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THE RUINED ARTIZAN.

There is not, perhaps, a more painful spectacle in this world, than to behold an intelligent, active, skilful workman, in any department of labour, able to turn himself to almost any species of work, capable of earning a high wage, maintaining a respectable position, yet constantly in beggary from the vile habit of drinking, whenever the favorite beverage can be got. The pain in witnessing such a spectacle is all the more increased when we have made personal sacrifices, and done what we could to place such a workman again and again in a fair way of doing. In such a case there is the pain arising from disappointment and ingratitude blended together.

These remarks have been suggested by many instances that we have known of the most clever and skilful workmen deplorably given to the habit of drinking—men that might have been an ornament to their country by their powers of invention, and their skill and facility in execution, and yet their sobriety could never be depended upon for a single day; and a small job, though begun, might be frequently interrupted, till useless for its purpose by fits of intemperance.

Is it not truly painful to witness a skilful artizan, clever, original, managing in everything but the one thing of taking care of his money and himself? And yet it is not very long ago since the feeling was quite common, at least in a part of the country well known to ourselves, that the only clever workmen were really those who were most frequently drunk. The man who could drink was, ten to one, the man who could himself most readily and ingeniously turn his hand to every kind of job. The same idea was also entertained

regarding those who attempted poetry. All those who presumed to climb Parnassus, or drink of the waters of Helicon, must first *souse* themselves in the muddy contents of the beer barrel, if they could afford nothing stronger, or, if they could, they must first quaff inspiration from the mountain dew. Such ideas are not yet exploded; there are many who still labour under the delusion, that any great mental effort, whether in art or literature, requires to be begun and conducted under the influence of strong stimulants. We believe this is a very erroneous impression, and we have no hesitation in saying that the most vigorous, and pure, and manly sentiments of Burns were composed when his intellect was clear, and neither clouded nor excited by intoxicating draughts. The natural fervour of his soul did not require them. Neither can we doubt for one moment that Christopher North, now that he is a practical abstainer, could be quite as fresh, yea, more so, amongst the mountains, and could wield his fishing-rod, his gun, or his pen with more precision and vigor than ever, and furnish to Maga as much keen cutting criticism, as much pithy racy humour, as much healthy moral sentiment, as many "Noctes Ambrosianæ;" yea, we would expect more than ever he did in days when highland glens and Glenlivet were to him so dear.

But it was our intention, in these few remarks, principally to depict the effects of drinking on skilful, talented, but infatuated artizans. Why is it that many of them are so deplorably intemperate? Their cleverness, their skill, their adaptation for almost every job are certainly not the result of their drinking, but their drinking habits have been entailed upon them indirectly on account of the superior facilities which they possess in doing almost anything. We say indirectly for their talents are certainly not to be blamed for making them drunkards, else woe be to the talented and skilful workman. But their talents and skill have unfortunately, in such a country as this, been the means of bringing them more than they would have been brought, under the influence of the drinking customs of the country. It is with the talented workman as it is with the punster and the wit, or the man that can tell a good story, or pass a capital joke, or keep the whole table in a roar. Such a man is frequently invited to parties for the sake of his pleasing companionship, and then he must drink. And such a workman is frequently presented with extra jobs for which drink is the only payment. Nothing can be more pernicious to the workman than such false kindness—yea, rather let us call it deliberate cruelty—

nothing is more ruinous than such payment. It is a lamentable state of things, and it speaks volumes against such a practice, when a clever workman, on account of the very talents he possesses, in connection with the drinking customs of the country, is most exposed to danger. We have known many such workmen, and few if any of them were sober men. One of those (he died a drunkard) we yet remember well, for many a little ship he rigged to us, and many a kite he made, and many a rabbit-house he built, and many a large top he turned to the boys of the village. He could turn his hand to almost everything. There was not a clock in the village went wrong, but John put it all to right. He was a millwright by trade. But it was hard to say what trade he belonged to. The repairing of clocks and watches, the painting of sign-boards, or bell-hanging, or cutting and lettering grave-stones, came as ready to him as the setting up of threshing-machines, which were certainly his forte.—And yet John was the poorest man in the parish; for he was, unfortunately, just as clever at turning up his little finger, as he was at turning any fancy piece of work. He was, certainly, a genius; but, like almost every other genius, he was simple, too simple; and his drinking habits, latterly, came to destroy the remaining force of any little principle he had ever possessed. His simple nature and obliging disposition, led him to proffer his services on any occasion when he could be of use; and the usual payment made on such occasions was the free circulation of the bottle.—If any little job was to be done, requiring expertness or taste, John was sure to be sent for at his bye hours. He had great pleasure in the doing of any little “nick nack.” Of course his kindness could not pass unrewarded, and as John was too generous to accept money for every little job, the bottle paid for all, and thus John acquired the habit of drinking. Like every other genius, John was susceptible, at an early period, of the tender passion. He loved, and that most tenderly, an orphan young woman, who supported herself by her needle. Their passion was mutual, but she was guided by sound sober sense; and when she beheld, much to her grief, her lover gradually falling into the habit of drinking, she resolved that she would never enter into the marriage relation with a man who was given to such a habit. Often did she remonstrate with tears, and often did the better feelings of his nature rise within him, and he would make many solemn promises to give up the habit for her sake. But the next extra job brought an extra glass. He was pressed to partake, and the simple mechanic yielded as before. He could sing a good song, tell a good story, and his company was courted. Faithful were the warnings, and urgent the entreaties of Mary Mathie, his lady-love, and these left a salutary impression for a time. He began, however, to neglect his business, and was oftener found in the public-house than in the workshop. His regular trade declined, and latterly went from him altogether. Mary, though tenderly loving him, stood true to her resolution, never to marry till he became a reformed man. Weary of the restraints of his native place, he went to Glasgow, found work for a time, promised to do better—fell again, and took up with a worthless

woman, who completed his ruin. On asking John, a little before his death, what he regretted most in his past life, “Oh,” said he, “if I could but have kept from drink, I would have done well; but I was a poor simple soul. The first thing that made me a drunkard was those eternal drams for the little extra jobs I had the kindness to perform. They were given in kindness, but they have ruined me. They made me a drunkard, and they have blasted my prospects for time and for eternity. Mary Mathie might have been my wife; I might have had a comfortable home, and a flourishing business; but I am lost—I am damned for ever!” As he said these words, he stood before me in the agony of remorse and despair; and to every word of hope I uttered, he replied, “I am damned—I am a ruined man!” His brain was evidently turned; and in a few days I heard, in a distant part of the country, whether I had gone on business, that he had died of brain fever.

What might John Hislop not have been, as a successful and talented artizan, but for the pernicious drinking custom to which we have referred? May his fate be a warning to employers who give drink as payment for the performance of any piece of labour, and to workmen who are tempted often to take it as such!

SABBATH DESECRATION.

“The Sabbath was made for man, and not man for the Sabbath.” In this passage of our Lord’s personal teaching, it is clearly shown that the institution of one day’s rest in seven is obligatory upon man, as man, and that with a view to his welfare and happiness. The more the divine sentiment is studied, the stronger will be the conviction that it cannot be a stronghold to the anti-sabbatists, or a conclusive argument against the universal and perpetual obligation of the fourth commandment. The declaration of itself is one of the most powerful media through which men may contemplate the divine beneficence. The institution of which it speaks has least suffered from the ravages of the fall, and beyond all other external ordinances, does it aid in filling up the breach between God and man, by giving unto the latter an opportunity to reflect on his primæval state, on the dark transition to his present degradation, and on the means by which he is to be elevated, sanctified, and made meet for the eternal Sabbath, and the performance of its exalted service. It is a subject, then, which intimately concerns every man, and unto those who are filled with zeal for the glory of God, and the advancement of true and undefiled religion, it comes with resistless power, the more so, that in these times the cupidity of man, and its consequent lawless ambition, are seeking to bring down the Sabbath of the Lord from its high and commanding place in the Christian code, and to make it common with the other days of the week for purposes of business, recreation, and amusement. Who, then, is he that fears the Lord, and refuses to follow in a prayerful study of that form of Sabbath desecration which it is the object of the present essay to expose? Scotland, for a full century, has degenerated in the sanctification of the Sabbath, and her modern church supposes she reads the climax of that

course of wickedness in the establishment of Sunday trains! Let no one modify that form of desecration in the smallest degree; but with all honour to those men who have girded on, not their own strength, but the strength of the Lord, for the gigantic, the holy, and the ennobling purpose of bringing back their country's morals and religion to that happy period when the stillness and the sanctity of the Sabbath was one of her highest distinctions. A greater and a far more appalling desecration of the Lord's day is to be found in the drinking system. For every railway carriage and railway station accessible on Sabbath, there are hundreds of gin palaces and bacchanalian temples. And ingenious as may be the methods employed to seduce men to make journeys of business and pleasure, they fall far short of those which are employed to allure them to the haunts of intemperance, and the scenes where iniquity and crime are concerted in open day. It is impossible to recount the many forms in which the drinking system interferes with the observance of the Lord's day, and the prosperity of the house of prayer. And equally impossible is it to recount how far the drinking system has aided in bringing down the Sabbath to that low and humiliating position which it occupies in the minds and morals of the masses of the people. The manufacture and the sale of strong drink, present a fearful picture of that mighty and wide-spread agency which is at work overthrowing that Sabbath sanctity which is the bulwark of national religion and public morals. It is admitted, by all competent judges, that brewing and distilling cannot be carried on to any great extent, or with remuneration to the manufacturer, without Sabbath labour. The process of malting extends over eight days, so that on whatever day of the week it is commenced, the Sabbath is necessarily included. This fact of itself is enough to condemn the drinking system, especially in the judgment of the Christian public; but how much more appalling does that fact appear, when it is added, that the demand for strong drink in the united kingdom is of such extent, as to require labour on Sabbath from not fewer than 40,000 men? It will not be said of these men, as it was said in defence of West Indian slavery, that they are members of an inferior race; and if it be admitted that they have souls and consciences, they must feel it to be a bitter and a painful thing to be separated from their families and their fellow-worshippers in the sanctuary, in order that they may obey an earthly and unthinking master, and secure constant labour for the benefit of themselves and their dependants. By the manufacture of body and soul ruining drink, they are tempted to prefer the dictate of man to the injunction of God, and the interests of time to the momentous things of eternity. But if 40,000 men are required to labour on Sabbath in the manufacture, how many are required for the sale on that day? In the absence of statistics, let a calculation be made. Taking the census of the population of Great Britain and Ireland at 30,000,000, and allowing a public house for every 200 people, which is not beyond the truth, and the result is not less than 150,000 public-houses in all parts of the united kingdom. There cannot be fewer than 150,000 public-houses of different ranks and characters. From information received, two-thirds of these

houses do business on Sabbath, but say one-half, and there is presented 75,000 places which sell, on the Lord's day, the drunkard's draught. But these places cannot be kept open on an average of less than two persons to each, thereby showing that the sale requires no less a number than 150,000 persons. If we add to this the number employed in the manufacture, on the same day, the gross result is 190,000. These persons are all spending the best of their days, and the flower of their strength, in defiance of God, and in support of a system which riots upon the interests of man for time and eternity. Emancipated from their present bondage and degradation, they would form 380 congregations of 500 members each. At present they are leavening the world with the principles of opposition to the King of Zion, but, disenthralled and enlightened, they would cast an untold weight of talent and influence on the side of those who sanctify the Sabbath and the Sabbath's Lord in their hearts. It is a thing unheard of, that a publican should kneel behind the counter, or a brewer or distiller beside his bins and vats; but, their trade brought to an end, they would have large opportunity granted for the exercises of devotion in public and in private, whilst many greivous barriers and stumbling blocks were removed out of the way of all classes of the community, and out of the way which leads to God and to the house of prayer. The evil which is entailed by Sabbath labour upon those who make and sell, is not the whole. On the Lord's day, the 60,000 drunkards in the country must be supplied as on other days. But there is another class which claims a special consideration. It is a moderate computation, that at every sacramental season, in every church on the average, three persons are denied, on account of intemperance, the privilege of communion. One is kept back for intemperance itself, a second is kept back indirectly from intemperance, and a third keeps back himself from one or other of these causes. If three are kept back from the work of communion in each church, how many more will be kept away from the ordinary services of the sanctuary on the Sabbath in general? There is a sacredness about the Lord's Supper which speaks to professing Christians in a more solemn and reverential tone than the requirement to join in the other services, and hence it is both natural and in accordance with the observation of church-going habits, to say that double the number of the excluded from Christian privileges are absent on ordinary Sabbaths from the house of prayer, directly or indirectly, from intemperance and the operation of the drinking traffic. Now there are 20,000 churches in Great Britain, and if six members are kept away, on an average, each Sabbath, there is presented the appalling number of 120,000, or 340 congregations of 500 each. These may not all be considered drunkards, yet who will not say that they are treading a dangerous path, and that their present habits go to swell the awful amount of Sabbath desecration in the land? They are dishonouring their Christian profession, and crucifying afresh the Lord that bought them. They are grieving the hearts of their more faithful brethren, and the hearts of those who watch for their souls, whilst they are driving back the chariot wheels of the gospel, and preventing the sceptre of mercy from touching the hearts or the ene-

mies of the King. Their numbers and influence unite with the 380 congregations of 500 each that are employed in making and selling drink on the Lord's day. Together they form 620 congregations, or present the appalling multitude of 310,000. Whatever situation or rank in life they occupy, they must be exerting an awfully baleful influence on the morality and the religion of the country. Their position and influence is subversive of the very frame-work of Christianity. It is contrary to the nature and character of the divine life that true godliness should be flourishing in their souls; and if it is not well with themselves before God, they are withholding a vast religious influence belonging to all the faithful and upright, and in its room they are exerting an influence big with alarming consequences to their fellow-worshippers and the community, to family religion, and to all the private and tender relations of life. It is overwhelming, even the ungarished statement that 190,000 intelligent and accountable beings are engaged on the Lord's day in the manufacture and sale of intoxicating drinks, and that independent of the 60,000 drunkards, and the 60,000 excluded every year from the privileges of the church, there are 120,000 professing the Christian name who absent themselves from divine ordinances, and desecrate the Sabbath in connection with the drinking system.

Pause and meditate on this mighty army of 310,000, and consider their relations to one another, and the numberless ties by which they are bound to still larger circles for good or for evil. They are members of the community, of the family, and of the church. They are fathers and mothers, uncles and aunts, sisters and brothers. With all these relationships before the mind, and considering that they exist for good or for evil, no one will venture to calculate the amount of Sabbath desecration and spiritual injury that arise out of the conduct of the 310,000 who make, sell, and buy intoxicating drinks on the Lord's day. If the subject be studied in a solemn and prayerful spirit by ministers and professors of the gospel, surely they will not fail to see that they owe it to themselves, to their neighbour, and to their God, to abstain from all intoxicating drinks.—*Scottish Temperance Review*.

THE REV. EGERTON RYERSON ON THE EVILS OF DRAM AND TOAST DRINKING.

The following is an extract from an excellent article by the Rev. Egerton Ryerson, on the evils of intemperance. We copy it from the third number of the first volume of the *Christian Guardian* :—

“Now one word upon the remedy. And there is no remedy effectual but that with which we commenced, namely, *Temperance* the best of physicians. To this, almost all concede. The question is, in what way shall we most effectually secure and encourage the application of this remedy? For the artificial appetite has rebelled against the law of reason; and custom—all powerful custom—sanctions its traitorous demands. We answer, let supplication and prayers be made to the Throne of Almighty Grace—let unwavering faith draw regenerating virtue from Omnipotent compassion. Let the Ministers of the sanctuary lift up their voices like a trum-

pet—let them ‘cry aloud and spare not.’ Let dignified example and public opinion be arrayed and concentrated on the side of *Temperance*. Let our Justices of the Peace—instead of tipping till the midnight hour, and by their pestiferous example scourging the community with a greater curse than their judicial administration can repair or atone for—let them ‘handle not, taste not, touch not’ the enervating fire. ‘Ye magistrates, to whom the law has confided the discretionary power of giving license for the vending of ardent spirits, and the sword for the punishment of the violations of the law, will you not stand up to your duty, and do it fearlessly and firmly? No class of men in the community possess so much direct power as you possess, and your influence and authority may be virtuous example—be made irresistible. Remember, then, your designation by Heaven to office for this self-same thing; and, as you would maintain a conscience void of offence, and give up to God a joyful account, we entreat you to be faithful. Through you, let the violated law speak out—and righteousness and peace become the stability of our times.’ Let associations be formed—let *Temperance Societies* be everywhere organized—and through the influence of these, in connexion with other efforts, let intemperance become as certain and as black a mark of disgrace upon its votary as is the less destructive crime of murder. On a succeeding page our readers will find an account of a meeting for the suppression of intemperance; and while it will tend to prompt them to throw their mite of influence into the scale of temperance, it must also afford peculiar pleasure to every patriotic mind, to see a gentleman, who justly ranks with the first class in the two professions of Law and Physic, and who fills a distinguished seat in our Legislature, voluntarily stepping forth and, by both precept and *example* advocating entire abstinence from the use of ardent spirits. Equally pleasing must it be to every one who wishes well to our country, and to the youth of our land in particular, that the Hon. Speaker of our House of Assembly, Mr. Bidwell, has had firmness and consciousness enough to depart from the path of anti-Christian custom, and to entice no tipping visitors to his lodgings with bottles of wine or intoxicating drams. We hope and pray that such examples will multiply, and that the principles which dictate them, will prevail, until *toasts*, and *drams*, and *healths*, are banished from our land. ‘The caution of an heathen prince, says an old author—(see Esther i. 8.)—even when he would show his generosity, may shame many who are called Christians, that think they do not show their good house-keeping, nor bid their friends welcome, unless they, under pretence of sending the health round, send the sin round, and death with it.’”

ABSTINENCE AND EDUCATION.

The world abounds with philanthropic systems. Means in almost endless variety have been proposed, and are indeed in operation, for elevating the condition of the masses. One class of good men proposes *Extended Education*; another, *Cheap Literature*; a third, *Mechanics' Institutions*; a fourth, *Sanitary Reform*; a fifth, a wider dissemination of the *Scriptures*; &c. &c. Excellent projects without exception; and there

are many others, the combined influence of which may, in time, make an impression on the national temperance. But is any one so blind as not to perceive that strong drink, at present, like an evil genius, is thwarting, perplexing, and, in numerous instances, nullifying the labours of philanthropists? Can any one doubt for a moment that one-tenth part of the effort and influence now embarked in all these projects, levelled against the use of strong drink, would speedily effect a greater change in the condition and resources of the people than all other schemes together have accomplished in the last fifty years? What swallows up the means of education, and at the same time, to a great extent deadens all sense of the value of it? The beer-house and the gin-shop. The working classes spend annually, or rather squander, worse than squander, *twenty-four millions* of money on spirits alone. "An intelligent mechanic," says the Rev. James Sherman, "who works in an extensive factory, told me that he feared one-half of the mechanics in the metropolis wholly neglected public worship; and from all the investigation he had been able to make, as to his brother workmen, this chiefly arose from one cause—and that cause was addictedness to drinking; *I do not say to drunkenness, but to drinking.* In regard to education, they cannot give it to their children, because the money is spent in liquor." A recent report from Monmouth and Glamorgan, states, "At Merthyr Tydvil £70,000 is annually spent in intoxicating drinks: at Rumney, £25,000; and at Tredegar, £25,000: sums amply sufficient to give a good education to all the children in Wales."—*From The Standard of Lawfulness; or, Strong Drink as a Beverage, &c.*

A THIRTY-TWO YEARS' DRUNKARD.

Albion Davis, from Cheltenham, who described himself as the seventh wonder of the world—a sober tinker and knife-grinder, first spoke. He said he was a reclaimed drunkard, who, for thirty-two years of his life, was never sober for a month at a time; who, before he became a teetotaler, spent his all, and more than his all, in drink; who never had a penny in his pocket, a shirt on his back, or a shoe on his foot, and whose whole wardrobe would not have sold for 9d, at any rag-shop in the world. He had known the time when he had not a bit of furniture in his house; when, if he earned £5 in a week, he could not raise a Sunday's dinner or a second shirt; and when he was obliged to pull his dirty one off on a Saturday for his mistress to wash it out (cheers and a laugh)—yes, when he was a drunkard he had not a bed to lie upon, and now, having become a teetotaler, he had twenty to sell. For thirty-one years did he live with a woman who wasn't his wife, but when he became a teetotaler he married her (cheers). She said to him then, "Ah! Albion, this I call sweat-heating now; before it was hell upon earth, but now it is paradise." Before he was a teetotaler he was always ill, but now he enjoyed good health; he left off strong drink all at once after he had been a drunkard for thirty-two years; and so far from it killing him, he had grown stronger (cheers). He had reason to go down on

his hands and knees and thank God for the day when he first heard of total abstinence; and die when he might, he should die a firm teetotaler (cheers).—*Speech at a meeting in England.*

Progress of the Cause.

ENGLAND.

CALNE.—Two lectures were delivered in the Town Hall here, on the evenings of the 6th and 7th July, by Dr. Carr, of Birmingham, "On the Scientific Truths of Total Abstinence." The object of the lectures was, as stated in the bill by which they were announced, "to remove false impressions, and to raise teetotalism to its proper eminence as a science, by showing that it is firmly based on the principles of chemistry, that it is intimately conducive to the healthy functions of the human frame, and that it suggests the most rational modes for the treatment of disease." In the course of his prefatory remarks, the lecturer said that the indifference which had been manifested towards the total abstinence question by a large number of well-disposed individuals, as well as that opposition which had been manifested towards it by others, arose from its not being understood; that prejudice arising from education and habit was a great obstacle to its progress; that those who were labouring to extend its principles courted for it the strictest inquiry as well as claimed the same impartial examination that is extended to every other science; and that almost every other great discovery had shared the same fate as that of total abstinence, instancing, as he did, the discovery of the rotatory motion of the earth, the circulation of the blood, as well as that useful discovery the cow-pox. The positions maintained by the doctor throughout his lectures were that alcohol is a poison, and that when taken in ever so small a quantity it is injurious to the healthy functions of the human frame. He showed that it retarded digestion, first, by hardening the food in the stomach, and, second, by injuring the gastric juice, by which that operation was performed; that it effected the circulation; that the exhalation of carbon was lessened by it; that it frequently laid the foundation of various diseases, viz, stomach complaints, affections of the brain, the heart, the lungs, the eyes, as well as produced gout, palsy, &c. The reasons advanced were grounded on the deductions of Liebig, Gregory, Turner, Sir Astley Cooper, Bell, and other eminent chemists and medical practitioners. From the large number of drawings by which the doctor illustrated his subject, as well as from his popular manner of treating it, the lectures were particularly interesting and instructive. At the close the lecturer, in the most courteous manner, expressed a hope that some of his medical brethren might have been present, and if they or any one else should have heard any thing advanced to which they could not agree, he should be most happy to answer any questions they might be disposed to put to him in reference to it. The Hall was crowded on both evenings, and the greatest attention was paid to the lectures throughout.—*National Temperance Herald.*

ISLE OF WIGHT.—NEWBRIDGE.—At a late delegate meeting, held at Cowes, the report from Newbridge, a

village about six miles from Newport, contained the following extract:—"In the year 1840, there were in Newbridge not less than nine or ten sly grog shops, besides the licensed 'Horse and Jockey.' Nearly forty persons obtained their living by smuggling, drunkenness and wretchedness abounded, and the sabbath day was but little observed; but now, in 1847, through the determined conduct of a few teetotalers, a great and radical change has taken place. All the men have abandoned smuggling, and obtain their living by honest labour. Every sly grog shop is closed, and the 'Horse and Jockey,' has even quitted the field, and drunkenness is now quite unknown, and almost all the village have signed the pledge. But the best result of the labour bestowed is, that the places for divine worship are so crowded, that an increase in their size is imperatively demanded, and must be had."

IRELAND.

HAROLD'S CROSS.—The meeting at Harold's Cross, yesterday, May 21st, gave firm and unmistakable evidence of the continued enthusiasm of the people in favour of teetotalism. The gathering was large, many thousands were there, and they listened with evident pleasure to the different speakers. Father Spratt delivered a fine address, in which he touched on almost every point in relation to his subject. At the close of his address, between 300 and 400 persons knelt down and took the pledge, which will be the foundation of their happiness, if they keep it. Jas. Haughton, Esq., and Mr. J. Mooney, also spoke, after which 150 persons more united themselves to the society.—*Carlton Sentinel*.

CARLINGFORD.—On the evening of Thursday, May 25th, the members of the Carlingford Temperance Society held their annual meeting and tea party in the Temperance Hall. The meeting was attended by nearly all the respectable families of the town and neighbourhood, together with considerable numbers from Newry and Dundalk. After the tea had been distributed in ample quantities to those present, on the motion of Thomas Parks, Esq., seconded by Mr. Charles Lucas, the chair was taken by Jas. Haughton Esq., of Dublin. The R. v. Mr. Maclean, Rev. Mr. Rogers, Rev. Mr. Sewell, Rev. Mr. Smith, Rev. Mr. Wallace, Rev. Mr. Martin, and Mr. David Ross, of Manchester, severally addressed a meeting.—*Newry Examiner*.

Miscellaneous.

AWFUL EFFECTS OF INTEMPERANCE.—We deeply regret to be obliged to record another instance of the fatal consequences resulting from the use of intoxicating drinks. On Monday evening last, during the temporary absence of Mr. Crawford, of this township, from his residence, two of his children having found a jug of whisky in the house, partook of the contents in such quantities as to result in the death of both of them on the following day. An inquest was yesterday held on the bodies, and a verdict in accordance with the circumstances returned. The melancholy fact should

prove a warning to parents who are in the habit of keeping the poisonous article in their houses.—*Long Point Advocate*.

WEYMOUTH AND BRAINTREE.—We have been informed that ten or twelve hundred persons met in the Rev. Mr. Perkins' church last Sunday evening to listen to an address by G. W. Burgay, on the subject of temperance. A solid and vivid impression was made upon the minds of the hearers, and an impulse given to the cause, which it is hoped will extend beyond the limits of those thriving and beautiful towns.

MURDER.—A man named James Gray, aged forty-five, a stone-breaker, has been lodged in Glasgow gaol, charged with the murder of his wife, by strangulation, at a time when both were in a state of intoxication.—*Bristol Mercury*, May 20th 1848.

SUICIDE.—We are sorry to learn that a young lad has lately committed suicide in the village of Hazelbury Briant, by suspending himself to a tree in an orchard. It appears that the lad has lately lost his mother, and that his father is addicted to intemperance, which led the lad to the commission of the rash act.

A SAILOR DROWNED.—A seaman has perished on the Clyde, at Glasgow, from a foolish wager. He had been bathing, a man offered a bet that he could not swim across the river; he accepted the challenge, and drank so much whiskey from his companion's bottle, that he was drunk before he entered the stream; as soon as he got into the water, he sank.—*Bristol Mercury*, June 3, 1848.

ANOTHER CASE OF INTOXICATION.—FIRE AND LOSS OF LIFE.—The town of Caistor was suddenly thrown into great excitement on Sunday night last, by the cry of "Fire!" About eleven o'clock, two persons happening to pass through a narrow lane, discovered a fire raging in the upper room of a house occupied by Mr. Thomas Hannath, a bachelor. They gave the alarm. The fire was got under in about two hours; but the unfortunate occupant, Hannath, was buried in the ruins. It was with difficulty the inmates of the adjoining tenement were rescued from the flames, which made considerable progress ere they could be aroused. It appeared the deceased, who was aged 64, was led home by a neighbour late in the evening, in a state of intoxication, and after obtaining a light at a neighbour's, locked the door and retired to his bedroom, and must then from want of caution have set fire to the bed.

AWFULLY SUDDEN DEATH.—On Monday se'nnight, an inquest was held at the house of Mr. Thomas White, of the Trumpet Inn, in the parish of Pixley, touching the death of George Nichols. Benjamin White, son of the landlord, deposed—On Friday the deceased came to our house between five and six o'clock in the evening; he was sitting in the porch, and no drink before him; I observed the deceased fall down on his head; I then went to him and picked him up, and put him on his seat again; deceased did not say that anything particularly was the matter with him; I then said, "Are you going to give me something to drink for picking you up?" and he said, "Yes;" the ale was then ordered; deceased was at this time leaning

against the wall, and appeared to be asleep; I should suppose he slept about eight minutes when I observed him fall forwards, and I went to his assistance; we carried him into the back-kitchen and he was placed upon a sack; deceased was insensible, and he was removed by my father's directions into the barn; I went into the barn between nine and ten o'clock the same evening, and deceased was then in the same position as we had put him, and apparently snoring; I went in again between twelve and one o'clock the next morning, and found him in the same situation, and apparently asleep; I went to him again at five o'clock, and found him dead and getting stiff. It appeared from the evidence of Anne Chamberlain, that the deceased, with several other men, had been drinking freely in the porch; she had seen the glasses passed about very much, and she had heard that the parties had drunk ten shillings' worth of brandy; but Miss White, the landlord's daughter, had told her that they only drank brandy to the amount of 7s 6d. Deceased was thirty-two years of age, and a single man. The verdict of the jury was, "Died by the visitation of God." (?)—*Darlington paper.*

FATAL RESULTS OF INTEMPERANCE.—An inquest was held on Thursday, at the Plume of Feathers, Redcliff street, on the body of James Bishop Chapman. The deceased was the landlord of the house in which the inquest was held. He was a great drinker, and on Monday night was seized with *delirium tremens*, and expired in a state of insensibility on the night of Tuesday. Mr. Fryer, surgeon, who attended him, made a post mortem examination, and attributed his death to disease of the brain. Verdict—*Died from disease of the brain, caused by excessive drinking.*—*Bristol Mirror, May 2, 1848.*

DEATH FROM DRINKING.—An inquest was held at Kelston, on Thursday, on the body of James Webb, aged 19, a farmer's servant of that place. He had been dancing at a public house, and, in the course of the night, became so intoxicated, that two of his companions removed him to a shed, on some straw, and left him there for the night. On the following morning a cart passing with his horses saw the deceased lying by the road-side dead. A verdict was returned the effect, that he died of apoplexy, induced by excessive drinking.—*Bristol Mercury, May 18, 1848.*

CAUTION TO DRUNKARDS.—On a recent Sunday evening, a man named George Foulson, an engineer at a factory at Hyde, having drunk during the day a great quantity of rum, and other liquors, brought on *delirium tremens*, and died in a state of raging madness.—*Manchester Examiner.*

EXPLORED DEATH.—On Saturday, the Rev. E. Spear, was found dead in the arch under the Adelphi. Deceased died of the effects of drunkenness. He was frigid and pennyless. He was related to Earl Spear.—*Felix Farley's Bristol Journal, Jun. 1848.*

IF AND LEAN.—A man praising porter, said it was so excellent a beverage that, though taken in great quantities, it always made him fat. "I have seen the timesaid another, "when it has made you lean." "Wa, I should be glad to know!" said the eulogist.

"Why, no longer since than last night—against a wall!"

ALL DRUNK.—One of the officials at the Leeds Court-house, on making the usual enquiry of a police officer, as to the prisoners, "Anything fresh this morning?" was promptly answered—"No, sir; all drunk and disorderly."—*Leeds Times.*

EARLY EDUCATION.—You cannot too highly estimate the nature on which you operate. You cannot too highly appreciate its future destinies. That little boy may yet occupy the pulpit or thunder in the capital! That little girl may wield an influence that shall travel down to the general conflagration. Mind is unsearchable. You know not what hidden energies your pupil may possess. There may lie concealed within the intellect of a Luther, a Milton, a Franklin a Washington; and on you devolves the responsibility of its development. Perhaps you are training the fathers of future reformation, the heroes of future discoveries and inventions, the orators whose voices will hereafter shake the nation. The infant has faculties which an angel cannot comprehend, and which eternity alone can unfold. Here is your encouragement. You are engaged in no trifling employment. You are laying the foundation of imperishable excellence and felicity.—You work, if you succeed, will outlive empires and states.

Poetry.

THE DRUNKARD'S DOOM.

For the Canada Temperance Advocate.

Written a few hours after the scene took place, which it faintly attempts to depict. *Delirium tremens!* Most appropriate name.

Come hither drunkard, come along with me,
And I, in very truth, will shew thee what
May be thy end—may be thy destiny—
May be thy dark and deeply bitter lot.
Come, and together we will mark the power,
The withering, scorching, soul-destroying sign
Which o'er the drunkard's path must ever lower,
Telling of ruin, fearful and dire,
Crying aloud with trumpet-voice to all,
Thus drunkard's perish—thus do drunkards fall.

Oh come! and let the awful scene be felt
Within the deep recesses of thy heart,
Until it cause each stubborn vice to melt,
And bid them thence for evermore depart.
Oh! let it grave its lesson on thy mind,
In burning feelings time will never efface,
In soul-felt promptings, that you yet may find
The will and power your errors to retrace,
To cast away for ever and for aye
The tempter's power to lead your steps astray.

Look here! stretched out upon his dying bed,
Lies God's fair image, shatter'd and defaced;
Strength, power, and reason utterly are fled,
And all man's noble attributes debased.
All, all are gone, the casket there is left,
But all its jewels have been torn away;
And whose the daring hand which thus has reft
Man of his strength, and Reason of her sway?
'Tis drink, strong drink, which thus has laid him low,
Which ruins soul and body at a blow.

And mark the hideous smile, the grizzly grin,
Which flits across the raving maniac's face;
And say, are those the smiles which kind hearts win,
Which sweep away stern sorrow's bitter trace?
And mark again the glaz'd and wandering eye,
The tell-tale index of the mighty fire
Which burns within, destroying all the high
God-given thoughts which teach us to aspire;
And say, are those the glances which impart
Relief unto the watcher's troubled heart?

And see! returning reason fills the eye
With retrospection's bitter, scalding tear;
And as the world seems from his grasp to fly,
Strong is his terror, desperate his fear.
And fast a-down his sad and furrow'd face,
Tear rolls on tear, proclaiming that the mind
Feels want of comfort—want of saving grace,—
Peels that they are, yet knows not how to find
Their consolations, and, with words of pain,
He speaks the sorrows which within him reign.

“Cold I feel very cold,
Darkness is coming fast,
And strange and fearful things
Their shadow round me cast.

A stormy element appears
To sweep around me now;
A fire of fearful strength
Seems burning on my brow.
A weight, a mighty weight,
Seems lying on my heart,
I wish it were away,
I wish it would depart.

And surely I am blind,
For now I cannot see.

Oh! what is this which thus
So heavy falls on me?

My mouth is parched and dry,
My lips seem hard and tight,
My tongue is swelling up,
All, all is dark as night.

I scarce can speak a word,
I scarce can draw a breath;

And now I feel that this
Can nothing be but—Death!
And death is terrible

When coming thus to me,
So full of vice, and sin,
And woful misery!

Oh! now I feel the sting
Which dwells within the cup,
Which gnaws away the heart,
And eats the vitals up!

Which preys upon the flesh,
Which steals away the soul,
Which glories in the wish
To drive away the whole

Of best Religion's props,
The sinner's only stay,
In such a time as this,
His last, his dying day!”

He ceased; and mid the silence rose a voice—
The voice of one commissioned forth to show
To erring mortals that they should rejoice,
Since God alone can pardon all below;
And even that in life's last, darkest hour,
As shown unto the thief upon the cross,
Repentant sinners may invoke His power
To save their souls from everlasting loss;
May claim the mercy offered unto all
Who sue for mercy, who for mercy call.

And pure and fervent were the words which came
From God's own minister by that bedside;
Pure as a crystal, fervent as a flame,
Raising up hope, and crushing worldly pride.
And long and earnestly did he beseech,
With voice of prayer, the Holy One in heaven,
That rest and peace might that poor wand'rer reach;
That all his mountain sins might be forgiven,
That when from earth his soul would wing its flight,
It might be clad with Christ's redeeming light.

And as the breathing weaker, fainter grew,
He bent his head and whispered in the ear
Of him whose living moments were so few,
Words which would help him thro' death's portals drear,
Told him, that tho' his tongue might still refuse
To speak the language which his bosom felt,
To lift his heart with humbleness profuse,
And join with him, as lowly there he knelt,
In his petition to the Throne of Grace,
That he might see with joy his Father's face.

“My God! my God!” in low and wailing tone,
Came from that bed; and he who late so proud,
So full of health and vigour stately shone,
Amid earth's gay and many-passion'd crowd,
Is cold and still—a senseless, soulless thing—
A green leaf shaken from its parent bough;
While yet around it bloomed the power of spring,
And all seemed clad in nature's brightest glow,
Until drink's upas-poison nipped its bloom,
And sent it to a dark untimely tomb.

Think, drunkard, think, and turn thee from the way
Which leads to consummations such as this;
Turn, and determine, oh! resolve and pray
To be delivered from the dark abyss

Which yawns before thee, threat'ning to enclose
Within its awful gulf thy life's best props,
And give thee in return devouring woes—
Heart-scalding torments—blasted, wither'd hopes—
And all the dreary panoply of grief,
Which seeks, yet finds not, resting nor relief.

Sorel, 28th June, 1848.

A. W.

INTEMPERANCE.

Fresh is fair beauty's cheek, and bright

Within the festive room,
Yet may not brook the morning light,
When night has brushed its bloom.

And bright is valour's mailed vest,
Yet soiled in nightly jar;
It may not bear with ruffled crest
To meet the morning star.

But more unseemly is the view,
When morning beams are poured
On signs of revelry, that strew
The late carousal board.

And still, unseemlier than the signs
On that foul board you trace
Are the deep drawn inveterate lines
That mark the reveller's face.

The brow with clammy moisture spread,
The beating pulse, the languid head,
The cheek's pale glow with wrinkles hid,
The bloodless lip, the heavy lid,
The redening eyes, unsteady glance,
These are thy marks, Intemperance.

(The Ruby, A tale of the Sea)

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—1st Cor. xiv. 21—*Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO ADORE, 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 DISCOURAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, AUGUST 15, 1848.

We were much disappointed to find that the Circulars printed on a separate sheet, with list of Queries, &c., which have appeared in the *Advocate*, could not, although printed as a supplement to the *Advocate*, be sent, except at letter-postage. Under these circumstances, we have concluded to forward them to gentlemen interested in the cause in various parts of the country, endorsed "Circular,"—so that if any are not willing to pay the postage, they may refuse them. The Montreal Society would pay the postage if it had the means.

THE CONVENTION IN OCTOBER.

It was our intention to have called the attention of our friends throughout the Province to the Convention to be held in Montreal, on the 5th day of October next, and to have urged on them the duty of sending delegates to it. We, however, have much reason to thank some one in Scotland, who has done the thing so well for us, that we feel assured our readers will prefer it to any article we might indite. It is very evident that human nature, whether total abstinent or otherwise, is the same every where. In every place there is the same necessity for exertion, the same kind of difficulties and discouragements. Here, however, in some respects, we may indulge hope more freely than in an old country where the customs are woven into its very being, and seemingly part and parcel of every convention and gathering of men. One thing seems very certain, that the necessity and duty of total abstinence from intoxicating drinks must be inculcated by some one. It will never do to let all the influence be lost, which has, during bygone years, been exerted in Canada. We fully believe that the leaven of the principle is gradually though slowly extending through the mass. If we do not think it a truth that total abstinence is the only way to cure, and the only way to prevent intemperance, then let us cease to proclaim it, and let the whole of the reclaimed return to their ways and paths. But if we think it a truth, when we consider the important results which flow from its reception as such, surely we cannot give up its advocacy. We have not hitherto seen as much good done and evil prevented as our hearts desire,—but it is a matter of faith, as well as of sight,—and we have seen something. Let us also believe a little. He who watches the flowing of the tide will be long

in doubt whether it is advancing or receding. Waves may rise and break on the shore—but the tide is rising. The mighty river which bears navies on its bosom, traced to its source, will be found to be a rill, at which the traveller scarce can slake his thirst,—and who would have predicted its increase, as it pours itself into the ocean.

We trust, then, that the following appeal will not be lost. It was written for Scotland, but may well be pondered by Canada.

WHAT CAN WE DO FOR THE MORE RAPID DIFFUSION OF TEMPERANCE PRINCIPLES?

This question is forced on us, notwithstanding all that is done for the advancement of the temperance cause. We see societies formed, sermons preached, lectures delivered, temperance literature published, and public demonstrations made, and yet there is not the progress which we might reasonably expect from such an array of means. There is movement without any thing like corresponding progress, there is the play of machinery, but the produce is scanty. Societies, after a few months active labour, cease to work, or move only by fits and starts. They cover the whole field with their operations, bring in a large accession of members, and we are ready to imagine that the cause has obtained a firm footing, and that it will require but a little more perseverance to destroy every vestige of the usages which have lasted so long, and to which society has been so thoroughly wedded. But no; our calculations are mistimed,—our expectations are doomed to disappointment. From some cause or another, not always very apparent, the labours of the society grow languid and feeble—its influence lessens—the tide recedes. There is a recoil in the public mind. Ground is lost. The ranks of the abstainers are thinned by desertion. The bottle is once more placed on the table; the glass goes its usual round; the public house is frequented as before. With a sorrowful heart, the temperance reformer who has "braved the battle and the breeze," beholds the defection of his friends, the overthrow of his work, and the blasting of his hopes. He is ready to relinquish the field in despair; and not a few, soured and disappointed, have given way to despondency and inaction.

This, to a greater or less extent, has been the history of the temperance reformation in every village, town, and city throughout the empire. The society, having wrought itself out, exhausted its resources, sits still, and is only moved to meet or to act as some advocate of the cause from a distance comes, like a welcome meteor, to shine upon it for a moment. But a time comes when no foreign aid, however excellent, nor popular power, however great, can arrest the public mind or bring an audience. Means fail. There is no raising of the wind. Every attempt is vain, and only lands the Society in debt and disappointment. Such, we apprehend, is, in the main, the condition of the abstinence cause throughout the country. Its phase may vary slightly in different places, but apathy, indifference, an indisposition to be troubled on the subject, a studied avoidance of the controversy, is the one grand feature which meanwhile distinguishes the mass of our population.

It is much to be desired that the anniversary meetings of the Scottish Temperance League, just at hand, should not prove a failure. Never was there more necessity for the friends of the cause mustering in force, and giving their united counsel, co-operation, and influence to the advancement of the cause, our ablest and most distinguished advocates, lay and clerical, are to lend the weight of their character, and the force of their talents, to render the services worthy of the occasion. Let all who can command the time and means come up, as did the Jews of old to their sacred festivals. Let them be earnest with God, that from on

high he may pour out his spirit on the assemblage, causing them to be of one mind, enlarging their hearts, giving them all utterance, and creating such a spirit among them as will go out in well-devised measures and energetic power over the whole country.

To aid in ascertaining what, as total abstainers, we should do, and how we may best marshal and direct our force so as most rapidly to revolutionise public opinion, and overthrow the drinking usages, is our present object. The entire subversion of these usages is the wish, the prayer, the work of every abstainer. For this we are voluntarily associated in societies, call public meetings, cast our bread in the shape of tracts, periodicals, and books, on the waters, and memorialise courts of every description, ecclesiastical and civil, from the session up to the General Assembly, from the meetings of our local magistracy up to the Houses of Parliament. By these and other means, it is gratifying to know that the temperance principle has been kept before the public, and has been gradually, and amidst much resistance, forcing its way amongst all classes. It is now known in Parliament and out of Parliament that there are in existence throughout the country associations having in view the suppression of intemperance, and that they number their adherents by tens of thousands. A great moral impression has been made. The temperance movement is regarded with increasing respect. Active and direct opposition has ceased. The whole land has been covered with temperance institutions, and, as the happy consequence, the cause has obtained a name and a local habitation which it is not likely to lose. But, notwithstanding all that has been done, there is ample room for regret that we have done so little, and there is too much truth in the description we have given of the apathy and inaction of our societies. We require a new infusion of life to revive our spirit, and a new stimulation to rouse us into action. The times are propitious. Men are opening their eyes on the evils of our social system. The pressure on our finances from every quarter, and especially as aggravated by the consumption of strong drink, is forcing every class to think and inquire. There is a tendency to come together, and the necessity is seen of taking counsel. Every thing, in short, encourages us to put the question,—What shall we do to settle most speedily the temperance controversy,—to put down the giant evil of intemperance with the least possible delay,—to get rid of usages which have so sadly brought down the morals and standing of large masses of the population, and which threaten to involve all above them in inextricable difficulties?

THE REV. MR. CHINIQUY.—PROGRESS OF THE TEMPERANCE CAUSE AMONG THE FRENCH CANADIANS.

It gives us great pleasure to receive and lay before our readers the following letter from the benevolent and justly-celebrated Mr. Chiniquy—the Father Mathew of Canada—and we trust, a portion at least of the zeal, energy and success, which characterises his labours, may be imparted to the more phlegmatic advocates of the cause who speak the English tongue—ourselves included. Oh, for a little earnestness in this great work among those who have hitherto borne the burden and heat of the day! How can we expect that the Temperance waggon will get out of the slough, unless we put our shoulders to the wheel? We thank Mr. Chiniquy for this letter, and hope he will continue to favour us, from time to time, with some account of his progress.

(TRANSLATION.)

(To the Editor of the Canada Temperance Advocate)

SIR,—I pray you to accept the enclosed 10s., as an offering which I make to aid in extricating the interesting *Temperance Advocate* from its financial crisis. If my pecuniary resources were not almost a nullity, I would send you a sum better proportioned to the esteem in which I hold that useful publication. But I am myself in very painful circumstances, in consequence of my *Manual of Temperance* which I caused to be translated and printed in English. In selling this little work at 1s. 3d., I could not have any thought of making a speculation. I had no desire but to give my brethren who speak only English, the chief motives which Christian charity, love of country and of mankind, offer us, to embrace and promote Temperance principles. I could understand how my brethren who do not understand French might have refused to procure this little work, if the English newspapers had not been unanimous in speaking with goodwill of my humble labour. But this unanimity of the press to welcome and applaud my humble *Manual*, did not prepare me for the idea, that printing it would cost me sacrifices far beyond my resources, as is going to be the case.

I am, sorry that you have not some correspondents to keep you informed of the immense progress which the Temperance Society has been making for some months past, especially among the French Canadian population. I may inform you that even within the last ten days, I have seen seven parishes, comprising a population of more than 10,000 souls, in the County of Berthier, enrol themselves and *for ever*, under the banner of Teetotalism (*Temperance totale*.) If this continues, and with the grace of God nothing will arrest the movement, in a year's time the Canadian people will not drink ten gallons of strong drink in a month. I hope that those for whom you write, may have the same self-denial, and I pray God that the day may come soon, when the inhabitants of our young and beautiful Canada, no matter what their origin, language or faith, shall meet each other upon the friendly ground of Temperance, in order to give each other the hand, and help one another to bless the Lord for having delivered them from the common enemy.

I have the honor to be,

Sir,

Your very humble servant,

C. CHINIQUY, *Pretre*.

Longueuil, 4th August, 1848.

The following extract from a French paper published at Berthier, gives some details of the extraordinary success referred to in the foregoing letter:—

(TRANSLATION.)

During the last few days, Berthier has been the scene of one of the finest spectacles we ever beheld. At the call of the Rev. M. Chiniquy, 3418 persons enrolled themselves under the banner of Temperance, in the days of Saturday, Sunday and Monday last. This number added to that of eight other parishes which had already elevated this standard of safety, makes the whole number 13,916 who have renounced the use of strong drink in nine parishes of our county. The detail is as follows:—Berthier, 3,418; Daillebout, 600; Industry, 1,900; Kildare, 790; St. Barthelemy, 1,550; St. Elizabeth, 2,400; St. Felix, 730; St. Norbert, 328; St. Paul, 1,300. Several examples of disinterestedness and zeal for this sacred cause, added to the enthusiasm and impetus communicated by the eloquent preacher. At St. Paul the people taxed themselves to purchase the intoxicating drink, which they burned publicly. At Daillebout they did the same thing. At St. Elizabeth,

a spontaneous subscription was taken up to pay the tavern-keeper the amount of his license, and his house was changed into a Temperance Hotel.—*Echo des Campagnes.*

A FRIEND IN NEED.

We respectfully, but earnestly, call the attention of our friends throughout the country to the admirable spirit manifested in the following letter from a military correspondent.

Hitherto the great burden of all religious and benevolent enterprises, conducted in Montreal, though for the good of the country generally, has been borne by the city, with comparatively limited and uncertain aid from the country; and this state of things was all very well when nearly the whole trade of Canada centred here, but any one who sees our present condition, with Sabbath like streets, and numerous shops to let, must be aware that Montreal can no longer bear the burthens she has done. The country, which is, generally speaking, prosperous, must either come forward and support the benevolent and religious efforts in question, or they must cease, and the *Temperance Advocate* among them.

To the Editor of the *Canada Temperance Advocate.*

Canada West, Aug. 10, 1848.

Sir,—I feel almost at a loss to know how I should address you on this important subject. It is true, that in the course of seven years' experience, I have been subjected to much disappointment. My fond hopes have been too often blighted, and my anxious desire and earnest thought has proved, in many instances, in vain; but the opposition only proceeded, in most cases, from a quarter where I could expect nothing else—our avowed enemies. But, alas, as we advance, we find a foe in our own uniform. There is a Korah, and he has a mighty company in our camp. There are so many traitors in our ranks, that they sap our strength and so enfeeble our force, that, according to human judgment, we might say our principles will never prevail; but, we do know, for our comfort, that truth always has triumphed over error, and will undo the end.

In speaking with some of our leading civilian friends in the — society, I felt astonished.—O, their ideas, are truly monstrous,—the leading men, our generals, seriously declare it to be good policy to ground our arms for a season, just to let the enemy advance to our lines, and make what havoc their treachery might devise unmolested, in order that the cause might revive (methinks they ought to be cashiered). And such is their faith in this new discipline, that all meetings are suspended for a time: and touching the subject of the *Advocate*, as also our debt at the head quarters, they declare they do not like to make themselves unpopular, for it is such a job to get at people's pockets.

I could go on much longer speaking upon this subject, but, however, I have not the slightest idea that our paper will be discontinued. There are to be found many, many loyal souls who will stand true to their cause; and, by a strenuous effort, put forth in spite of all the attempts of the sluggards to hold them back, you shall find yourself free from that load of debt, at which, as teetotalers, we ought to blush, and which at present cripples you: noblest efforts to do good, not only for the present generation, but for generations yet unborn.

I am very sorry to have to state, that out of a little band of teetotalers, a few months ago numbering about 40, there are but a mere skeleton of that number now in good standing. But, however, the few that still stand, feel that they have a part in the matter, and we have agreed to transmit the enclosed, being the result of a feeble effort amongst our-

selves; therefore please accept seven dollars in behalf of our debt, from your military friends at —.

I saw in one of the late numbers, that a friend (and perhaps he might not be in very affluent circumstances) declared he would pay for six numbers of our paper. I am ready to give the right hand of fellowship to that loyal subject, and I will guarantee to transmit to your office, the amount of six more, independent of the number that my friends will take, on or before December next.

We need not be disheartened, for every day's experience teaches us that our cause is not only a benevolent one, but that it is a divinely instituted means to ameliorate man's fallen condition, by the very opposition it meets with, as well as the tribulation it has passed through. Then let us take courage, for "He that is for us is greater than all that are against us."

I now conclude, by earnestly expressing my desire that teetotalers might wake up every where, and, with the assistance of God, our government, and our determined enemies, we might push the battle to the very gate, and from the four corners of the earth we might hear one simultaneous shout of victory! victory!!

A TEETOTALER.

DELIRIUM TREMENS.

We understand that the inhabitants of a certain locality in this city were absolutely horrified, for some days recently, with the groans and screams of a man suffering under delirium tremens. He was, as he thought, closely pursued by demons, who were constantly clutching at him, and hence his agonising and terrific yells.

Moderate drinker! this man was once a moderate drinker; he went on just in the same path that you are now treading, and unless you stop, you may arrive at the same fearful issue. You have no shield of infallibility more than he had, if you voluntarily go into temptation. "Let him that thinketh he standeth, take heed lest he fall." Temperance men! when you hear of a case like this, will it not nerve you to renewed exertions for the banishment of the evil which produces such results?

WINE OF AUSTRALIA.

The following notice of the productions of Australia, is not one which gives us any pleasure. The writer speaks of prejudices in favour of the wines, which must be overcome ere the wine of the great southern continent can come within use. The former "is a consummation devoutly to be wished," the latter as sincerely and earnestly to be deprecated. Let us have Australian wool, by all means; but Australian wine to "set the wits a wool-gathering," let's have none of it!

There is every reason to believe that Western Australia will one day become a great wine country. Its vineyards are becoming more numerous and extensive every year; and the wine produced in them is of a quality to lead us to believe that when the art of preparing it is better understood, it will be found of very superior quality. It will, however, be a new kind of wine; and, therefore, before it will be prized in Europe, prejudices in favor of older wines have to be overcome. Soil and climate combined, give to different wines their peculiar flavor. The vines which in Madeira produce the wine of that name, when brought to another country, even in a corresponding latitude, and planted in soil that chemically approaches as closely as possible to that

which they have left, will produce a wine materially different from that called Madeira. So with the vines of the Xeres and Oporto, of Teneriffe or Constantia. Different countries produce wines peculiar to themselves: and the wines of Western Australia will be found to be entirely *sui generis*. All that I have tasted, though made from the poorest of grapes, the common sweet water, have one peculiarity: a good draught, instead of affecting the head or flushing the face, causes a most delightful glow to pervade the stomach; and it is of so comforting a nature, that the labourers in harvest prefer the home made colonial wine to any other beverage. Every farm-settler is now adding a vineyard to his estate.—*Landon's Bushman*.

To the Editor of the Canada Temperance Advocate.

DEAR SIR,—As it is probable I will not be fully occupied the ensuing winter, I would wish at this early date to mark out a plan of winter agitation on the Temperance question.

I would like to spend a month in each of five different Districts, say, any of the following:—Ottawa, Eastern, Dalhousie, Bathurst, Johnstown, Midland, Victoria, Colborne, Newcastle, Home, Prince Edward, or Gore;—and during my stay in each deliver thirty Lectures, four of which would be Sermons, and the last one a synopsis of the others, accompanied by a statistical report of my labours in the District.

I will be happy to correspond with any leading individual in the before-mentioned Districts, between this date and the meeting of the Convention in October; and so soon as engagements are completed with five Districts, I will publish in circular form, the subjects of my Lectures.

Hoping that I shall soon hear from our active Teetotal friends,

I am,
Your obedient servant,

R. D. WADSWORTH.

Montreal, 9th August, 1848.

To the Editor of the Temperance Advocate.

Newburgh, July 1848.

SIR,—The semi-annual meeting of the Midland District Temperance Society, for 1848, was held on Thursday the 6th inst., in the Wesleyan Methodist Church at Wilton. The attendance was respectable, although not so numerous as on former occasions. The chair was occupied by the president, N. Fellows, Esq., and addresses were delivered, to good effect, by Messrs. Caton, Empey, and Armitage. The cause, in some parts of this district, for some time past, has been languishing. This state of things may be ascribed to relaxation of effort, on the part of temperance men, the insidious and encroaching nature of the drinking usages, fostered, as they are, by the remorseless retailer and the wretched workings of the present licence system.

In other parts of our district the cause is advancing. This appears to be the case in the city of Kingston and some other parts. In Kingston Mr. Truman Beeman, a "teetotaler," staunch and true, from Richmond, has lately opened a temperance house, under the auspices of the District Temperance Society. Great hopes are entertained of his ultimate success. Since the annual meeting, in February last, the M. D. Society has originated a petition to the Legislature on the licence system, which is now in course of circulation. In this matter there is a determination, in this district,

to co-operate with the Montreal Society, as will be seen by the following resolution, moved by the Rev. Mr. Baynon and seconded by Mr. Armitage, and unanimously passed, at the late semi-annual meeting at Wilton:

"That, under the peculiar blessings of Providence, an incalculable amount of good has already been accomplished through the exertions of total abstinence societies, and that much praise is due to the officers and members of the Montreal Total Abstinence Society, for their unceasing and patriotic exertions for the advancement of the temperance cause in the Provinces; and this meeting would strongly recommend that the officers and members of this society promptly respond to the circular address of the committee of said society, published in the *Temperance Advocate* of the 15th June last."

In accordance with the above resolution, arrangements have been made by dividing the District into sections for the purpose of obtaining the requisite information, to prepare, as early as possible, a District Report.

The speech of the Hon. M. Cameron has attracted some attention in these parts. If the Executive feel disposed to act as he intimates, in the case of grog shops without legal accommodations, and the J. P.'s who recommended them, we have some materials in our District upon which they might commence operations.

In reference to the debt of the Montreal Society, it would be of use in obtaining assistance, in this District, to liquidate it, if the names of the agents holding the property of the society, with the amounts due from each, were published in the *Advocate*.—ISAAC B. AYLWORTH, Cor. Sec.

Our best thanks are due to the Midland District Temperance Society for the prompt action above described. With reference to the latter clause, we have never seen any good come of publishing lists of names; and with respect to the Consignees of Temperance Stock, we believe the greater part of them were really unable to sell it.

Education.

CIRCULATION OF THE BLOOD.

Imagine to yourselves a fountain head of richness in the middle of an extensive domain. Imagine some vast machinery forcing the waters of this great fountain through one enormous channel, and this channel subdividing into innumerable branches, beyond the possibility of counting, and filled by this mighty stream. Imagine communications with these by cross branches in every direction, so that scarce a part of that domain is left unprovided for. See these streams not only carrying nourishment to and creating verdure upon the banks by which they glide, but at the same time sweeping away all decayed and useless matter, so as to keep up perpetual bloom. Imagine them having laid down their treasures in profusion, and exhausted their stores, returning deteriorated by another set of channels to the starting point, and then, by a simple process, being deprived of their noxious particles, and purified, and getting a fresh supply of nutritive matter and being again sent off on their mission of life. Imagine this conflux of waters going and returning every three minutes for 70 or 100 years to and from every corner of that large domain. Imagine for a moment a thing so magnificent, so worthy of Omnipotence, and possible to Omnipotence alone, and you may form an idea of the incessant circulation of the blood through its arterial and venous channels, and

of its continuons purification by the lungs; and imagine at last that great flood impoverished, and that vast machinery worn out and unworkable, its throbs and throes becoming weaker and weaker, until the final effort being made, the stream is hushed for ever; the once well watered meadows lie before you in their commencing and melancholy solitude, with all the loveliness of death; and the transition is easy, where the stream of life being hushed for ever, the once prized form in which intellect reigned supreme, and every ennobling virtue had its residence, and in which the immortal spirit had remained imprisoned for years, lies before you in all the calmness of death!—*Dr. Ryan on Health and Ventilation.*

THE FAMILY CIRCLE.—I love to visit a family where love reigns. It does me good in every respect. I well remember and never shall forget, the happiness that I enjoyed, and the real benefit that I received in visiting a certain family, while I was pursuing my college studies. I took delight in visiting several families, but one house was my favourite resort, especially if my studies perplexed me, or any thing had transpired to discompose my mind, or in any way irritate my feelings; this was a house of a widow lady who had five most lovely children. I think I never witnessed in any other family such perfect government. The slightest indication of the wish of the mother was law with the children. This power she had gained not by accident, but by the most judicious training of each of her children from infancy. She possessed much decision of character and never swerved from her purpose to yield to the selfish desire of one of her offspring, and they understood her character. But kindness and love towered above every thing else; and all felt it and imbibed the same disposition. Having lost her adviser, she made her children her confidants, and frequently asked advice of them, even the youngest, only six years of age. This increased their confidence in her; and likewise induced in them habits of reflection, investigation and foresight; so that they manifested an independence of mind, and decision of character and judgment far above most children of their ages.—*Freeman.*

THE FEMALE TEMPER.—No trait of character is more agreeable in a female than the possession of a sweet temper. Home can never be happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, and how soothing is a word dictated by a good disposition! It is sunshine falling on his heart. He is happy and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe a kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words, and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold; it captivates, more than beauty, and to the close of life it retains all its freshness and power.

KINDNESS TO DOMESTICS.—A lady will never speak harshly to her servant—she will not even "hint a fault,"

in the presence of company. Any person can fall into a rage, and say rude, disagreeable things, than which at such a time, nothing is so utterly contemptible. To improve calmly and judiciously, that is, at proper times, and on proper occasions, is the mark of refinement. When one sees a lady so far forget herself as to be angry with her servants before her guests, one is apt to wonder if she really boxes their ears when no one is present.

THE CONTROLLING POWER.—Society cannot exist, unless a controlling power upon will and appetite be placed somewhere, and the less there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free,—their passions forge their fetters.—*Burke.*

REASON.—Providence has gifted man with reason; to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals; it thus becomes his duty to apply his reason to the regulation of his diet, to shun excess in quantity and what is noxious in quality, to adhere in short, to the simple and the natural, among which the bounty of his maker, has afforded him an ample selection; and beyond which if he deviates, sooner or later, he will suffer the penalty.—*Prout.*

MAN'S RESPONSIBILITY.—Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Sherlock.*

Agriculture.

MANAGEMENT OF POULTRY.

A few words upon the management of poultry may be acceptable. The hen house should be on a very dry soil, as nothing is so injurious to the fowls as damp; the place where they are kept should be properly drained, the house paved with brick, and the yard covered with some sound material, as brick rubbish, with sand and gravel, perhaps with a foundation of concrete. Poultry are often confined in a dark, close, diminutive hovel, which is injurious to their health; on the contrary they should have an airy well-ventilated place constructed for them, with four yards for exercise; a few hens, for laying only, are easily kept over an out-house in a convenient situation. Warmth is very essential to fowls, cold rendering them torpid, retarding and diminishing their laying; but too much heat enfeebles them. While hens are more tender, and require to be kept warmer than the dark coloured. It is desirable that the walls of the poultry-house should, if possible, receive a little heat from a chimney, or flue, in some part of a dwelling, which in some cases may be effected with a little contrivance; and it is not well that the poultry-house should be too large for the number of fowls, as they rather prefer being a little crowded together, on account of the warmth they receive from each other; but ventilation should not be neglected, as bad air generates disease. The walls are best of brick, and may be built hollow, the better to confine the heat; a window is best

to the east, and another to the west, with wired lattices, and shutters to close in very cold weather. Roosting perches or rails should be placed in convenient situations in the poultry-house; and they should not be round, or smooth, but nearly square, and somewhat rough, of a size suitable to be grasped by the claws of the fowls. It is important that every part of the building should be finished close without crevices, to prevent the entrance of vermin, and the inside should be frequently white-washed with hot lime; it is necessary to observe that the utmost cleanliness is necessary in a poultry-house. The litter of the nests and the dung should be frequently removed, for no poultry can thrive where this is neglected; the brick floor should be washed every week. Coops for fattening are likewise requisite, with a trough before for food. Nests are sometimes fixtures, and may be built against the wall, either in one tier or several, according to the number of fowls, and the size of the house. When there is more than one tier, each of those above the ground must have a projecting shelf at the bottom for the fowls to reach the nests by, and a slanting board leading to it with slips of wood nailed on. Moveable nests are also occasionally useful. These nests should be well cleaned out with hot-lime-water after every hatching, to destroy the fleas which infest poultry, and which are not only annoying to them, but also to visitors. It is sometimes necessary to separate some fowls from the rest; such as those which are diseased, which are liable to be ill-treated by the rest, as also strangers, and fowls of particular breeds. Coops and cages are useful for this purpose, which may be made in various ways. Pens also may be provided, made of lattice work, each for a cock and four or five hens, to be in during the day to enjoy the fresh air, and yet be protected from bad weather; and these may serve instead of a poultry-yard, when but a few fowls are kept. Places for shelter in case of rain are necessary to be provided; in short it is of great use to make their abode not only healthy, but agreeable to them, in order that they may remain stationary and quiet, and lay and sit when it is desired; as fowls, if they are dissatisfied with their position, are apt to lay in secret places, where it is not always easy to discover their eggs. Among other conveniences in the poultry-yard, there should be small plots of grass or clover planted here and there, if there is space enough; and a few heaps of gravel, sand, or ashes, for the fowls to roll themselves in and cleanse their feathers from vermin.

Poultry eat a great variety of food, all kinds of grain and seeds, and preparations made from them; also most sorts of vegetables, raw or boiled; and they are fond of a certain quantity of animal food, raw or cooked; insects and worms, grubs and maggots, they search for, and devour with avidity, and some persons collect these on purpose for them. Potatoes form some of the most economical food, but it is essential not only that these should be boiled or steamed, but that they are given warm, for fowls dislike them if cold. In many houses there are many well-known scraps and refuse that will serve for fowls, such as crumbs of bread, fragments of pies and puddings, and bits of meat and fish, and vegetables, such as lettuce, endive, cabbage, spinach, turnips, carrots, chickweed and grass. It is generally necessary

to give them some kind of grain, as wheat, barley, oats, rye, buckwheat and maize, or meal made from them made into a paste with water. Rice they are fond of at first, but soon tire of it; and much oats, Mowbray says, is apt to sour. Peas and beans are best boiled, and some recommend boiling barley also, but that does not appear to be necessary.

Fowls do not judge so much by taste and smell as by the eye in distinguishing their food, which, when first swallowed, passes into their crop, and after being there macerated goes into the funnel stomach, and then into the gizzard, in which, being a strong sac of the nature almost of gristle, the food is subject to a powerful trituration, as in a mill; this appearing to answer the same purpose as the teeth of Quadrupeds. To assist this effect, fowls pick up and swallow many small pebbles and stones; and it is proper to lay some of them about in the place where they are kept. It is proper likewise to scatter some lime rubbish, as this earth is necessary to supply the calcareous matter which forms the shell of their eggs. The water given to them should be of the purest kind, for foul or bad water is sure to create disease.

The expense of feeding chickens to a condition fit for the table, according to a statement in the 5th vol. of the *Agricultural Magazine*, would appear to be very inconsiderable, independently of the trouble and attention required. It is there stated that three pounds of meal of any kind, that will not cost above a penny a pound, made into a paste with water, is sufficient, with such scraps and crumbs as may be easily set aside in a house, to feed and fatten a chicken from the time it bursts its shell till it is fit for the table. It is also said that old fowls, even though fed with food for which money proportionate to the just market value must be paid, will, by their eggs, pay annually at least three times the cost of their subsistence, besides the advantage of the manure which is afforded. If highly fed from the nest chickens will be always fit for the table; and pullets which have been hatched in March will lay plentifully through the following autumn and winter, and may be got ready for the table in February, when their laying is finished. High breeding shows itself not only in the size and flesh of the fowls, but in the weight and substantial goodness of their eggs.

One of the principal objects in the keeping of poultry by a private family is to have fresh eggs. The time for the hens laying eggs depends much upon the warmth in which they are kept, and therefore, in general, on the season. Cold retards or prevents this, and hence the scarcity of eggs in winter. There are two periods of the year when poultry lay most: these are spring and autumn. The approach of the time for laying is denoted by the hens cackling, which she does three or four days before she begins: and she then appears very restless, seeking about for a place to lay in, which after some time she will choose: but she will require to be well watched, and means must be employed, to induce her to lay in one of the nests prepared for this purpose, for want of which she will be apt to go to some inconvenient place, and it sometimes happens that it is difficult to discover the eggs; but after she has settled herself, she will return again to the same nest. There is a con-

siderable difference in the number of eggs that the different breeds will lay, as well as of the chickens in each breed. Some hens will lay an egg every day; and others every other day; and others, only one in every three days. The best hens for laying are generally considered to be the dark-coloured, black, brown or tawny russet; the white are not so good. Pullets, in their first year, if early birds, will probably lay as many eggs as ever after; but the eggs are small, and such young hens are unsteady sitters. The best layers are the Poland breed; the Dorking are likewise good; the latter are remarkable for their tameness and good temper, and possess every good quality required in a small stock. Hens are in their prime at three years old, and after four or five years they lay eggs frequently, and cease altogether on becoming very fat; it is not advantageous to keep them after that period. The eggs should be removed each day as they are laid, as they are liable to be spoiled by the warmth of the hen; they are best kept for a short time in bran, with the large end uppermost.—*Pictorial Almanac.*

News.

The next meeting of the British Association will be held at Swansea in August.

A coal mine has been discovered on the banks of the Murray river in Western Australia.

A youth, fifteen years of age, and seven feet one inch in height, is now being exhibited in Liverpool.

The blue cloaks now worn by officers of the army, are to be replaced by grey cloaks with sleeves.

By a notice in the *Gazette*, Berwick-upon-Tweed is appointed an English port from and after this date.

A lady at Ipswich, last week, set her apparel on fire by treading on a lucifer match, and was seriously burned.

The quicksilver mines lately discovered in Upper California are said to promise to be extraordinarily productive.

The *Baton Rouge Advocate* (American) says, that Gen. Taylor has doffed the military cap, and taken to a Quaker beaver.

Many attempts, some of which have been successful, have lately been made to circulate counterfeit sovereigns at Liverpool.

A new London daily paper is to be commenced next month at twopence. It will support the reform movement as long as it lasts.

A few days since, a boy about 14 years of age, who was fly fishing in the river Greta, near Bowes, caught 104 trout, during his day's sport.

It is not unremarkable, as a sign of the times, that almost all the farms lately sold on the Duke of Buckingham's estates, were bought by the tenants.

The Albert cap is doomed, and a helmet similar to the one worn by the Prussian infantry, is to be adopted at the next issuing of clothing, April, 1849.

Not bad for a premier.—Lord John says that if the Protectionists don't like his slave-grown, brown-clayed sugar, they must lump it!—*Puppet Show.*

Two colours taken by the 80th (or Staffordshire) infantry at the battle of Soobraon, in India, have been presented by Sir H. Smith to the city of Lichfield.

We received from Mr. Dent, on Tuesday last, a strawberry weighing 1½ oz., and measuring upwards of eight inches in circumference.—*Preston Chronicle.*

Six Catholic bishops, among whom were the Bishops of Trèves and Liège, arrived in London on Monday morning, by the steamer from Antwerp, to be present at the opening

of the new Roman Catholic Cathedral, St. George's road, Southwark.

Louis Napoleon, one of the French pretenders, is the son of Hortensia Beauharnais, daughter of Josephine, and step-daughter of the Emperor Napoleon, to whom he bears a striking likeness.

Lord Nugent, in accordance with the wishes of his lamented lady, has purchased twenty-five acres of land in the neighbourhood of Weedon for the purpose of allotting them to the poor forever.

An inhabitant of Stourbridge possesses a canary, which having been kept in a cage hung in a yard, mingles with its natural notes the call of young chickens, the clucking of hens, and the chirping of sparrows.

The Newcastle coal formation contains 5,575,680,000 cubic yards, extending in length 23 miles; 28,000,000 tons of coal are annually raised, being 31,000,000 of cubic yards.—*The Trade's Weekly Messenger.*

Pretty certain.—Some thousand insurgents were confined after the insurrection, in the cellars of the Tuileries. We should say that the latter had never contained such a quantity of bad spirits before.—*Puppet Show.*

Some superstitious Parisians have remarked as an ominous circumstance, that the colossal statue of the Republic, erected in the Pantheon, was shattered to pieces by a cannon shot during the late insurrection in Paris.

Rain in May.—The fall of rain in the month of May this year is one of the smallest ever known, only amounting to about three fourths of an inch. In May in 1847, the fall was five and a quarter inches.—*London Weekly Times.*

The *Suffolk Chronicle* reports the moving, at Ipswich, of a two-storied brick house, entire and uninjured, a distance of 70 feet. The building was moved, by mechanical means, along greased timber, about a foot in five minutes.

It is rumoured that, as soon as the works in Holyhead Harbour are completed, the Admiralty intend that port to be the station for the West India mail steamers, instead of Southampton, as being the most central in the kingdom.

Mr. Robert Holmes, the ancient barrister, who bearded the Judges at the close of his client Mitchell's trial, has been twice in prison,—once for challenging a brother barrister, and once for his supposed connexion with the rebels of 1798.

At the time the church of the Vatican was built, niches were left for statues of the popes. All these have been filled except one, and some superstitious people argue, from the sign of the times, that this one niche will be all that will be required.

Among the patients in one of the Parisian hospitals, is a young soldier of the garde mobile, who has not received any wound, but who has lost his sight and hearing, in consequence of the nervous shock which he sustained from the firing, during the late insurrection in Paris.

Anecdote of Goldsmith.—It is related of Goldsmith, whose charity often exceeded his means, that once having visited a poor woman, whose sickness he plainly perceived was caused by an empty cupboard, he sent her a pill box containing ten guineas, bearing the inscription, "To be taken as occasion may require."

The *N. Y. Journal of Commerce* states that in one day Messrs Davidson and Russell drew in at a single haul on the west side of New Haven harbour, two millions of white fish, as nearly as could be estimated, averaging about three quarters of a pound each. The total weight of the haul, therefore, was about 750 tons!

A Sign of Improvement.—A striking indication of the improvement which has taken place in the habits of the people is found in the fact that while the revenue from malt liquors, wine, and spirits, has fallen off to the amount of £1,500,000, the receipt of customs in the United Kingdom upon the article of coffee has considerably increased.

An Attorney's Pun.—An old gentleman accused his servant, among other thefts, of having stolen his stick. The servant protested perfect innocence. "Why, you know," rejoined the complainant, "that the stick could never have walked off with itself." "Certainly not," said the attorney for the defence, "unless it was a walking stick."

Human Life.—Hope writes the poetry of the boy, but memory that of the man. Man looks forwards with smiles, but backwards with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavour is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

A Roland for an Oliver.—The Marquis of Waterford and some friends one day took their place in the fourth class carriage of a Railway. To punish such doings, the railway people hired a couple of sweeps, all covered with soot, and put them in beside them. At next station the marquis bought first class tickets for the sweeps, and put them in to adorn the silk and leather covered seats.

New Passenger Act.—The new American passenger law comes into operation here on the 16th instant. Under this act, vessels carrying steerage passengers have, in addition to improved cooking accommodation, ventilation, &c., to provide each passenger during the voyage, with, per week, 2 lbs of oatmeal, 1½ lbs of biscuit, 1 lb. of rice, 1 lb. of peas, 1 lb of pork, and a quantity of vinegar.

A Balance.—One article which belonged to Sir Joseph Banks the Royal Society possess—a delicate balance, constructed by Ramsden. Upon the decease of Sir Joseph Banks, the secretaries wrote to his widow, apprising her that the balance was lying in the apartments of the Society and requesting to know her wishes respecting it: "Pay it into Court," was her ladyship's reply.—*Weld's History of the Royal Society.*

At Worship street Police office last week, William Smith was finally examined on the charge of shooting Sarah Anne Luff. This was a case in which a young man presented a pistol at his sweetheart, in ignorance that it was charged, and fired it in her face. Luff had been in the hospital since the accident on the 28th of May. She now appeared and refused to make a charge against her lover, who was therefore discharged. The young man has spoiled her beauty, but promises to marry her.

Strawberries.—A gentleman, who is said to be a very successful grower of strawberries, told me his plan is the following:—He makes the substratum of his strawberry beds of stones or rubbish, and does not put more, at most, than 6 inches of earth over this. He attaches great importance to this, as he says, when the plants can throw their roots into a deep soil, they produce leaves, not fruit; secondly, in winter he covers them lightly with straw, pea haulm, &c.; and thirdly, in the spring, he top-dresses with leaf mould.—*Correspondent of Gardener's Chronicle.*

New York, Aug. 4, 3¼ P. M.—The Royal Mail Steamship *America* arrived at New York to-day, having left Liverpool on the 22d ult.

In Ireland the club organization is daily increasing, and becoming more systematized, and there is great danger of a premature outbreak. The following places have been proclaimed under the Coercion Act, viz.; the County and city of Dublin, County and city of Cork, County and city of Waterford, and town of Drogheda. At Carrick-on-Suir, several clubbists were arrested. Among them was the Rev. Dr. Byrne, when they rose, *en masse*, with arms, consisting of rifles and pikes, repaired to the authorities, and demanded the release of the prisoners, who were delivered to them. They then rang the chapel bells, when 4000 men congregated from the neighbouring hills armed to the teeth, who remained in the Carrick all night, lest an attempt should be made to arrest Father Byrne. The delivery of the prisoners and the withdrawal of the troops was considered as a triumph. The

clubs being charged with having been formed for the purpose of pillage and murder, the Dublin clubs had a meeting, and, on motion of Smith O'Brien, it was declared that the purposes and ends of the organizations are to overthrow the British power in Ireland. Twenty-three Catholic priests in the Deanery of Tuam have denounced the clubs, and a few priests in other places have also disavowed them. Devin Reilly continues to write and speak treason. Absent officers attached to the Regiments in Ireland have been ordered on duty. The purchase and manufacture of arms are proceeding briskly among the people. The Rebels have prepared a map of the county of Dublin, sub-divided into districts, in each of which, the points at which the clubs are respectively to muster, and where barricades are to be thrown up, are indicated. Latest accounts from Dublin state, that it was arranged that if upon the formation of the jury to try Duffy or his fellows, it shall appear probable that a conviction will be obtained, the clubs are to rise at once and prevent the trial by an anticipatory, and as they say, a successful outbreak.

The prospect of the crops throughout the kingdom of Great Britain, is considered decidedly favourable. Negotiations are going on in London in reference to postal arrangements.

FRANCE.—Remains tranquil. Paris is still under martial law. The disaffected in Paris have been disarmed, and there are less fears of a recurrence of fierce hostilities. Arrests for conspiracy continue to take place.

GERMANY.—The Arch Duke John, of Austria, was installed regent of Germany on the 12th July, with great rejoicing. Letters from Rendsburgh, of the 16th July, says that war with Denmark will immediately recommence, the commission of peace having been rejected by the Duchies.

EASTERN EUROPE.—The war between the Magyars and Slavonians is carried on with great fury. The Hungarians have stormed the city Varasat, but have been defeated with great loss. At St. Mihaly the Hungarian army numbers 52,000 men. There have again been frightful massacres at Carltonitz.

MONTREAL PRICES CURRENT.—Aug. 14.

ASHES	Pots, 25s 3d a 00s 0d	BEER, per 200 lbs,
	Pearls, 25s 6d a 25s 9d	Prime Mess, 40s 0d a 00s 0d
FLOUR—		Prime, . . . 36s 0d a 00s 0d
Canada Fine, per bbl. 196		PORK, per 200 lbs,
lbs, . . . 26s 3d a 26s 9d		Mess, . . . 75s 0d a 00s 0d
WHEAT, U.C. best, per 60		Prime Mess, 60s 0d a 62s 6d
lbs, . . . 0s 0d a 0s 0d		Prime, . . . 54s 0d a 55s 0d
Do. red. 0s 0d a 0s 0d		

The above were the quotations previous to the arrival of the Acadia.

INFORMATION WANTED.

ANY information from THOMAS LAMBERT, about 23 years ago, an Irish Emigrant, who parted with his friends at Grosse Isle, last September, will be gladly received by his anxious and widowed mother, now residing in Brighton, C. W.

CATHERINE LAMBERT.

Brighton, 7th August, 1848.

[Other papers will confer a favour on a poor widow by copying the above, which came to us through a respectable channel.—Ed. C. T. A.]

A parcel of Tracts has been sent off to the Rev. Mr Clarke, Simcoe.