscription.

## Canada Temperance Advocate.

MONTREAL, JULY 2, 1849.

## SCRIPTURE EXAMPLES.—No. I.

The opponents of temperance have frequently asserted that their plan, of using intoxicating drinks in moderation, is the ancient and original one; and that ours, of total abstinence, is an upstart innovation. In this, however, as in most other points connected with the temperance question, they are in a great mistake.

There is no evidence that the Antediluvians had any intoxicating drink. Noah seems to have been the first that used it, Gen. ix. 20; but the effects of his indulgence were so bitter and sharp, that we may suppose he returned ever after to his original practice, that of total abstinence, in which he had been brought

up from his infancy; and the sacred history contains nothing to invalidate this supposition. The next example in history we meet with, of the use of an intoxicating drink, occurred in the life of Melchisedec, Gen. xiv. 18. This distinguished personage brought forth "bread and wine" when Abraham returned from the slaughter of the kings. It is not stated, however, that the wine was of an intoxicating nature; there is no evidence that the patriarch or his men partook of it; there is, on the contrary, a strong probability on the very face of the narrative, that the "bread and wine" were intended for some religious service, by this mysterious "priest of the most high God."

The Israelites who left Egypt under Moses, present the first example of total abstinence, on a large scale, that we meet with in history. They drank "neither wine nor strong drink," (Deut. xxix. 6,) during the forty years they spent in the wilderness; and happy would it have been for their descendants in subsequent times, if they had followed the same course. Some may suppose that this abstinence was a matter of necessity, and that, therefore, it proves nothing; for, in the wilderness the Israelites could neither obtain wine, nor the materials for making it. But it ought to be considered, that it was just as impossible for them to obtain water; the desert furnished no more of the one than of the other; and it was as easy for that Divine Power which brought water out of the rock, to furnish them with wine, if it had been necessary. There is every reason to believe, that wine would have been provided for them, if it had been necessary for their health or comfort. They were placed in those very circumstances which might have been thought to justify, if not require the use of some "generous" stimulant; they were travelling through a parched wilderness, under a vertical sun, a case in which, according to the doctrine of our opponents, the use of cold water would have been attended with the greatest danger. They had placed themselves in these circumstances, in obedience to the command of God. It was he that led them into that inhospitable desert, where they were cut off from all the ordinary channels of supply; and he was under an obligation, therefore, so long as they followed his word faithfully, to see that they suffered no loss or disadvantage thereby. He condescended to take upon himself the office of purveyor, for his people, if we may say so; and it concerned his honor to see their table supplied in the very best manner. The country through which they were travelling, and the warfare which lay before them, and for which he was disciplining them, were both of such a nature, as to demand that they should be supplied with what was most strengthening, best fitted to sustain them on the march, and nerve their arm for the arduous strife. There was no want of knowledge or wisdom, on his part, to select what was best in such a case; and no want of power to procure it. All the resources of nature lay at his feet; all the most tempting viands; the most exhilarating drinks, and the delicate meats, were within his reach. What then was selected by him? Of what did this purveyor make choice in whom we find all the power and wisdom of a God, and all the kindness of a father? What did he choose for his children, whom he loved so well? Without referring to their food, the drink with which he supplied them consisted *only of water from the rock!* He left them without wine for forty years, but "he gave them drink as out of great depths."

And this regimen led to the happiest consequences, in the character and history of those who were the subjects of it. For the generation of Israelites, who were reared in the wilderness, on the cold water beverage, were the conquerors of Canaan, notwithstanding the lofty fortresses, and the giant warriors, by whom

it was defended. They were also a most pious generation, for they kept the nations steadfast in the faith, as long as they lived, and it was not till after their death, that corruption of manners began to prevail.

These facts speak volumes. They shew what we ought to think of the wisdom of those who teach that men cannot be strong without "the generous wine;" that water is an enfeebling beverage, and even a dangerous one in a sultry climate, &c. &c. Has not God determined all these points, by the manner in which he provided for his people in the wilderness?

#### ENCOURAGEMENT.

We continue to receive gratifying evidence of the rapid progress of our cause. In the western part of the province, Mr. Wadsworth is laboring with unwearied assiduity and encouraging success; and in the eastern part, the Rev. Mr. Chimquy carries everything before him. There is one qualification, however, to be made to the latter statement, which gives us equal astonishment and sorrow; namely, that the families of *Old Countrymen*, scattered throughout the French seigneuries in Lower Canada, almost universally stand aloof from the glorious reformation amongst their French neighbors, and continue to act upon the old principle. We are credibly informed that, in some parishes, not an individual can be found to keep a tavern, or recommend an application for license, but some British or American resident. We hope this will not continue long. We are aware that some excuse may be pleaded for our countrymen of British origin, from their imperfect acquaintance with the language which Mr. Chimquy uses, in those eloquent appeals which those who understand find to be so irresistible; some difficulty may also arise from the manner in which the pledge is administered, and from differences in religion. But if these things should excuse them in any degree, for not taking the pledge, still they leave them without excuse for not acting upon the principles, much more for attempting to hinder the auspicious movement by licensing and opening taverns. It gives us pain to think that those who should be the first to take hold of this work, are, in many instances, the first to oppose it, and the most active in laboring to uphold the devil's kingdom, in the form of intemperance. And again we express our hope that this will not continue long to be the case; but that men of every creed and every origin, in Canada, will unite harmoniously in carrying to its final triumph, this great cause in which the interests of all are equally and inseparably concerned.

#### FULFILLED PROMISES.

We have much pleasure in giving the following a place in our columns. We hope to have more to make room for in our next, and that parties will not turn a deaf ear to the call made in our last, though they may have been long in fulfilling their promises, yet their fulfilment will be as acceptable now as at any previous time. There is still a large sum at the wrong side of the Treasurer's account. We will in an early number give a statement of it

Bytown, June 19, 1849.

DEAR SIR,—The Committee of the Bytown Total Abstinence Society have instructed me to transmit to you the enclosed sum of five pounds currency, being the amount promised by them in aid of the funds of your Association. With a hope that your pecuniary difficulties may be speedily overcome, and complete success crown your efforts for the extension of our principles,

I remain, yours respectfully,

GEO. HAY, Treasurer.

#### EVIDENCE OF A CHANGE.

In noticing recently (No. 7.) the progress of the cause amongst our French Canadian fellow-subjects, we stated, in opposition to the views entertained by some that the movement among them would not be permanent, that we regarded it in a very different light, and expressed the conviction that it would be this very movement among this people, that would effectually change the customs of this country. Now, we think our prediction has in part been fulfilled, and will, we hope, soon be fully realized. We were informed the other day, by a party in the trade, that a sale of glassware, &c., had just taken place, and that wine glasses, that sold readily not more than two years since, for 3s to 3s 6d per dozen, could hardly find a purchaser at 10d per dozen, and decanters which, at no later date, brought readily 10s per dozen, could hardly be disposed of for 1s 6d per dozen; and, what is even more encouraging still, that the crockery stores are frequently visited by the representatives of families, anxious to exchange their wine glasses, decanters, and such like appendages, for more useful articles.

Ever ready to cater, intellectually, for the taste of all, we have inserted, in this number, two pieces of music, intended more especially for juvenile use; we intend, however, should it meet with the approbation of our readers, to give a piece on the 1st of each month with the different parts, so that on festive occasions our friends may never be out of a song to entertain and enliven the company; and on the 15th we will insert one piece for juveniles.

Mr. Chimquy does not grow weary; he continues an unimpaired war against intemperance, and everywhere he is victorious. There is this difference between him and the generals of armies: They spill (*versent*) blood,—he spills (*renverse*) only wine. We learn that he has enrolled under the standard, the protection afforded by which he has been so mainly instrumental in establishing, 2600 persons at *St. François du Lac*, 2500 at *Baie du Febvre*, and 1900 at *St. David*; in all 7000 persons.—*Melanges Religieux*.

We learn from the same paper, that in addition to the above, the pious and indefatigable apostle of intemperance, Mr. Chimquy, has seen his efforts crowned anew; he has seen the population following his steps, listening to his eloquent words, and ranging themselves under the standard which he has already so victoriously carried from one end of the country to the other. From the 8th to the 22d June, Mr. Chimquy has received the engagements of 2200 persons at *St. Benoit*, 1100 at *St. Hermas*, 1720 at *St. Augustin*, 2658 at *St. Jérôme*, 430 in the Township of *Abercrombie*, 2510 at *Scholastique*, and 1315 at *St. André*. Thus, in 14 days Mr. Chimquy has added no less than eleven thousand nine hundred and sixty-three persons to the temperance society.

#### CORRESPONDENCE.

S. W. CALEDON, May 15, 1849.

SIR,—As a society we are steadily advancing, and number at present 180 members. We held a *soirée* on the 1st of March last, for the benefit of a general circulating library. The occasion upon the whole, is said to have been interesting, and to those who had leisure to enjoy it, I have no doubt it was satisfactory; for the speeches, music, decorations, and viands, were in suffi-

cient profusion and variety, and reflected much credit on the ability and tact of the parties engaged. Doubtless such meetings do much towards establishing many, and convincing others, that temperance people may, and do have many enjoyments, more rational, more refining, and every way better adapted to the human economy, than the most dignified banqueting of which bacchanalian cultigists can boast.

It is often urged that "the *Advocate* is not so interesting as it should be." Who is to blame? Certainly these same friends of temperance. Let them go to work heartily, and contribute each his mite to its pages, and soon the *Advocate* will become interesting to themselves as well as others. If something to write about is wanting, let them follow that little child home, who holds out the tiny hand, crying, "give me a penny," and my word for it, if they describe what they may witness, many a lively picture of the horrors of rum, many a truthful and powerful anecdote of human degradation and crime, will be furnished the *Advocate* of temperance.

I send the following specimen of my own poor efforts. Lately travelling westward on the Dundas Street, from Toronto, within the distance of twenty-four miles, beginning opposite the Lunatic Asylum, I noted twenty-four taverns, say nothing of many stores and groceries where grog is sold. I could not ascertain the number exactly; but I have reason to believe, there are not so many chapels, school-houses, and temperance halls, all taken together, as there are taverns. And much the same might be said of many leading roads in Canada West. Yet the mass will say, "the taverns must be supported;" and the rascals will shelter themselves and their ruinous traffic under the wings of the law: but within the twenty-four miles mentioned, every man knows that six taverns, well conducted, would be sufficient for the present travel.

Yours respectfully,

ALEX. McLAREN, Sec.

#### TEMPERANCE MEETING.

On the evening of Monday, the 18th ultimo, a meeting was held in the Temperance Hall, for the purpose of hearing addresses by the Rev. Messrs. Byrne, of Bytown, and Scott, of Philipsburg. The chair was occupied by John Dougall, Esq. The meeting was an interesting one, though not very numerously attended. The business of the evening was opened with prayer by Mr. C. P. Watson.

After a few remarks on the progress of Temperance in Boston, where he had had the honor of attending a large temperance meeting, presided over by the Governor of the State, the Chairman introduced

The Rev. J. T. Byrne, of Bytown, who said, he rose under some degree of embarrassment and surprise at such a small attendance as was now present at a Temperance meeting in Montreal. He felt tempted to ask, what has the Montreal Society done? what is it doing? surely it is not here. At Bytown, their Temperance meetings were generally crowded—200 or 300 being frequently present. He then spoke of the effect produced on a speaker by a large audience being present. In the present instance he was at a loss what to say; and he did not know what were the opinions of his Montreal friends. But he supposed they were agreed in regard to intemperance being a great and a moral evil—affecting men mentally, morally, and physically. Various had been the means employed to arrest this evil, and these means were so far successful. He remarked on the failure of moderation, which was preached before total abstinence was thought of. He well remembered hearing a Scotch gentleman lecture on moderation, and he thought the principle important. But he (Mr. B.) soon altered his mind, and endeavored to persuade men to adopt total abstinence from all intoxicating drinks, and not from malt liquor alone. This was the right principle. Moderation

produced excess. Mr B contended that society lost much by the prevalence of these moderation principles. Men of talent were always the first to fall its victims; and, as a consequence, their talents were worse than lost—lost to themselves, and lost to the world. Shortly after this, teetotalism commenced in Lancashire, in England, among a few working men. They resolved to spread the principle. One of them, John Cassel, known as the Lancashire carpenter, went to Yarmouth, and delivered an address to a large audience. Mr B heard him speak on that occasion, and everything about the lecturer was peculiar—his broad dialect, his full face, his large broad-brimmed hat, and strange looking dress. In addressing the meeting, he stated facts, recited verses, &c, and produced such an effect that several persons were induced to join with him in this new work. He (Mr. B.) was then a young minister, and being fully persuaded of the goodness of the principle, determined to lend his influence to the cause; and while he did so, he stood alone, as his seniors in the ministry all stood aloof. He was blamed for neglecting his studies, &c; but he never had to regret the stand he had taken. As in the case of John Cassel, he remarked, that, through intemperance, much intellect had been lost to society. John Cassel continued his labors, going from place to place, spreading his benevolent principles, and gaining many adherents to the cause. He became acquainted with some Quakers in London; one of them invited him to his house, gave him advice, and induced him to change his dress. About a year after, Mr. Byrne found him in Norwich, in his addresses he spoke in a different and more correct style; in the interim he had been assiduous in his application to the improvement of his talents, and had obtained some knowledge of chemistry. Where is John Cassel now? He is the editor of a paper, author of a prize essay, and is the proprietor of an extensive coffee roasting and grinding establishment in London, in which article he deals largely.

Mr Buckingham was addressing a large meeting in London, when a mechanic interrupted him, and attempted to deny the conclusions come to by Mr. B., who asked him if he had tried the principle. He answered, no. The mechanic tried it, and was successful, and became a useful instrument in furthering the cause. In our fatherland, the work was begun by mechanics, and they have been principally engaged in carrying it on. At a meeting in Exeter Hall, a gentleman defined moderation to be a glass or so. "Or so" begins with an O, and ends with an O, and an O had no termination. Such was moderation, it had no stopping place, and it depended on character and physical constitution as to the length of its duration. Our nature is continually apt to lead us to fall, and we ought to be on our guard. We must persuade those who are not with us to join our ranks. Although there are many teetotalers in this country, in the United States, and in our fatherland, still there are a great many who stand aloof. We do not do our duty to our society by merely becoming members, and signing the pledge. We must work, and do all we can to extend our principles. He regretted that there was such an apparent want of interest among the friends of Temperance. We find but very few advocating publicly the principle of total abstinence, and if the same was the case in regard to religion, politics, and business, what would be the consequence? They give a paltry sum now and again for its support, but that was not enough. There was the *Temperance Advocate*; it was not supported as it ought to be. He concluded by urging upon the friends of Temperance the necessity of more effort and more activity in carrying out their principles, which, he believed, was destined to cover the whole earth.

Rev. Mr. Scott next addressed the meeting. Notwithstanding the remarks of the Rev. Mr. Byrne about the smallness of the meeting, he was glad to see so many present. This was their season of business, when a large meeting was not expected. His Rev. brother had asked, what has the Montreal Society done? But it was easier to ask than to answer that question. The difficulty in answering it did not arise from the little, but the much, that the society had accomplished. The Montreal Society had done more for Canada than half of the other societies put together. They had printed and circulated immense numbers of tracts, sent out lecturers to travel over the country, &c. All the means and efforts they have used does them credit. They need never be ashamed of what they had done. In many places in Canada, several societies would have gone down were it not for the Montreal Society. The whole country was their parish. They sent their *Advocate*, their tracts, and their lecturers, over

its length and breadth. My Rev. friend has an itching for asking questions; and now, Mr. Chauman, in my turn, let me ask him a question or two:—what, I would ask, has Bytown done? how much has that society contributed to pay the debt of the Montreal Society? And as to the extent of our present meeting, let what has been said on that point suffice. But let Mr. B. come here during the fall, and he would be astonished what Montreal can do. The greatest meetings that have taken place anywhere have been congregated in Montreal. But, sir, let us extend our view. We cannot look abroad upon the face of the earth at present without marking the great changes that are taking place in the world. While God in his providence is overturning the nations, he is also speaking to his people. To one of these movements he would direct special attention. There has recently been a strong revival among the sellers and makers of strong drinks in the United States, and this has caused increased activity among the friends of Temperance. The time has indeed come for Temperance men to bear themselves. Our old friends are as willing as ever, and they shall yet have success. Indeed, in our own country, we congratulate ourselves on the success we have already attained. Temperance is destined to do immense good. As its friends work, so will they have arrayed against themselves a host of adversaries. But the more that are against us, the more will we strive; and this is one good reason for engaging in the work. But, sir, our society has been objected to on the ground that we seek to do what should only be done by the church, and that our society occupies its place. But, sir, this is a mistake, unless it is intended by this to intimate, that ministers of the gospel and office-bearers in Christian churches should carry on this work. If this is the meaning of the objection, then, sir, there is no doubt but you and all the other lay members in office would be very glad to resign in favor of the Christian minister, or the pious elder, or deacon, or class leader, and be content to act with them as humble committee men. But, sir, our society does not occupy the place of any other society. We are auxiliary to other Scriptural institutions in the propagation of religious truth and sound knowledge. Their great work is our redemption from sin, and we do not usurp their place. We seek only to better the moral not the spiritual condition of our race. But let me ask, what has the world and the church to do when intemperance occupies the pulpit? Painful reality! In the history of the past we have seen this to be too often the case, and we lament it. If it be not the work of such men as occupy the pulpit, whose work is it? If every minister should preach a sermon on Temperance now and again, what an amount of good might be done! If clergymen were members of committees, they would be most active and useful. Where they have cooperated in other societies, they have been so. What would be the great effect if all the ministers in this city were co-operators with us! Has not the temperance movement helped greatly to fill their churches with members? As ministers, we owe a great deal to the success of the Temperance movement. There is a great call for activity in the city and the townships, for working out this cause to its fullest extent.

After Mr. Scott had sat down, Mr. Byrne made a few remarks in answer to what Mr. Scott had said about Bytown, in which he stated that about £5 had been collected with much difficulty in aid of the debt of the Montreal Society, and which would be sent to Montreal very soon.

The meeting was closed in the usual manner, by singing a doxology, and the benediction.

## Education.

### DUTY OF PUBLIC MEN OF ALL CLASSES IN REFERENCE TO COMMON SCHOOLS.

As the perfection of a steam engine or manufactory consists in the mutual adaptation and completeness of the various pieces or parts which compose it, so the highest civilization of a community consists in the intellectual and moral elevation of its individual members. If the individual inhabitants of a country, county, township, or town, be ignorant and vicious, they must present an aggregate of ignorance and vice. But if the individuals of which any neighborhood, town or country is composed, are educated, enlightened and virtuous, the character of such neighborhood,

town or country will be that of intelligence and virtue, and in the same degree as these elements of civilization and refinement prevail.

The diffusion of the elements of intelligence and virtue throughout a whole population is a social process, and can only be accomplished by social means, and in proportion to the comprehensiveness and energy of the social combination will be the extent and degree of the social elevation. If the wealth, the rank, the intelligence of a community be arrayed on the side of social progress, the ignorance and apathy which may exist among the masses of such community will soon be penetrated and dispelled, and the unmeasured power of their intelligence and enterprise will soon be added to the resources of their country—an accession of greater importance than the largest immigration of mere physical strength, much more of ignorance and pauperism. If, on the other hand, the intelligence and wealth of a country are opposed, or even indifferent to the universal education of the masses, the predominant ignorance and apathy of the latter leave no elements or resources adequate to its accomplishment. The relations of the poor to the rich—of the uneducated to the educated—require the co-operation of the latter in the education of the former. There is no example of the universal diffusion of education in any country without the countenance, the support and active co-operation of both the government and the wealthier classes in the promotion of that object.

Every man of wealth and intelligence who stands aloof from the noble and patriotic work of promoting the education of the masses of his fellow-countrymen, is so far from being the enemy and the enemy of his country. As far as in him lies, he is endeavoring to inflict upon the youth of the land a worse than famine of bread—the famine of knowledge. Every rich man, every educated man, every Christian Minister, every man of influence, however limited, should ponder upon his own personal obligation and responsibility in regard to the intellectual elevation of his country. The Common School Act provides that all Christian Ministers, Magistrates, Judges and District Councillors shall be visitors of Common Schools—thus contemplating and providing for the united influence and co-operation of the representatives of Christianity, the wealth and intelligence of the country in promoting the universal education of the people.

The vigorous, voluntary exercise of this mighty dormant power will do more to promote Common School Education in Canada than thousands of legislative enactments without it. It is a power greater than that of law—a power the physical resources of which law should put under contribution, but the moral influence of which no law can compel, in a work of common interest and vital importance to the whole country. His Excellency Governor Briggs, of Massachusetts, (in a letter addressed to the editors of the *New York Student* acknowledging the receipt of maps of the States of Connecticut and Massachusetts, prepared by pupils of a New York Common School,) makes the following remarks, which deserve the attention of all public men in Upper Canada:—

“The idea cannot be too deeply impressed upon the public mind, that the future character of the people of this country is to be moulded and formed in the Common School House. The importance, then, of elevating the condition of our Common Schools, cannot be over estimated.

“Let legislators, public men, Christians, and all who love their country and their race, exert themselves to improve the present systems of popular education, and to extend their benefits to every child and youth in the country. There is but one period in human life when the priceless blessings of education can be imparted. That is the morning of life. If then neglected, the opportunity is lost forever. Legislatures which do not make suitable provisions for the instruction of the children of the state, do great injustice to the children themselves, and bring upon the state a manifold of ignorance and vice. These neglected children will become matured paupers and criminals, and in this form be the instruments, in the hands of Providence, of scourging the state for its criminal omission to do its duty to them, by providing means for their education.”—*Toronto Journal of Education.*

### A MOTHER'S TRUST.

BY MRS. ELLIS.

What ever may be done by educators, instructors, or advisers in general, is the great business of a mother, in discharging the trust committed to her care, to look attentively at those three great

sources of apprehension, so far as the safety of her child is concerned,—the world, the flesh, and the devil.

Under whatever form philosophy may view them, in whatever manner they may be disguised by poetry or imagination, according to the rule which is laid down and acknowledged as the only guide for the Christian's life, they are clearly set forth in these impressive words: and it necessarily follows that in this light the Christian mother *must* regard them.

With the world the mother may think she has but little to do. A single individual, perhaps obscure and feeble, or having but a small amount of influence with her fellow-being, she may judge rightly that she has but little to do with the world, except to perform her part towards making the coming generation better than the present.

Here, however, is a great responsibility, for although her domestic sphere may be very limited, she has had before her a large portion of a lifetime previous to her becoming a mother, and in that portion of existence she must have seen, heard, and read a great deal; she must have observed what was moving in the world around her; she must have learned to distinguish happiness from misery, and good from evil. She has, therefore, great responsibility as regards the world, but she has still greater as regards the flesh; inasmuch as the little helpless being committed to her trust is, in this early age of its existence, but slightly raised above the mere animal creation in the development of its natural faculties, while in its instincts it is far inferior.

It is, then, with the flesh, or the physical existence, that, in the outset of life, she has especially to do; and little necessity indeed is there for reminding mothers in general of this; for to hear them speak of the bodily functions of their infant charge, and to witness their solicitude that all these should be healthy and perfect, we might often be led to imagine that a physical existence was all to which their children were born.

So far, however, so good. The instincts of the mother are the same throughout all creation, and not less to be admired and valued in the human mother, as a wise provision of Divine Providence for the preservation of her offspring, than in any portion of the animal world.

So far so good; but the human mother has to remember that out of this physical body spring desires, passions, propensities—Call them what we will,—tastes, feelings, sentiments,—they are all tendencies towards some particular mode of pleasing or gratifying the animal nature. Hence the mother clearly sees it her first duty to regulate the food of which her child partakes. Left only to itself, it might eat poisons, or it might acquire a relish for deleterious food—slow poisons, calculated to destroy its animal growth and vigor, if not its very life. Thus the mother's eye is always watchful here, and her strictest injunctions and most unremitting care are directed to this one point.

But is it really so, that out of these slender veins, which look but like the tracery of some fairy's delicate pencil—out of the little heart, whose small but regular pulsations resemble the beating of a butterfly's wing, as it stands upon the rose leaf, sunning itself between the summer showers,—is it really so, that out of these may come the fever of hot passion, impatient, almost irresistible, hastening onward to ruin or despair?

Again, that precious brain, so curiously constructed, so wonderfully preserved—that delicate mystery which human touch may not too roughly handle, which human science may not fathom, nor human wisdom comprehend—that temple of knowledge—that dome of the great and everlasting—*is it really so*, that out of this may come vile plots, and foul conceptions, and things hideous as the picture in the prophet's dream? *Is it really so*, that out of this may come the will to carry out a guilty wish—the ingenuity to make it tempting, and to make it sure—the wisdom to make it durable and influential over the destinies of mankind?

That little hard, so exquisite a piece of machinery—so beautiful, that neither mimicry or wax, nor alabaster, nor touch of art, however elaborate or refined, could model or portray, more than a cold and faint resemblance of its beauty—so pliant, too, and yet so firm—so wonderfully adapted to all purposes of skill and power; and mastery even over matter, under the direction of lofty mind—so distinctive in its grasp, and in its exquisite sensibility of touch, from all the capabilities of mere animal existence—*is it really so*, that from this small and exquisite machine may come the dexterous and quick execution of unlawful and destructive deeds—of theft,

the child of strong desire—of violence, bloodshed, murder, all the offspring of fierce passions, and all nurtured, strengthened, and confirmed within the animal tenement of which the mother holds the almost entire and undisputed management, control, and care?

It is, then, not a light or little thing to hold this trust, to be responsible, so far as human instrumentality can be so, for those pulses beating, and beating *time*, to the various exigencies of, it may be, a long and eventful life. It is no small responsibility to have to answer for the flesh, and for what may arise out of it, if the bodily functions are too much excited, the blood too rapidly sent hurrying through the veins, the brain disturbed, or any other tendency to excessive action produced by the application of unnatural or imprudent means.

But how, the mother asks, if nature gives the inclination, is she to crush that inclination, without hurting or destroying what is committed to her trust?

Happily for the mother, her duty in no instance is to crush.—God has given her gentler means of working out his will. He has given her, in the first instance, two grand elements of power. He has placed within her hand, so far as regards her child, pleasure and pain. These she may work with lawfully. The world works with them. Sin works with them, when it lures the unwary to their ruin. Why should the mother then be backward in associating the pleasures of her child with things pure and safe, such as are not in their own nature habits and likely to grow to sin?

We know that all things may be abused; that such is the ingenuity and perverseness of man, that all things may be perverted from their proper use; but the child would be learning much, if in its early years it required a habit of *fearing* rather than *delighting* in that which must necessarily set its pulses beating to a quicker time than nature asks for, or than duty needs. But who shall create this fear unless the mother does? The whole array of England's social institutions stands against her child in this respect: its conventionalities, its hospitable rites—time-honored customs of the good old days (so called)—the glory of the Briton, his free will and independence, his unalienable right to drink himself to death, if such should be his pleasure, and especially his in-born hatred of all interference with his purposes or his desires,—all these strong characteristics of the "true Briton" are against the mother in discharging faithfully her trust. But is it less a trust because they are so? Is it not rather her part especially to stem the popular tide, so far as her influence is concerned, so that in the after trials of its varied lot, even when her own head is laid beneath the churchyard turf, that child, when others recommend the tempting draught as "drawing all the ill of life," may pass the cup, and say, "My mother taught me differently from that!"

## Agriculture.

### FARMING A TRADE.

Farming, to carry it on successfully and with profit, is as much a trade as many other kinds of business. It is as necessary that a regular apprenticeship should be served on a farm, in order to make a neat and profitable farmer, as it is to spend two or three years in learning other trades which might be mentioned. The difference is easily discernible between the farm of a workman, one who has served his time on a farm, and one who has had little or no experience in his business. While the former keeps every thing in good order about his premises, and raises good crops, the latter lets things go at "loose ends," and has stunted crops for his pains. One will endeavor to raise crops with little or no manure, and with land half cultivated, and in return for his labors receives scarce enough to pay for his trouble; hence the complaint of so all profits of farming. While another who has devoted his time and attention thereto, "served his time on a farm," deems it to his advantage to manure beautifully, and cultivate accordingly. He calculates not only on his profits the present year, but for his land to pay in the same ratio succeeding years. The one who is considered farming no trade, but thinks each and every one capable of successfully managing a farm in all its varied parts, often has cause to change his opinions. It is most true any and every one can do it with the same profitable results. It is true again that the individual who has plenty of capital—with which to improve land, has altogether the advantage over the in-

dividual whose means are limited. But it is not true again, that the one having the largest amount of capital always receives the most actual profit. While one may have a capital of three thousand dollars at his command to take advantage of in his farming operations, another may have but five hundred, and still receive a higher per cent. in proportion to the amount invested. The cause of this, in a great measure, is owing to the better management of the latter. Now it is very evident that the man who has "served an apprenticeship," been brought up on a farm, and devoted himself to his calling, will, through his skilful husbandry, receive nearly double the profit from the same amount and quality of land, than the individual will, who goes on to a farm with scarcely any knowledge of his business. True, he can plough his ground and plant his seed after a fashion; but will it be done in a workmanlike manner? As well might a farmer go into a blacksmith's shop and attempt to forge out a shoe for a horse. No doubt he would make something that would resemble a horse shoe, but would it be a suitable shoe for a horse to wear? Just so with the unpractised, who would be a farmer; he might manage a farm and get a living from it; but how would the looks of his farm compare with his who was a farmer by trade? Farmers often experience the difference in those whom they hire to labor on their land. While one can earn eighteen dollars per month, another equally as strong and healthy cannot earn more than ten. The reason of this is plain. The one who has eighteen dollars is a farmer by trade; he knows how and where to take hold, and how to proceed; while the other, who has but ten dollars, (and perhaps is a dear hand at that,) is so little acquainted with the business, that he can scarce begin a job without being told how and where by his employer, and then he will go to work in a very bungling sort of a way. The fact is, he is a "raw hand"—he has got the trade to learn before he is worth eighteen dollars a month. The saying is, "Every one to his trade," and there is more truth than poetry in the remark.—*Boston Cultivator.*

### TURNIPS.

The varieties of turnips usually grown are the Swedish, of different sorts; the yellow or Aberdeen; and the white globe. Of these the former is the most valuable, and it is sown from the middle to the end of May. After this the sowing of the yellow commences, and the globe variety last of all. Turnips ought invariably to be cultivated in drills, or in rows on beds, broadcast sowing being a waste of seed, labor, and land. The drills ought to be from 27 inches to 30 inches apart. A very common error is making the drills too near each other, from a mistaken notion that the crop will be heavier; but this is not the case, for the heaviest crops will generally be found when the drills are not less than 27 inches apart.

The quantity of seed required to sow a statute acre, is about 3 lbs. It is very poor economy to be sparing of turnip seed, for by apparently saving a shilling an acre, the crop may be lost.

After the young plants have got into the rough leaf, they must be thinned to the proper distance between each plant; for Swedes this will be 12 inches, and for yellow and globe from 9 to 10 inches. Where turnip culture is understood, the thinning is invariably performed by the hand-hoe, pushing out the surplus plants, and only leaving those intended to remain; but in districts where turnip growing is only being introduced, it will be best to thin out the plants to the proper distances by the hand, and to stir and loosen the soil around and between the plants immediately afterwards with the hoe. At the same time it will be well to allow the girls who are employed in this work, to learn the proper mode of doing it with the hoe, as when once they have acquired the proper manner of handling it, they will go over the ground in half the time they would do by any other means. The handles of the hoes ought not to be of such a length as we often see them; the girls will do more with hoes, the handles of which are only 2½ feet long, than with the handles a foot longer, and it is not uncommon to see them four or five feet long. Turnips ought not to have the earth gathered up about the roots like the potato; they ought to be left loose and bare, as the bulbs swell above ground.

Stirring the soil between the drills ought never to be neglected or delayed; upon the frequent and careful performance of this depends, in a great measure, the luxuriance of the crop. For this purpose the large farmer will use the single horse-grubber or horse-hoe, and the small farmer the fork or spade. All experienced

green crop cultivators commence this process as soon as the plants in the rows are well defined, going over the field, and then beginning again and going on in this manner until the plants have got so luxuriant that the horse cannot walk between the drills without injuring the leaves. "The more you stir, the more they grow," and no one need be afraid of "letting the drought into the land" by so doing, for turnips cultivated in this manner will grow much more quickly in very dry weather than if the soil is left untouched.

The crop ought to be removed from the ground in the early part of the winter, and stored up for preservation during the spring months. This is necessary, first to allow us to sow wheat after it, and next, because if the roots are allowed to remain until spring, they will run to seed, and thus the bulbs will be deteriorated and the land injured. In lifting them, the leaves and part of the tap roots are cut off, but not too closely. The leaves may be given to young cattle, but sometimes they are stowed upon the ground and ploughed in as green manure. The bulbs are stored in bins, six or seven feet wide at the bottom, sloping gradually to the top, and covered with a coating of thatch, but no earth. With this, as with other roots, it is necessary to turn the heaps over in spring and to pick off the young sprouts. The white globe must be used first, as this variety does not keep so well during winter; next the yellow, and last of all the Swede.—*Fairer's Gazette.*

### REARING LAMBS.

Like all other young stock, lambs ought to be kept steadily growing, without getting too fat. Where a healthy, strong, and young ewe has a good range of pasture, the lamb may acquire so much fat as seriously to interfere with its thrift, when taken away and put upon its winter's food. Experienced flock masters say they have frequently lost lambs from this cause, and that when a ewe has twins, and the milk is divided between the offspring, this loss never occurs.—This is an important fact for the practical man.

It is well to have the lambs accustomed to dry forage before they are put up for the winter. If good, sweet hay, dry clover or oats in the sheaf, or threshed, be thrown out to a few old sheep, surrounded by all the lambs while the latter are in a fine condition, brisk and lively, they will at once begin to nibble at the dry food, and soon will be entirely familiar with and enjoy it. If left, however, till weaned, and they have become pinched by the snows and frosts of approaching winter, and the scarcity and insipidity of autumnal forage, their stomachs are in a weak or diseased condition, they have no appetite for their new dry food, they stay away from their racks, and daily become weaker and more indisposed, and soon have become too far reduced to recover, or, if they survive, it is with a constitution permanently impaired.

### THE DISEASES OF HORSES.

Broken wind is a disease with which horses are frequently affected. It is caused by the air cells of the lungs gradually breaking, thus rendering respiration labored and irregular.

"The cure of a broken-winded horse," says Youatt, "no one ever witnessed, yet much may be done by way of palliation. The food of the animal should consist of much nutriment, condensed into a small compass; the quantity of oats should be increased, and that of hay diminished; the bowels should be gently relaxed by the frequent use of enemas, the water should be given sparingly through the day, although at night the thirst of the animal should be fully satisfied, and exercise should never be taken when the stomach is full. It will scarcely be believed how much relief these simple measures will afford if a broken-winded horse, and of how much exertion he may be gradually rendered capable. Carrots are very useful to the broken-winded horse, not only as containing much nutriment and considerable moisture, so that less water may be required, but from some property they possess rendering them useful in every chest affection. A broken-winded horse turned out to grass will never improve on account of the almost constant distention of the stomach."

CURE FOR HEAVES IN HORSES.—A farmer tells us that he has recently cured two of his horses, which had the heaves badly, by the use of the following remedy:—To three quarts sweet milk and a teaspoonful of sulphuric acid, (oil of vitriol,) and mix with the horse's feed.—Give at first three times a week, and afterwards once or twice as there may seem occasion for a few weeks longer.

## EXTRACTS FROM THE FARMER'S CREED.

We believe in small farms and thorough cultivation.

We believe in large crops which leave the land better than they found it.

We believe in going to the bottom of things, and therefore in deep ploughing.

We believe that the best fertility of the soil is the spirit of industry, enterprise, and intelligence; without this, lime, manure, plaster, bones, and green manures will be of little use.—*Canadian Agriculturist*.

**COMPARISON OF MANURES.**—The manure of a horse may nearly equal that of a cow, setting quality; and that made by two or three pigs may be equal in value to that of an ox.

**ECONOMY OF LABOR**—may be attained in many ways upon the farm, by the exercise of thought. A single example—by building the barn on a hill side, so that the loaded team may be driven pretty well up towards the roof, and so that the load may be pitched down instead of up, would prevent a great deal of hard exercise of sinews in elevating the loaded load.

## News.

## CANADA.

**SUN STROKE.**—The *Gazette* of yesterday mentions that there were two cases of *coup de soleil*, or sun stroke, the day previous, one of which proved fatal. In addition to these, we have been informed that three men, employed by the Corporation under the City Surveyor, were also struck on the same day; none of them, however, proved fatal, and hopes are entertained of their ultimate recovery. Since writing the above, we have made enquiries and are happy to state that there have been, as far as we have been able to learn, no more cases of *coup de soleil*, nor has there been any case of cholera. The health of the city is particularly good. A physician of high standing in the city furnishes us with the following:—"There has not occurred this season a single case of the true Asiatic disease. When, as in the two cases reported in your last issue, dissipated and intemperate individuals die from the ordinary or Canadian cholera, very frequently many of the most marked symptoms of the Eastern epidemic supervene.—Such an occurrence, in a person of moral and sober deportment, is very rarely witnessed. With moderation, both in drinking and eating, and avoiding much exercise in the sun, there is not the least danger. In excessively hot weather, intemperate persons and drunkards are prone to violent derangement of the stomach and bowels."—*Pilot*.

**TEMPERATURE, &c.**—The last five days, the weather has been excessively hot, and most obstinately so, considering that, notwithstanding the thunder-storms and heavy showers, it still continues undiminished and oppressive. The thermometer rose to 91 degrees in the shade. We have, however, to report the unprecedented healthy state of the city at this season, and also the very luxuriant appearance of the country; the most favorable prospects of an abundant wheat crop, we are informed, are also confidently entertained by the farmers of this district.—*Quebec Gazette*.

**FRENCH CANADIAN ENTERPRISE.**—The *Monteur* says, that Messrs. Hudon of this city, have loaded a vessel for Halifax with flour, pork, butter, &c., being the first Canadian (French) House, that has attempted such an enterprise. The *Monteur* says, "we regret much that Messrs. Hudon should be obliged to man their vessel with Englishmen, there being no Canadian sailors."—Messrs. Hudon have since stated that they make no distinction as to race.

## UNITED STATES.

**OCEAN PENNY POSTAGE.**—An energetic movement is in progress in Great Britain for the accomplishment of this object. Every species of instrumentality that can be devised, among a people accustomed to secure great public benefits by presenting to the government an irresistible array of public sentiment in favor of the object desired, is made to co-operate towards that end. One variety of this effective agency has just been brought to our notice, in the shape of a letter envelope, handsomely engraved with an ingenious design, representing a top, in the centre, the emblems of peace and amity—hands joined in friendly grasp, over which floats

a dove bearing an olive branch; and on either side, emblems of commerce—railways and canals in active operation. The margin below is skirted with the sea, traversing which are seen mail steamers, with the motto of "Peace" upon their flags. The whole is surrounded with the inscription, "Britain, from thee the world expects an ocean penny postage, to make her children one fraternity."—*N. Y. Jour. of Com.*

**WELCOME TO FARMER MATHEW.**—The American Temperance Union have completed their arrangements for giving a grand public greeting to the apostle of temperance, immediately on his arrival, at the Broadway Tabernacle. Chancellor Wadsworth will preside, and a number of the most popular public speakers among us will be present. It will be the most interesting occasion.—*New York Evangelist*.

## TELEGRAPHIC INTELLIGENCE.

**NEW YORK, June 23.**—Forty-eight cases and 21 deaths by cholera since last report. Public measures have been adopted in Charleston for the observance of the funeral honors in memory of the late President Polk.

**NEW ORLEANS, June 20.**—Captain Bradley, of the schooner "Friendship," has been found guilty of the murder of Fanny Daley. The crew was closing and the river was rising.

**CINCINNATI, June 20.**—C. M. Clay at the last accounts was in a fair way of recovering. Reports respecting the commencement of the fray between him and Turner are contradictory. There were 51 cholera interments, and 16 from other diseases, although confined chiefly to the lower classes. It has assumed a more gentle form. Several very respectable citizens have died.

**CALAIS, MAINE, June 23.**—The fire in the woods is still raging, and more than six million of acres of timber is already destroyed. The lumber business must be suspended for the season. The prospects of the country were never more unpromising. Thermometer 93.

**St. Louis, June 22.**—Accounts have reached us of a renewal of disturbances between emigrants and Indians, and a number of both had been killed. The cholera was still creating great havoc among the emigrants.

**CHARLESTON, June 21.**—The *Globe* says that the arrival of a Mexican schooner had excited the suspicion of the Americans at San Francisco for the preservation of their sovereignty. It would not be surprising if, by the union of the Spaniards and Europeans, the jewel is wrested from the North Americans and formed into a great and powerful nation. He thinks that the measures of Gen. Smith in excluding foreigners will bring it about.

## ARRIVAL OF THE STEAMSHIP "AMERICA."

**NEW YORK, June 20.**—The *America* reached Halifax on Monday afternoon, bringing dates from Liverpool to the 8th instant. In Parliament Mr. Gladstone gave notice of his intention of bringing in a motion respecting the events in Canada. Ireland is considered in a deplorable condition. Lord Clarendon has announced that the sentence of death on the State prisoners had been commuted to transportation for life. Evidences of the disease among the potatoes again appeared, especially near Dublin.

**FRANCE.**—The new French ministry are the same as the old, except that Monsieur de Tocqueville, Minister of Foreign Affairs, and Monsieur Lagunas, Minister of Commerce. The president had sent in his speech which was commended for its coolness. He justifies the position assumed in the intervention of Austria and Naples. Hostilities had not re-commenced at Rome on the 2nd June.

**GERMANY, &c.**—The Representatives of Prussia, Saxony and Hanover, have promulgated a new constitution. The war in Hungary presents no new features. The bombardment of Venice was momentarily threatened; Radetski commanded the Austrians. Hostilities were continued between the Danes and Prussians, and the Danish blockade was rigidly enforced.

Dates to the 13th May from Calcutta, and 1st May from Bombay, brought favorable intelligence.

Crops both in England and France were promising, which depressed breadstuffs.

## BROKERS' CIRCULAR.

Montreal, Friday, June 22, 1849.

The business of the week has been trifling.

**Flour**—Yesterday—no transactions of any importance having previously taken place—some 8500 barrels changed hands; 4000 on time at 21s 3d for Super., and 21s 8d for Extra Super.,



and the balance, Superfine, at 20s 6d to 20s 9d, cash; which is the quotation of to-day.

**WHEAT.**—During the week some small parcels of U. C. mixed sold at 4s 6d. and Red at 4s 3d per 60 lbs.

**PEAS AND OATS.**—No sales

**INDIAN CORN.**—None offering.—Enquired for at 2s 6d.

**OATMEAL.**—The sales of the week comprise 1500 barrels, at prices ranging from 16s to 16s 6d. It is in demand at 16s 3d.—holders generally asking 16s 6d

**BEER.**—Prime Mess has been taken at 43s per barrel, and 65s per tierce.

**PORK.**—Prime Mess has advanced to 52s 6d to 55s. In other grades but little doing.

**BUTTER.**—A few lots of uninspected are offered at 6½d to 7d, without sales

**ASHES.**—Pots have continued in fair demand throughout the week at 28s 3d. Pearls have receded to 26s 9d to 27s, with very little doing.

**FREIGHTS.**—To Liverpool have fallen to 3s 6d to 3s 9d for flour; 25s to 27s for ashes, at which they are dull. No vessels offering for London or th' Clyde.

**EXCHANGE.**—In fair demand. Tendency rather downward.

**BANK STOCKS.**—*Montreal*—steady at 6 to 6½ discount. *Commercial*—has been done at 6½ discount. *City*—The reduced Stock is asked for at 37½ per cent. discount. In other Banks nothing doing.

**MINING STOCKS.**—*Montreal Consols.*—there has not been a single transaction during the past week—price is nominal. *Quebec Shares*—Saleable at 11s 6d. In other Stocks no sales.

### BIRTHS.

*Montreal*—12th ult., Mrs A. F. Gundlach, of a daughter. 16th ult., Mrs Wm. Clarke, of a son. 13th ult. Mrs W. Anstruther Maingy, of a son. 19th ult., Mrs Robert Goodville, of a son. Mrs E. T. Renaud, of a daughter. 20th ult., the lady of Captain Lovelace, of Her Majesty's 19th Regiment, of twin sons.

*Lennoxville*—14th ult., the wife of S. C. Sewell, Esq, M.D., of a daughter.

*Penetanguishene*—14th ult., Mrs Frederick Herbert, of a daughter. *River LaGuere*—10th ult., Mrs J. Graham, of a son. *St. Leonard's, Ottawa*—10th ult., the wife of Arch. Petrie, Esq, of a daughter.

### MARRIAGES.

*Montreal*—15th ult., by the Rev J. Irwin, of St. Thomas's Church, Mr John Kerr, Manager of the Kingston City Gas Works, to Clarinda, eldest daughter of the late Mr Thomas Baxter, late Quarter-Master-Sergeant of H. M.'s 63d Foot.

*Farnham, C.E.*—7th ult., by the Rev M. Macdonald, Mr James Gibbs, of Abbotsford, to Miss Mary Wells, of Farnham.

*Georgetown, British Guiana*—20th January, by the Venerable Archdeacon Luger, James Stephen Hackett, Esq, M.D., formerly of Ascot, to Sarah G. Bagot, youngest daughter of Thomas C. Bagot, Esq.

*Quebec*—19th inst., by the Rev D. Marsh, Mr Robert Swinton, to Agnes, only daughter of Mr John Reeves, Farmer, Leeds.

*Toronto*—13th ult., by the Rev H. J. Orassett, Deputy-Assistant Commissary-General J. K. Gould, to Charlotte de Mole, eldest daughter of Charles Berczy, Esq, Postmaster of that place.

### DEATHS.

*Montreal*—13th ult., at the Nunroy Hospital, Pierre Viau, R. C. Vicar-General, of Quebec and *Montreal*. 17th ult., Ann Straton, only daughter of Mr Curley. 24th ult., at Terrace Bank, near *Montreal*, of Cholera Infantum, Charles Andrew, infant son of John Redpath, Esq, aged 16 months and 13 days.

*Frixton Rise, Surrey, England*—30th ult., at the advanced age of 84, Mr Shirley Foster, father of Mr Shirley Foster, of this city.

*Charleville, C.E.*—15th ult., of consumption, in his 29th year, Mr John Barker, miller, late of Roxby, Lincolnshire, England. Mr Barker had been for several years a disciple of Paine and other Infidels, but at last, through the instrumentality of Christian neighbors, found peace in believing on that Saviour whom he had formerly rejected.

*Cornwall, C.W.*—4th ult., Mrs Agnes Murray, wife of Mr Robert Craig, tanner.

*Dunham*—14th ult., George, infant son of Dr J. C. Butler.

*Quebec*—16th ult., Charles Sauvageau, Professor of Music, and eldest son of Michael Sauvageau, Lieut.-Col. of Militia, aged 41 years and 7 months.

*Stonard*—29th ult., Mr Johnson Taplin, aged about 83 years.

*St. Armand West*—15th ult., Mr Abel Adams, in his 66th year. Mr Adams was one of our early settlers. He was from Massachusetts, U. S., and came into this Province in the fall of 1817.

James Johnston, Esq, for many years the Representative of the County of Carlton in Parliament.

### PLAN OF APPOINTMENTS.

FOR LECTURES ON Teetotalism, by Mr. R. D. Wadsworth, who intends being at the following places on the dates specified, and particularly desires all who have objections to the principle

of entire abstinence from intoxicating drinks as beverages, to attend and hear for themselves. A collection will be taken up at the close of each meeting to defray the lecturer's expenses, and friends are requested, if possible, to provide a conveyance from place to place.

Thursday,	"	5,	Grimsby,	afternoon for children, and evening lecture,
Friday,	"	6,	Beaconsville,	do and do
Saturday,	"	7,	St. Catherine's,	do and do
Sabbath,	"	8,	do	morning sermon, evening sermon,
"	"	"	Port Dalhousie,	evening sermon,
Monday,	"	9,	Niagara,	afternoon for children, and ev'g lecture.
Tuesday,	"	10,	Drummondville,	do and do
Wednesday,	"	11,	Niagara Falls,	do and do
Thursday,	"	12,	Lewiston,	do and do
Friday,	"	13,	Queenston,	do and do
Saturday,	"	14,	—	—
Sabbath,	"	15,	—	—
Monday,	"	16,	Wellington square,	afternoon for children and evening lecture
Tuesday,	"	17,	Oakville,	do and do
Wednesday,	"	18,	Cookaville,	do and do
Thursday,	"	19,	Toronto,	do and do
Friday,	"	20,	Lawrence's chapel,	do and do
Saturday,	"	21,	Comer's chapel,	do and do
Sabbath,	"	22,	Thornhill,	morning sermon, evening sermon,
do	"	"	Richmond Hill,	evening sermon,
Monday,	"	23,	Whitechurch,	afternoon for children, and evening lecture.
Tuesday,	"	24,	Newmarket,	do and do
Wednesday,	"	25,	Bogart town	do and do
Thursday,	"	26,	Woodland Landing,	do and do
Friday,	"	27,	Bradford,	do and do
Saturday,	"	28,	Innisfil, Cherry Valley,	do and do
Sabbath,	"	29,	do	Myer's school house, m'g sermon,
Monday,	"	30,	Barrie, afternoon for children and ev'g lecture.	lecture.
Tuesday,	"	31,	Vespra,	do and do
Wednesday, Aug't 1,	"	1,	Orillia,	do and do
Thursday,	"	2,	Coldwater,	do and do
Friday,	"	3,	Medont's, Millor's sh'l-h'so	do and do
Saturday,	"	4,	Penetanguishene,	do and do
Sabbath,	"	5,	do	three sermons,
Monday,	"	6,	do,	afternoon for children and ev'g lecture.
Tuesday,	"	7,	Flos,	do and do
Wednesday,	"	8,	Vespra,	do and do
Thursday,	"	9,	Barrie,	do and do
Friday,	"	10,	Innisfil,	do and do
Saturday,	"	11,	Bradford,	do and do
Sabbath,	"	12,	Lloydton,	morning sermon, evening sermon,
do	"	"	King,	evening sermon,
Monday,	"	13,	Pine Grove,	afternoon for children and evening lecture.
Tuesday,	"	14,	Brampton,	do and do
Wednesday,	"	15,	Caledon,	do and do
Thursday,	"	16,	Charlemont,	do and do
Friday,	"	17,	Ballinafad,	do and do
Saturday,	"	18,	Georgetown,	do and do
Sabbath,	"	19,	Stuart Town,	morning sermon, evening sermon,
do	"	"	Acton,	evening sermon,
Monday,	"	20,	do,	afternoon for children and evening lecture.
Tuesday,	"	21,	Nassagawoya,	do and do
Wednesday,	"	22,	Flamboro' East,	do and do
Thursday,	"	23,	Flamboro' West,	do and do
Friday,	"	24,	Dundas,	do and do.

N. B.—Secretaries will please fix the hour of meeting. An opportunity will be afforded at the close of each meeting to subscribe for the *Canada Temperance Advocate*. Mr. W. will be happy to attend extra meetings if practicable.

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