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TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

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A SECTARIAN THING.

(Concluded)

The supper hour arrived, and Aminadab had not returned. The shades of evening began to gather, and the parents became alarmed for his personal safety. At length it was ascertained, beyond a doubt, that he had run away. One of his late associates, as had a boy as any in Clatterville gave the information, that Minny, as he was called by his companions, suspecting the object of the Parson's early visit, had listened at the key-hole, until he heard his father declare his resolution to give him a flogging, when he determined, as he said, "to clear out." Minny, the informant stated, had plenty of cash, for he had shown him the bills. The latter part of this intelligence induced Mr. Sharp to examine the writing desk in his chamber. He found it had been broken open, and rifled of a pocket-book, containing about three hundred dollars in bills.

When the moral barrier is broken down, when a breach is once made by the artillery of sin, the whole heart is not likely to be occupied by one solitary tenant. Crime is a social creature; it is gregarious in a remarkable degree. Few there are who have passed through the higher degrees of infamy, and finally settled down for life on a fellowship in the state-prison, who cannot remember the *grog-shop*, which was the primary school where they received their elementary instruction. Aminadab had no sooner lost all respect for virtue in general, by becoming a tippler, than he lost all respect for his parents, and all fear of God; and became almost immediately an *idler*, a *truant*, a *liar*, and a *thief*!

Such measures were employed as seemed best calculated to ascertain the direction he had taken, but in vain.

Upon an early day of the ensuing week, Mr. Sharp waited upon Parson Moody, and expressed a wish to subscribe the pledge of the temperance society. The good man brought forth the book with the greatest alacrity, and placed it with

pen and ink upon the table. It was the merchant's usual custom to employ only the initial letter of his given name; but, on the present occasion, he wrote *Aminadab Sharp* at full length, with a heavy hand, and doubtless with a heavier heart. He admitted, with perfect frankness, to Parson Moody, that he had totally misapprehended the character of the temperance reform; not because the subject was at all complicated in itself, but simply because he had not taken sufficient interest in the matter to examine the nature of his early prepossessions against it. "Experience has been to me," said he, with a deep sigh, "a severe instructor; but the lesson will never be forgotten." He laid down the temperance book, and took his leave.

Shortly after his departure, Deacon Gurley called at the parsonage. It is to be regretted that the conduct of some of the deacons should have excited unkind suspicions in the reader's mind, as is probably the case in regard to Deacon Gurley. But this respectable man had never trafficked in broken constitutions and broken hearts. He was a steady supporter of the cause of temperance—"Good news, Deacon Gurley," said the clergyman. "Ah," said the Deacon, "has a neighbour found his son?" "No," replied Parson Moody, "but he has found his conscience, and a book which is even a greater finding; he has signed the pledge of the temperance society."—"Can it be possible?" said Deacon Gurley; he "lucked to the draught-shop in Clatterville; for neighbour Sharp never does any thing by halves."—"Here it is," said the good Parson, taking up the book—"but bless me, what is this? he has not been signing of his blattling paper, has he?" continued the minister, holding up an hundred dollar bill, which had been placed between the leaves. "That is very well," rejoined the Deacon; "but fifty such would be less beneficial to the cause than the force of his example, and the effect of those exertions, which he will certainly make in its behalf. As I said before, Aminadab Sharp does nothing by halves."

The Deacon's predictions were speedily verified to the letter. Mr. Sharp was in nobody's debt, and a great many people were in his. The importers, distillers, taverners, grocers, and retailers, with the multitude of tipplers and loaf-eaters, could in no way thwart or annoy him. He did not want their votes, for he would never consent to be a candidate for any office. He had a number of these people for his tenants; they were all promptly notified, that their leases would not be renewed. He was the sole proprietor of the principal hotel; he made immediate arrangements with the lessee, and converted it into a temperance house. No person was admitted to work in the factories who would not pledge himself to abstain from intoxicating drinks. He did all in his power to circulate information on the subject of the evils of intemperance; and whenever he passed a group of idle boys, he was sure to rouse their better energies into profitable action, by throwing among them some good little book, or temperance tale. Several of Mr. Sharp's tenants agreed to continue their leases on the terms he had imposed. "Sharp is the word, row-a-days," said an old gray-headed fiery looking fuddler, as he turned off, disappointed of his dram, from the fourth grocery store, in a cold

frosty morning; "if Clatterville folks put up with this, there's an end o' the good old spirit o' New England. If things goes on so, half the inhabitants will move over to Brandywine village afore Christmas, where there's no sich sectarian nonsense a going on."

The old sinner was mistaken. Nobody moved over to Brandywine village on account of the reformation in Clatterville; and the improvement in the manners and habits of the people soon became a topic of universal remark.

Days, weeks, and months, rolled rapidly along, and no trace was discovered of the runaway boy. Before this dark cloud settled over his dwelling, Mr. Sharp had appeared, like Sir Balaam, to believe that God's good providence was a lucky hit. But he had learned an important lesson of the instability of earthly happiness. His pride had become humbled; and he was now perfectly satisfied that the world was not made for Cæsar nor for Aminadab Sharp. He now perceived that riches, even if they do not take wings and fly away, cannot buy back the peace of a broken-hearted father. The tongues of a thousand sycophants could not now charm away the bitter conviction that he was the parent of a drunkard and a thief. Sad were the feelings of this unhappy man when he reflected upon the origin and progress of this domestic calamity, and he remembered the words of the holy volume, "*And Nathan said unto David, Thou art the man!*"

It was very natural that at the period of this calamity, Mr. Sharp, in the compass of a few weeks, should have examined his own heart more carefully than during the whole of his previous life. Such was certainly the fact. He was introduced to a new code of sensations; he began to have a practical understanding of the passage which teaches the broken in spirit, that the help of man is a reed.

In this season of affliction, he derived the greatest support from the consolations of an excellent wife; he began fully to understand the value of the gem which he had taken, for better for worse. It was about a month after the departure of Aminadab, that Mr. Sharp, returning home in the evening, had retired privately to an apartment connected with their sleeping chamber. As he was sitting there alone, ruminating on his misfortune, his wife entered her chamber with little Joel; and supposing herself within hearing of no being but the Giver of every good and perfect gift, she proceeded to offer up her evening supplication. The yet unconverted husband sat listening to the prayers of a child of God.—He listened for a while in solemn and respectful silence; but when, in a voice scarcely audible for her sobs and tears, she asked of God his guidance and support for a lost and a wicked boy; and that he would sustain an afflicted father, and bring him into the fold in his own good time, he could no longer repress his emotions, but rising from his seat crept forward silently, and knelt by her side.

On the subject of family prayer, this was no longer a house divided against itself; and many other good things were admitted one after another. Joel became an uncommonly fine boy. He was carefully brought up in the way he should go, and there was no reason to apprehend that he would depart from it when he should come to be an old man.

About five years and a half after the departure of their eldest son, Mr. Sharp received a letter from the chaplain of the State Prison in the State of ———, in the following words:—

Dec. 14th, 18—.

DEAR SIR,—Peter Jones, a convict in this prison, who is dying of consumption, has desired that the enclosed may be forwarded to you, as soon as possible.—Respectfully, your humble servant, Aminadab Sharp, Esq., Clatterville. W— I—

The enclosed letter was in the following words:—

State Prison, Dec. 12th, 18—.

DEAR PARENTS,—Receive the dying words of a wicked child; I have but little strength, and my words must be few. When I

left you, I took the Providence Road and came to New York, where my life was consumed in all kinds of dissipation, while the money lasted which I took from my father's desk. When it was all gone, I got into the company of those who put me in the way of getting more. I have two or three times resolved to reform. At one time I did not taste strong drink for three weeks; I worked till I had earned almost enough to bear my expenses home. I kept out of the way of strong drink, for my hankering was so great that I was afraid I should not hold out. One afternoon, as I was on the wharf, a man came to speak to me who had been drinking rum. I smelt his breath, and I could resist no longer. I went to the dram shop, and my earnings were soon spent. For the gratification of my appetite, I was induced to rob a gentleman of his pocket-book, which brought me here.—Dear Mother, God will reward you for all your good counsel, though it has been lost upon your poor boy. If I could only see you, it would be a comfort to me before I die. I would try to muster strength to crawl out of my bed, and ask your forgiveness on my knees.—Dear father, don't let little Joel have any strong drink, but heed the last request of his dying brother.—I am known here only by the name of Peter Jones.

From your un dutiful son,

AMINADAB SHARP.

The conception of that anguish which this letter produced is only within the province of imagination. I have neither the hand nor the heart to give it form. "O my dear husband," said Mrs Sharp, "let us fly to this poor prodigal before he dies."—It was determined to start on the morrow's dawn.—Another letter from the chaplain came in the midnight mail—the victim of a father's imprudence was no more.

The last account I received of this family was in the fall of the year 18—. I then passed through the village; and while the horses were resting at the inn, I noticed a gentleman walking slowly alone, with his hand behind his back, who every now and then shook his head in a singular manner.—"Who is that gentleman?" said I.—"It is Mr. Sharp," said the hostler, "who lost his son: he is somehow melancholy as you see; and as he goes along, he often mutters to himself *poor boy, poor boy!*"

Joel has grown up an excellent young man, and abundantly repays his mother for all her maternal care. He is a pattern for all young persons in the village, teaching them, by his example, to honour their fathers and their mothers, that their days may be long in the land which the Lord their God hath given them.

INFLUENCE OF THE TEMPERANCE REFORMATION IN BRINGING TO LIGHT BURIED TALENT.

How much intellect—cultivated intellect—was drowned in the intoxicating bowl at the commencement of the Temperance Reformation! And how many intellects, not cultivated, but of native, original strength, were crushed and prevented from rising to that eminence, which, but for intemperance, they would have attained! Who of us has not known some noble youth—high-minded in association and conduct—fond of the true and beautiful—full of generous impulses, and with an intellect which, if properly disciplined and directed, would have placed him high on the roll of fame—who of us, we say, has not known such a youth overthrown by this inveterate destroyer, and left, like some tall tree, scathed by the lightning.

"A withered, dead, and lifeless thing.

From which no verdant branch might spring."

Let us glance, for a moment, at a few of those naturally strong-minded, and gifted men, who have been redeemed through the influence of this reform. We have in our own State, more than one untutored, but self-tempered genius, who, though not polished in the schools, possess those original and vigorous intellects, which, had they been disciplined in

the halls of the academy, would have built for themselves a pyramid, durable as time. A few years since, these men were miserable inebriates, poor and almost friendless, tortured by remorse, and suffering, at times, all the horrors of *delirium tremens*. Now, how changed! The head is clear, the heart light, and the voice of more than one of them is often heard in Temperance meetings rousing the inert, stimulating the active, and pouring horrible truth upon the head of the retailer. To pass from our own State, there is John Hawkins, whose history is familiar to all; and there too, is John B. Gough, whose eloquence has electrified the hearts of thousands, and Kellogg, from the far West, who is said to be unrivalled in his way, and hundreds more, once drunkards, but now redeemed! There is the Hon. G. S. Catlin of Connecticut, a gentleman and a scholar, who not many years ago, forsook the wife of his youth, and became a vagabond upon the face of the earth, wandered to the Empire city—became a singer—sang songs to a drunken rabble for liquor—slept on the docks and in cellars, and lived by chance. But mark the change! A few years after this, we find him a reformed man, a lawyer of extensive practice, and then, the Representatives of his native State—"the land of steady habits"—in the Congress of the United States.

There was the Hon. Mr. Atwell of Rhode Island, now deceased; a man of superior scholarship, and an eloquent debater, whose habits of intemperance at one time, were such, that his wife, though her attachment to him was strong as woman's love, was obliged to separate herself from his companionship—who went a voluntary exile from society to the Asylum at Providence, *that he might be removed from temptation*, and subsequently reformed—who became, through the intercession of mutual friends, reconciled to his wife—was elected to the most distinguished office in his native State, and, at the time of his death, was the most prominent member of the Democratic party in Rhode Island. We might swell the list to hundreds, and, were our information sufficiently extensive, no doubt, to thousands, who, gifted with noble talents, misdirected and obscured by intemperance, have been saved as by fire, and are now among the brightest ornaments of society. But besides this exhumed buried talent, behold the vast amount of dormant intellect that has been called into exercise, by the reformation of these once infatuated men. A father has thrown the bowl aside—the son becomes an active working temperance man—publicly advocates the cause, and is one of its firmest supporters; or, a son has been plucked, as a "brand from the burning," and the father throws all his influence on the side of temperance, and seals his fidelity with his dying testimony in its behalf. By speaking on this subject, too, men have learned to speak on other subjects, and, in this way, vast accessions have been made to the empire of mind.—Intellect has not only been redeemed, but quickened and set in motion, until the world feels its power as it was never felt before.—*S. C. Temp. Advocate.*

THE TRUE POSITION OF CHRISTIAN EXPEDIENCY AS A RULE OF DUTY.

We copy the following excellent remarks from the *Bombay Temperance Advocate* of September last, which we consider calculated to render our cause good service in this country. Our esteemed contemporary does not, however, appear to be aware of the exact state of the question with us; for although it may be true, as he asserts, that in the disputes about *Christian Expediency* there is a "distinction without a difference," yet there is a wide difference between the views of some of our friends. Whilst some contend that the use of intoxicating drinks is, *per se*, a sin in all cases and under all circumstances, and that all who have used such drinks in every age of the world have sinned in so doing; others consider that the immorality of using them depends

on attendant circumstances,—the former taking what they choose to term the high ground of principle, whilst they regard the latter as acting on the low ground of expediency. We however hope the following remarks will suffice to show that in this country at least, the disuse of intoxicating drinks is a duty on the ground of *Christian Expediency*, and that no motive to action can be higher than that which rests on such expediency.

We suggest to our friends the propriety of always prefixing the word *Christian* to *Expediency*; the term will then stand distinguished from that of *Expediency* in the low sense in which it is often used, and which has led to much of the misunderstanding complained of.

"In several numbers of the 'Christian Witness,' and the 'Teetotal Times,' which we have received by the last Mails from England," observes our Bombay contemporary, "it appears that a warm controversy has arisen among the friends of Teetotalism on the grounds of 'Christian Expediency.' One party has warmly maintained that *Expediency* is the only *unquestionable* ground, the only ground that *cannot be disputed*, and therefore the only useful *practical* ground on which Teetotalism can be best advocated. The other party has as warmly maintained that "*Expediency*" is too *low* a motive, and that the sacred claims of *duty* and moral obligation are the motives to be urged, if we wish to produce any powerful or permanent effect.

"Now it appears to us that both parties in this dispute have stumbled upon the fallacy of '*distinctio sine differentia*,' (a distinction without a difference) for the whole controversy takes for granted that there is an essential *difference* between the obligation of '*Christian Expediency*,' and that obligation of '*moral right and wrong*' which we term *duty*, and that the former is, in its own nature, a *lower* obligation, and a far *inferior* motive to the latter. Now this is a grievous fallacy, and an entire misunderstanding of the nature of *Christian Expediency*, and of the true position of the question.

"The only difference between *Christian Expediency* and *moral right and wrong* is, that expediency is an '*accident*' depending upon time, place, and circumstances, so that what is expedient in one age of the world may be inexpedient in another; whereas moral right and wrong being an '*essential*' and inseparable quality, is immutably and eternally the *same*. But here all distinction ends as a *practical rule of duty* at once and for ever. For when once the question of '*Expediency*' is settled in any given case, settled in *sincerity*, (not what the world calls sincerity, but in real *Christian sincerity*) with the '*single heart*' and the '*single eye*,' then it becomes a rule of duty, as deep, solemn, sacred, and binding, as any rule of duty between man and God. For what is it which renders a thing, or a course of action, inexpedient? *Plainly the evil, moral and physical, which it is bringing on mankind, and its consequent inconsistency with the glory of God.* Now it is quite conceivable that a thing may be so murderously inexpedient on account of the slaughter of human life, the wreck of human happiness, and the ruin of human souls, which it occasions, that the use of it, in defiance of such inexpediency as this, may be selfish, barbarous, and cruel, utterly contrary to the glory of God, and inconsistent with the command Thou shalt love thy neighbour as thyself, and therefore wicked, extremely wicked.

"But here we wish it to be distinctly understood, that we are only contending for the principle in the abstract without applying to any particular case. Whether the evils resulting from the use of intoxicating drinks in the present day, whether the deluge of human tears, and the mass of human misery and crime, the ruin of millions both for time and for eternity resulting from the moderate and immoderate use of intoxicating drinks, constitute an amount of evil sufficiently great to bring it under this category is a question for each individual to decide. We decline giving any opinion here on this particular question, because it would needlessly

encumber the present argument. We are now only contending for the 'abstract principle,' that the question of expediency may rise so high on account of the fearful consequences that it involves, that the violation of that expediency may be in the very last degree *eruel* and *wicked*. If the utter ruin of a million of souls for time and for eternity be not a sufficient amount of evil to render it so, then suppose it to ruin ten millions of souls; and if ten millions of ruined souls be not mischief enough to bring it under this condemnation, suppose it to ruin one hundred millions. There surely is a supposable amount of misery and mischief at which expediency as a *moral rule of duty*, may involve such awful consequences that the violation of it shall be extremely wicked; and thus the obligation of Expediency and the obligation of moral duty becomes the same, the motives of conduct in both cases the same, the awful sanction of God the same, and the fanciful distinction between them 'a distinction without a difference.'

"We have here supposed an extreme amount of this distinction, and to prove that the principle on which it is founded is essentially false. For the truth or falsehood of any principle can only be detected by going the whole length of the principle, and following it out to its ultimate consequences. But the real Christian does not demand that the question of Expediency on any given case of conscience, shall rise to such a frightful magnitude as is here supposed, in order that he may feel it to be a deep and solemn moral obligation, and his bounden rule of duty. For *Christian Expediency* is a high and holy standard, and in weighing the question of duty in any proposed case, a *tender conscience* holds the scales, that conscience which above all things God loves; while *Love, Charity, and Mercy* argue the case, and heaven-born, Self-denial for another's good, after the pattern of Christ, makes duty easy, and esteem, all motives of personal ease or indulgence as lighter than the dust of the balance. Thus the holy self-denying Paul did not require the carnage of a world, or even the ten thousandth part of the misery and crime, of the present day, resulting from intoxicating drinks, to constitute the question one of *bounden duty and deep moral obligation*. For he accounted a single soul so precious that he declared he would eat no meat while the world endured, and that it was good not to touch wine, provided by such means a single brother stumbled, or was offended, or was made weak.

"Is it not evident that in the bosom of the Apostle Paul (and in every bosom filled by the constraining love of Christ,) *Christian Expediency* and moral duty rest upon the same sanction and are carried into practice for the same motives, and that when once the question of expediency in any given case is *prayerfully decided*, all further distinction is a 'distinction without a difference.'"—*Bristol Temperance Herald*.

CIVIL WAR IN ENGLAND.

While we were in England, we spent much of our time and strength in sowing the seeds of civil war. We saw a power there which was treading on the necks of thousands and millions, and wringing out the life-blood of some of the best of her sons. We saw an attempt making to impose upon the public credulity, and to make the people believe that, while it was wrenching fifty millions sterling from them annually, and sending sixty thousand to an untimely grave, it was yet England's great benefactor; that in the duties on all its nostrums, and for the license for doing all the mischief it did, it paid into the national treasury more than enough to support the whole police, army and navy, besides administering most abundantly to the wants and comforts of men.*

* Victuallers pay to Government yearly for their licenses, their fees, and the duties on spirits sold by them, the immense sum of £1,000,000. The cost of the British army yearly, is £3,000,000;

We thereupon, at a meeting in Exeter Hall, proposed that a monument should be erected for it in Hyde Park, as the benefactor of England. But this did not suit; it was called abuse. We then thought best to attempt to rouse a spirit of revolt, and kindle up a burning indignation in the public mind, for what it was doing. The people had long bewailed the consequences of this scorching heat, and had endeavoured to pluck the brands from the burning. But the tyranny remained almost untouched. The men on the bloody throne were, in many cases, good men, pious men, and could do no harm; and must remain respected. What if they are? we said. Their business is bad; is horrid; binding, in the most galling chains, sixty thousand captives. Denounce their tyranny. Stop their traffic. Down with their palaces. THE SUPPLY, we said, CREATED THE DEMAND. While you have your breweries, your distilleries, your ale-houses, and gin-shops, licensed by government, you will have your thousands and hundreds of thousands of drunkards. No matter who is at the head; stir up a civil war; fight the spirit trade, and the wine trade, and the beer trade, and the license system, and then you will do something. And when we told of our successful battles in America—how in Massachusetts and New York we had nearly dethroned the tyrant, we were received with shouts and applause. We are pleased to see by recent English papers, that our advice has been taken, and that the war has commenced, and is already spirited and successful. The following article is from the *Temperance Advocate*:—

CRUSADE AGAINST THE TRAFFIC.

Is the supply of strong drink created by the demand for it, or the demand by the supply? The former has been generally held by English Temperance Reformers, and the latter by the Americans. And it becomes a serious question, how far these views have led to the marked difference in our relative success. We confess we are converts to their views, and are generally mistaken in "the signs of the times," if the late interview which our teetotalers had with the Americans at and during the sittings of the World's Convention, has not produced similar results in the minds of others. Hence a Crusade against the Traffic has already commenced, in a new form, with singular success, in Edinburgh and Bolton, which we hope will be vigorously followed up in other places.

No doubt many of our friends feel peculiarly sensitive on this subject, as well as those who are interested in the traffic; but after having carefully considered the remarks of the *Chronicle*, and those of the *Scottish Temperance Review*, of this month, we think with the latter, that, as

"Temperance Reformers, we are bound to seek the removal of everything that tends to extend the sin of intemperance, or that assumes the character of an obstacle to our progress. Every public-house tends to promote tippling habits in the locality in which it is situated, and acts as a temptation to those who have been induced to abandon such habits. It works against us in two ways, and falls legitimately within the circle of obstacles, which we must spare no efforts to remove. The reduction of the public-houses must be attended with a lessening of the evil, and a consequent improved public sentiment, and, therefore, it is evidently an object worthy of being aimed at. While, then, we hail reduction, let us aim at extermination. In doing so, we infringe on no man's liberty. The highest degree of freedom is always consistent with the greatest amount of

that of the navy, £5,000,000; the cost of the metropolitan police force, £500,000; and that of the rural police throughout the kingdom, £750,000; making a total of £10,750,000. Thus, then it appears that the publicans of London pay to government more than it costs to support the army, navy, and the whole of the police force established throughout the kingdom.—*Douglas Jerrold's Weekly Newspaper*.

public security and morality, and that man is the tyrant who will persist in practices at variance with both. A well-devised and vigorously-sustained attack on the license-law must secure its repeal; and with the repeal of that law we denude the traffic of its respectability, and demolish the machinery by which the foe sustains his mighty system of evil."

Progress of the Cause.

CANADA.

SMITH'S FALLS.—As regards the state of our Society, I can only say that we are progressing in the cause, and most of our members remain firm to the pledge: on the fifth day of the present month, the delegates of the Johnstown District Temperance Union, met in the Methodist Chapel at this place, and an appropriate address was delivered by Mr. A. Duncan, agent of the Union; after which the company proceeded to a place fitted up for refreshments, where a company of about 240 persons partook of cakes and coffee. Subsequently the meeting was addressed by the Rev. Mr. H. Williams, Wesleyan Minister, and by several of the delegates present, when the call was made for such as had not already enrolled their names, to come forward and do so. Eighteen names were added to our list; after which the company separated at an early hour to their homes, delighted with the evening's entertainment.—E. W. BOYCE, *Rev. Sec.*

PICTON.—As to the cause of temperance in this place, I cannot say much; the meetings have not been kept up for some time past, as they should have been, for some cause or other. But they are awaking up now. We held our anniversary on the 6th of January, when the following officers were chosen: C. Pier, President; William Clark, Vice-President; Thomas Yarwood, Secretary; and a committee of eight. Our meeting was addressed by the Rev. Mr. Horlbert of the Wesleyan Methodist, and our old friend James McDonald, and others. We have added to our society the year past about fifty, our number is now about 250. We have a Temperance House in this town which bids fair to do well. The cause throughout the district is on the whole gaining, and in some neighbourhoods beyond all expectation.—CALVIN PIER.

ANCASTER, Jan. 8.—As you wish to hear of the progress of the temperance cause in the different societies throughout the Province, I may state that the Ancaster Total Abstinence Society has been in existence about three years; the society numbers about 200 members. During the last year this society has not made much progress. I have no doubt that if every member would endeavour to do his duty, the aspect of things would soon be changed. Signing the pledge is not all that is required of those who embark in the cause of temperance; it is a duty incumbent on every teetotaler to do all in his power to rescue his fellow-beings from the iron grasp of intemperance. A Juvenile Total Abstinence Society was formed here about three months ago; they number about 90 members; their meetings have proved more interesting than the adult society, on account of more individual exertions on the part of its members. Our third Annual Soiree was held on Thursday, the 7th January; about 180 were present. The hall of the society was tastefully decorated with evergreens; the orchestra was filled with the best musical talent that the locality could produce, and they acquitted themselves well. The meeting was addressed by the Rev. Mr. Cheyne, of Stoneycreek, whose sound reasoning and weighty arguments, in favour of the cause, made a deep impression on the minds of many present. The meeting was also addressed by Mr. M. Magill, from Hamilton, and Mr. B. Spencer, from Dundas. This society held their Semi-Annual Meeting for the election of office-bearers in Decem-

ber last, and the following gentlemen were elected—B. Murray, President; William A. Cooley, Vice-President; John Robertson, Treasurer; and the subscriber, Secretary.—THOS. BISHOP.

THREE RIVERS, Jan. 9.—Our Temperance Society is only a nursery for east, west, north, and south. These seven years we have lost more than forty good members, who went to Upper Canada, Quebec, and the States, still we are not discouraged, but rally round our standard of teetotalism. By it we are deprived of being invited to parties of pleasure, which are got up to fill the dreary hours of the winter nights, in dancing, singing, and drinking—so called each others health. Our society principally consists of the youths, &c., of four or six families. The French Temperance and Teetotal Societies number more than 1000. Three Priests, connected with them, are actively engaged. We have three Protestant Churches here, and some of each of their leading men sell and drink liquor, and none of the Ministers are members of the Teetotal Society; still the Rev. Mr. Graham, Wesleyan Minister, preaches sometimes strongly in its favour. I am happy to state, that these seven years we have not had one death in our society. Our motto is—a steady onward course.—WILLIAM GENNIS, *President.*

ERNESTOWN, Jan. 9.—While sending you some subscribers for the *Advocate*, I take the liberty to say a word or two respecting the society of which I am a member, viz., the Second and Third Concession Total Abstinence Society of Ernestown, which held its fifth anniversary meeting, Wednesday the 6th inst., at St. Peter's Church. From the report we learn that there was some increase in numbers in the year past—eighteen, we believe—three withdrawn, six expelled, leaving one hundred and sixty in good standing. The report further declared a great lack of duty on the part of the officers, although they had endeavoured to keep up monthly meetings, but failed in a measure, in consequence of no speakers, which difficulty is likely to be met by appointing a speaking committee, consisting of twelve male members, whose duty it will be to speak at the monthly meetings, or provide a speaker in their place. It also spoke of the principles of abstinence being tested at Bees, mentioned several instances, one in particular, where there were (for two different persons) two large frame buildings raised, in one half day, by the same set of hands, without prop or any accident. Benjamin Ham, Esq., being President, Byard S. Booth, Secretary, a Committee of five, with the above-mentioned speaking Committee. We hope something will be done to advance the cause the ensuing year.

CLARENCE, Jan. 11, 1847.—I have taken the opportunity of sending to you again on business for our Society. We held our annual meeting on Thursday the 7th instant, in our school house, where I believe Mr. Wadsworth's first address to us was given—we had a comfortable meeting. Addresses were delivered by the Rev. J. Tuke, W. M. Minister of Lochaber, Rev. G. Bell, Presbyterian Minister of Cumberland, and some others of our own township. We had a soiree at the same time, at which 60 partook of the good things of Providence; we expected about 30 more, but they did not come. We received three names to our pledge, which makes, since our last annual meeting, an increase of 31 names. I inclose you £1 10s for thirteen *Advocates*.—HENRY C. MATHEWS.

BELLAMYVILLE, Jan. 11, 1846.—The anniversary of this Society was held on the first of January, in the Presbyterian Church at Bellamyville. The Rev. Ezra Healy opened the meeting by prayer. After which the President made a few appropriate remarks, and gave the statistics of the Society, which after deducting those who had deceased, removed, and been expelled during the past year, left a total, in good standing, of 397, which shows

an increase of 37 substantial members in the past year. The President then introduced to the audience Mr. A. Duncan, our temperance agent, to address the meeting, whose speech on the occasion was full of potent and irresistible arguments in favour of total abstinence, and seemed to have a powerful and convincing effect upon the minds of the people. The house was well filled, although the forepart of the day was somewhat stormy. Five names were added to the pledge; this is but a small number, yet we believe the good seed has been sown, and that the fruit thereof will be gathered in abundance not many days hence.—JOHN B. BELLAMY, Secretary.

GRANBY, Jan. 13, 1847.—I beg leave to send to you for insertion at your earliest convenience, the following account of the proceedings of the annual meeting of the Granby Total Abstinence Society, held in this place on the evening of January 7th, as furnished by the recording secretary.

At the annual meeting of the Granby Total Abstinence Society, held in the congregational church in Granby village, the meeting was called to order and the chair taken by the Rev. David Gibb, the President of the Society, who proceeded according to custom to invoke the Divine blessing upon the proceedings of the evening. After singing, the Report for last year was read by Mr. W. B. Vipond, the Secretary, who made some very just and forcible remarks upon the duty of church members coming forward to aid the temperance cause; which, as he observed, had not been so generally the case as might have been expected.

The Report stated that meetings, attended with a greater or less degree of success had been held in different parts of the Township and in Milton, and that the number of members upon the Society's list at present was, males 185; females 178, total 364.

The Report was unanimously adopted; the first resolution containing the appointment of the undermentioned officers, for the ensuing year, was then moved by Mr. Washington Frost, seconded by Mr. Patrick Hackett, and unanimously adopted. The mover and seconder of this resolution offered some appropriate remarks upon the duties of the various officers, and of the members of the Total Abstinence Society.—President, Rev. David Gibb; Vice-Presidents, Harlow Miner, Esq., and Dr. George M. Abbot; Secretary, Mr. John Lorimer; Corresponding Secretary, Rev. George Slack; and an executive committee of fifteen members.

A vote of thanks to the late Secretary Mr. W. B. Vipond, who had begged to be excused from further service; although his zeal in the cause of teetotalism had suffered no abatement, was moved by the Rev. George Slack, seconded by Mr. Patrick Hackett, and unanimously passed.

The second Resolution, amending Article VI. of the Constitution, and providing for a more efficient mode of dealing with those who either wished to withdraw or had broken their pledge, was then moved in an able and effective speech by Mr. Marcus Dougherty, seconded by Mr. John Lorimer, and passed.

The third Resolution, stating the catholic character of the Total Abstinence Society, and the necessity of acting together with perfect freedom from sectarian jealousy, was moved by the Rev. George Slack, seconded by the Rev. David Gibbs, and unanimously adopted. The Dismissal Hymn was then sung and the Meeting adjourned.—JOHN LORIMER, Rec. Sec.

The friends of the Temperance Cause in Canada East will see from the above that we are not altogether lifeless on the subject in this quarter. But although the principle of Total Abstinence holds ground, yet the persevering exertions of the advocates of that principle must not be wanting. For alas! not only here and every where else are there drunkards, who are hasten-

ing on to a drunkard's grave, but decent, moral and respectable men are still to be found, who, notwithstanding the light which shines around them, persist in using the drunkard's drink, on the so-called principle of moderation. The friends of Total Abstinence everywhere, therefore, must up and be doing, and never relax their efforts until Alcohol is driven to his proper place, on the shelf of the dispensary and in the chemist's shop.—GEORGE SLACK Cor. Sec.

TORONTO, Jan. 14.—I am pleased with the appearance of Vol. xiii., and observe the change is "universally approved," so far as I have had the opportunity of submitting it for inspection. One friend was sure the list from his neighbourhood would have been increased if the new dress had been seen. We have commenced our canvas, and prospects are favourable. "Hydro-Bacchus" is something new in these parts, and creditable to our Editor. I could wish he would call special attention to the article on "Statistics."—A. CHRISTIE.

ENGLAND.

TABERNACLE, CITY ROAD, LONDON.

A public meeting, preparatory to the formation of a total abstinence society, in connexion with the congregation assembling in the above celebrated place of worship, was held on Thursday evening, December 17th, under the direction of the Committee of the National Temperance Society. The Rev. John Campbell, D.D., the pastor of the congregation, presided. After prayer for the Divine blessing had been implored by the Rev. Jabez Burns, D.D., the Rev. Chairman said, "We have been praying for light: let light prevail, and our principles will succeed. Let light be diffused as to our principles through the nation, and intemperance will be banished. I would that you were 'altogether such as I am.' Yes, I wish sincerely that all my congregation were as I am. The more I think on the subject, the more I am attached to the principle, the more I am struck with the importance of the movement. I find no one who objects to intemperance; but must admit that ours is a good system, only they hesitate to adopt it, from the fear that it is not consistent with the enjoyment of health. That, certainly, is a reasonable objection, if it can be shown to be true. But I am certain that, as to the great mass of the population, it is not so. The use of strong drink is opposed to health, and is detrimental to it. I have myself made the experiment of total abstinence for a considerable time, and I feel that I have sustained no loss. I feel assured that its adoption would do you good, good to yourselves and good to your families, while no mischief could possibly result. But who can speak aright of the mischiefs which result from the use of strong drink? Melancholy instances are continually coming to our knowledge. We have three missionaries in connexion with this congregation, and they, as well as myself, are all teetotalers; and I hope they will prove the means of enlarging the congregation and the church. The use of strong drink, as I have said, is injuring, and impoverishing and ruining many, and it is our duty to do all we possibly can to remedy the evil. I rejoice to find myself surrounded by so many good men—the friends of education and religion—of man and of God. In whatever point of view I regard the principle which they have come to advocate, I see nothing in it but good, nothing but what warrants its recommendation.

Dr. Lovell bore testimony, as a medical practitioner, to the fact that alcoholic drinks were unnecessary and injurious as beverages, and that they were rarely necessary or useful, even in cases of disease. Diseases of the heart, causing sudden death, were, in the majority of cases, induced by the use of strong drink.

Mr. McBain, a coal-porter, gave an interesting relation of his experience, both as a hard drinker, and as a total abstainer. By means of teetotalism, he had been restored to domestic comfort, to his standing in the Christian church, and to much usefulness as a public advocate.

Dr. J. Burnes, in the course of a very impressive address, gave an account of the rise and progress of the temperance movement. He furnished some striking cases of reclamation by means of total abstinence, and of fearful apostasy, crime and misery, occasioned by the use of strong drink, even in persons who had for years maintained a good reputation, and a respectable standing in the

Christian church. He referred to the expensiveness of strong drinks, and pointed out a number of valuable and important uses to which the money so spent might be applied.

The Chairman said, "Are there things so? Are the statements which have been made, true, or are they fictions? If they be true, they are dreadful to think upon. Madness is dreadful, considered as a malady; but how much more dreadful is this voluntary madness! What if madness seized a number of individuals in any place! What if it spread over a village, over a town, over a country! It has been said, that but one in five hundred is thus afflicted; but look at the drunken madness! And what shall be done to stop it? Who will refuse his aid? I hope that all who hear these statements will adopt the salutary principle of abstinence. I adopted it myself, entirely on public grounds. I had no occasion for it whatever upon personal grounds. Indeed, I felt a sort of objection to the teetotal pledge: I regarded it as a kind of bondage; but I find that it is not so; and I find my advantage in it in many respects; and when I find a man who has signed the pledge, or is willing to do so, I rejoice. Two speakers have been introduced to us this evening as 'members of Mr. Sherman's;' this is very good, but it must not long continue so; we must have friends and members 'from the Tabernacle.' If the spirits of the blessed in heaven rejoice in the movements made upon earth, I sincerely believe that the spirit of Whitfield would rejoice in this movement, for he was eminently the friend of the masses. Men may laugh at this system, and for a time they may oppose it; but they cannot long withstand the truth." Dr. Campbell here referred to a pleasing circumstance which had taken place a few days before, in connexion with the settlement of the Rev. Mr. Kennedy, from Scotland, over the congregation at Stegny, formerly under the pastoral care of the late Dr. Fletcher, who, on the very first occasion on which he had been called to preside at a public entertainment, exerted his discretionary power to protest against the practice of drinking toasts. That was a thing worthy of notice. It was something to see Surrey Chapel filled, to listen to a sermon on total abstinence; and it was next to something to see a goodly number assembled in the Tabernacle at a total abstinence meeting.

Mr. Bailey, formerly a coal-porter, but now a coal-merchant, expressed his great obligation to teetotalism. Strong drink had brought him into numerous troubles, and had almost driven him to commit suicide; but he was now comfortable, and was aiming in various ways to be useful.

Mr. T. Whitaker pleaded the cause of the drunkard, who had for years been neglected, and regarded as in a hopeless condition. Teetotalism, like the good Samaritan, had been found capable of restoring him, and it was the evident duty of all the philanthropists and Christians to promote its progress.

R. Hicks, Esq., Surgeon, stated some important physiological truths in connexion with the use of alcoholic drinks, urging it as a solemn duty upon all persons to abstain from them, and cautioning mothers and nurses against sowing the seeds of disease and premature death in the constitutions of their children, by administering any portion of those dangerous fluids.

The Chairman, in conclusion, said, "I regard this audience as a sort of jury. You have had amiable, modest, honest men in the capacity of witnesses, and you have also had advocacy of a very superior character; and now, you are to give the verdict. How say you? Are we right or are we wrong? Many present have signed the pledge, and many have not. And if not, why not now? Or, if not this night, why not at a very early period? Do so, my friends; you will find your account in it. That kind of 'sinking,' which is sometimes referred to, will soon pass away; many have testified to this; and it will be succeeded by sound rest, strength, and vigour which you had not before. No danger can result from your signing the pledge, though there is much danger on the other ground. I am sure that this neighbourhood will be benefited by the establishment of this principle. The Managers of this place feel it a comfort and an honour to have you here. This is but the first meeting of the kind; about a month hence we shall have a meeting in the School, (Cowper Street,) and I hope that the event will prove an era in the history of many families, and tell powerfully upon the best interests of the locality.

The meeting, which was one of deep interest, was then concluded by singing the *Gloria Patri*. Several persons signed the pledge in the room adjoining.—*Teetotal Times*.

SCOTLAND.

TENTH REPORT OF THE EDINBURGH TOTAL ABSTINENCE SOCIETY.

This is a valuable document. It contains several important testimonies from eminent medical men and others, to the fact, that intemperance is not only a cause of disease but of crime, and an impediment to the spread of the gospel. Such testimonies procured by every temperance society and appended to their annual reports, would serve a great and good end.

The following is a statement received from Dr. Tait, Surgeon to the Edinburgh Police Establishment, in answer to a letter sent to him by the Committee:—

"*Edinburgh Police Chambers, 4th September, 1846.*

"DEAR SIR,—I beg to acknowledge receipt of your letter of this date, containing the following queries, and requesting that I should answer them. The answers which I have appended to these questions, with the exception of that referring to suicides, are not derived from accurate statistical data, but from general impressions produced on my mind. They may, however, be considered very near the truth:—

"1st. What proportion of the accidents, which come under your observation as Surgeon of Police, are attributable to intemperance. Ans. *Nearly one-half.*

"2nd. What proportion of the assaults, to which you are professionally called, originate in the use of intoxicating drinks. Ans. *Fully four-fifths.*

"What is the proportion of suicides, or attempted suicides, within the bounds of the Edinburgh Police, which owe their origin to intoxicating liquors. Ans. *During the last year, exactly seventy-three per cent.*

"Hoping this reply will serve your purpose—

"I am dear Sir, yours faithfully.

WILLIAM TAIT, M. D.

UNITED STATES.

PROSECUTIONS IN MASSACHUSETTS.—Massachusetts well deserves the name of the law and order state. The firm stand taken there by the friends of temperance in support of the law, is well worthy of imitation in the empire state. The whole number of cases on the docket at the last term of the Worcester court was 207. Of these 147 have been finally or partially disposed of, either by imprisonment, by payment of fines, or by pleas of verdicts of guilty; in many of the remaining 60 cases, not yet tried, or pleaded guilty to, principals, and their sureties, have been defaulted for non-appearance; about \$800 in fines and costs have been paid into the public treasury; many of the Jubilants have bound themselves both by their own, and by the recognisances of their friends, as sureties in sums from \$200 to \$1800, not to violate henceforth any of the provisions of this commonwealth. This, we should suppose, would soon bring the rum trade to a stand.

RESULTS OF THE ANTI-LICENSE SYSTEM IN MASSACHUSETTS.

The question is often asked, what are the results of the anti-license system and the prosecution of rum sellers in Massachusetts? Some say, it has caused a great increase of drinking. Is it so? Facts in the case are desirable. We are happy to produce, in answer to the inquiry, the following extract from the late able address of Daniel Kimball, Esq., before the Massachusetts temperance union. Mr. Kimball says:—

Another engine now at work to perfect the temperance reform is the law. I am happy to say, that while, in the opinion of many, the present law is insufficient and inadequate to the purpose for which it was intended, it has proved a powerful instrumentality in checking the traffic, especially in the country towns. Never, since its enactment, have there been more convictions under it, never have the judges of our courts more generally and firmly sustained it, never have the majority of the law abiding citizens of the commonwealth regarded it with a more favourable eye, than at the present time. The recent summary convictions in the counties of Bristol, Hampden, Worcester, and Middlesex, have given the friends of this law fresh courage, and inspired them with the belief, that the frequent and continued application of legal suasion will measurably check the demoralising traffic. True, the law is impeded and crippled by the fact, that there are frequently rum sellers on both grand and petit juries, and by the suit one of their number has brought against the state of Massa-

chusetts, and the decision of which the supreme court of the United States have seen fit in their wisdom to put off till next December; still, if the friends of the cause seek to have the laws enforced, such as they are, and grand juries entertain complaints made under them, the dealers in intoxicating drinks will be made to understand, that we are in earnest, and that we are ready to do all in our power to arrest the tide of desolation and death which they are peering over the face of society.

The government of the city of Boston and many of her wealthiest citizens, convinced of the pernicious tendency of the traffic, refuse to lease their buildings for the sale of intoxicating drinks. In every section of our country, young men are combining for the abolition of this accursed poison, and even children are uniting in temperance societies, and saving their pennies for the purchase of temperance tales and papers. Some of our colleges, and many of our churches, make the signing of the pledge of total abstinence an indispensable condition of membership, and Christians of all religious persuasions joyfully combine for the promotion of this glorious cause. Literary institutions, agricultural, mechanical, and other societies, celebrate their universities on the principles of total abstinence, and thus aid in the propagation of our sentiments. The recent inauguration of the distinguished president of Harvard university, on which occasion more than six hundred distinguished citizens of Massachusetts and other states sat down to dinner without any wine or strong drinks, is an omen for good, and shows more palpably than any other event of the passing year, that our principles have struck deep their roots into the soil, and that the goodly tree of temperance will overshadow our land, and that, ere long, Hillis street church will be compelled to yield to the onward progress of this reform, or die of the hydrophobia, of which disease it has given strong premonitory symptoms.

Miscellaneous.

SOLEMN WARNING TO THE INTEMPERATE.—Last week, says the Traveller, in the town of New Britain, an inquest was held upon the body of the wife of Mr Samuel Floyd (a farmer of that town), who was found dead upon her bed. Mr Floyd's house stands by itself. About 8 o'clock in the morning, a barber called in the way of business, and found Mrs Floyd dead, sitting at the foot of the bed with her arms around the corpse. Her husband was very much intoxicated, drunk, and thought it was wrong that his wife was dead, and was unable to make it known. A cum jug was found in the room. Her death was undoubtedly caused by habitual intemperance.

"NOT A DROP, SIR!"—As we were passing through Portland the day last week, we stopped at the Elm House, which has been converted from one of the worst drinking places in the city to a strictly total house. While waiting for our dinner, we heard an old gentleman from Salem, a very tidily dressed and respectfully appearing man, call the bar-tender into the hall, and ask him for a glass of liquor; and were greatly pleased to hear the bar-keeper reply, "Not a drop, sir! Not a drop!" The old gentleman, by way of apology, stated that he heard that they kept a little shly, when he received the same repl, "Not a Drop, sir! Not a Drop!" Oh, that all the keepers of all the hotels in all our land, could say to the poor drunkard, when he called for the poison "Not a Drop, sir! Not a drop!"—*Ex. Paper.*

NEW YEAR'S ENTERTAINMENT.—A glorious and happy inroad has been made upon New Year's entertainments. In nearly all Christian families the wine-cup is put away, and by multitudes who pay little or no regard to our great work of reform, less, far less is drunk than in former times; still this is, to a lamentable extent, a day for the maintenance of those drinking usages which bring only sorrow in the end, and shows us that our great work is but partly accomplished.—*New York Paper.*

STROKE, NORFOLK.—*To the Medical Profession.*—In this neighbourhood, seven out of eleven of those that return to the habitual use of strong drinks after having been pledged to abstinence, have done so through the interference of medical men. The influence of the ministers of religion on the minds and habits of the partakers of drink, is not a tithe so great as that of "the medicine men." The truth is, Teetotalism is a *dietetic question*, and people who do not use their "thinkers," apply for a "thought," when they need one, to paid guides! I hope, on the whole, the World's Convention was satisfactory. It was so to me. It was a glorious

gathering. It was a good omen—a "great fact"—and will tell to all the world that Teetotalism is in life, in health, and in the hearts of the million. All honour to its labourers—every success to the principle—and "God speed the right!"—*English Paper.*

ITS BRUTALIZING EFFECTS.—The Newark, N. J., Temperance Advocate, gives an account of a most dreadful case of degradation and death, occasioned by intemperance, as occurring in that city. A gentleman being in the upper part of the city, on Sunday evening before last, thought he would look up a family that some two or three years since signed the pledge in the Temperance Hall. With some difficulty he found the house, and knocked at the door, which was locked, but after a while it was opened by the man himself. He informed the gentleman that there was death in the house, and being inquired at as to the cause, with some hesitation, said that the night before, his wife had lain on one of her children and killed it! Thinking that there was something strange about the affair, the gentleman asked to see his wife; he found her with the delirium tremens upon her, and learned from the neighbours, that the night before, while drunk, she had lain upon her child and killed it. He was further informed that for some months after they had signed the pledge, they kept it; but finally broke it, and since that time the whole family, father, mother, and children, have all rolled on the floor drunk together. That a few nights since, the brutal father compelled his daughter, about fourteen years of age, to sleep with a strange man. And this is one of the legitimate results of the use of intoxicating drinks. If the mere occurrence of such cases as these is not a sufficient appeal to every person to leave off the use and traffic of the brutalizing and destroying liquids, nothing that we could add would have the desired effect.

PLEASANT REJOINDER.—At the Response meeting, Dr. Patton, after recounting the good which the American ministers did at the Alliance dinners in London with their white tumblers, while the British ministers were drinking their wine, spoke with considerable severity of ministers of the gospel, of which Dr. Tyng was one, who would go to New England dinners where wine was drunk in bowls, and said that it was about as much as a minister's reputation was worth to be seen in such a gathering. The audience were watchful for some reply from the pilgrims' guest, who modestly and most pleasantly said, that he rejoiced in the good his brother Patton had done by his white tumbler at the Alliance dinner; but he must remember he would not have done the good if he had not been there. We have ever been of the opinion of Dr. Patton on this subject, that intemperance men should not by their presence countenance such dinners; and yet there is no small force in Dr. Tyng's argument. The Saviour sat at meat with winebibbers, and got their appellation. Wisdom in this case is preferable to duct.

CASES IN AMERICA.—The American Temperance Union presents to the Christian philosopher a momentous theme of meditation. In spite of all the extravagance which has occasionally mingled with the movement, it is, beyond dispute, one of the most magnificent moral confederacies that the world has yet witnessed. Fools alone will laugh at it, and only he who is something more than a fool will lift a finger against it.—*London Christian Witness.*

NEW ENGLAND AND OTHER FESTIVALS.—Those anniversary Dinners, we regret to say, are still not only countenancing, but fearfully sustaining the wine-drinking usages of our wealthy and fashionable citizens. We see no disposition in the gentlemen who conduct and countenance them, to relax their hold of former ways. We hope they will none of them or their families suffer the woe, whatever it may be, denounced upon those who "recline on beds of ivory, drink wine in bowls, and care not for the affliction of Joseph."

It appears from the Government returns, that the quantity of grain used in the manufacture of every description of intoxicating drink from July 5th, 1844, to July 5th, 1845, amounted to 58,000,000 bushels, since which time the increase has been very great; amounting on malt alone during the last half year as compared with the corresponding half year of 1845, to not less than 3,000,000 bushels. The extravagant expenditure of money in drink by our railway men and others in the manufacturing districts, now getting high wages, sufficiently accounts for such an increase.—*English Paper.*

TEMPERANCE IN FOREIGN NAVIES.—An extract from a letter in a late London paper, gives the glad intelligence that the Temperance Society is having great influence over the sailors of the navy

of Sweden and Norway. Out of the 444 men forming the crews of the Norwegian frigate *Freca*, and the Swedish sloop *Nordster*, which have just left Christiana for the Mediterranean, 302, that is more than two-thirds of them, have desired to receive rations of tea or coffee, instead of brandy.

THE SCOURGE OF THE INDIAN.—The Council of the Creek Nation, at its last session, passed an act prohibiting the sale of liquor within the nation, and punishing the offence. A glorious example for many of our States, and one which would seem to show that upon this subject, the Indians are more *enlightened* than their white brethren. What a dreadful scourge has the white man's *fire water* been to them, and oh! how many witnesses will there be against him at the Judgment Bar of God.

SEVERE CONFLAGRATION.—Six grog-shops have been burned up in New Haven. The Fountain says, we could not but notice the satisfaction with which the progress of the fire was watched by the assembled multitude. The misery which has been sent forth into hundreds of families in our city, and the neighbouring towns, from these Church street slaughter-houses cannot be estimated; but a *record has been kept*.

A PROPHECY.—I am neither a prophet nor the son of a prophet, and yet I venture an opinion. It is this—"There will be no more princely fortunes acquired in the strong drink trade."—*A British Writer*.

PRaisEWORTHY.—Gen. Riley writes us from Rochester, that a few evenings since, A. Champion, Esq. of that city, called together some of the reformed and plumb laboring temperance men, and gave them to understand that they might engage a suitable room and he would take a lease of it for a temperance reading-room, to be opened every evening but the Sabbath, lighted and warmed, and he would supply it with temperance reading matter. He gave them encouragement that he would furnish them with tracts for distribution over the city, and such other reading matter as would be useful. He has therefore directed me to order from you five hundred Temperance Almanacs, and a specimen of those *English tracts that you mention in the Journal, and such other small and cheap publications as you may have on hand in your depository, that from them he may select such as he may think useful to circulate and put into the reading-room. We wish more of our rich men would thus aid the cause.*—*Jour. Am. T. Union.*

Poetry.

THE DRUNKEN MOTHER—NO FICTION.

Stay, lady; step aside with me
 Into this humble place.
 Start not! That form was fair as thine,
 And beauty in that face,—
 'Tis bloated now. You ask me why?
 The tale is one of sin;
 She fell beneath that world's curse—
 Man-ruin-spreading gin.
 Whose sickly little babe is that?
 'Tis hers—yet there she lies;
 The fondling-mother-feelings deaf
 To that sick infant's cries.
 'Tis but the shadow of a child,
 Yet let the parent wake,
 Like aspen leaf, in summer breeze,
 That helpless thing will shake.
 The husband—where is he? you ask;
 He toils from morn till night—
 Too often when his work is o'er
 He looks on that sad sight;
 And lifts his baby in his arms
 To hush its feeble moan,
 And prays that God may guide its steps,
 For mother, it has none.
 Oh! lady, weep not—rather pray
 That this poor erring one,
 May find a refuge yet from sin
 In God's own holy Son.
 Pray that the father, mother, child,
 Be found 'mid heaven's host;
 And that their happy greeting be,
 "All here—no wand'rer lost."

Y-Lx.

A DROP OF GIN!

Gin! Gin! a Drop of Gin!
 What magnified Monsters circle therein!
 Rugged, and stained with filth and mud,
 Some p'ague-spotted, and some with blood!
 Shapes of Misery, Shame, and Sin!
 Figures that make us loathe and tremble,
 Creatures scarce human, that more resemble
 Broods of diabolical kin,
 Ghoules and Vampyre, Demon and Jin!

Gin! Gin! a Drop of Gin!
 The dram of Satan! the liquor of Sin!—
 Distill'd from the fell
 Alembics of Hell,
 By Guilt and Death, his own brother and twin!
 That Man might fall
 Still lower than all
 The meanest creatures with scale and fin.
 But hold—we are neither *Barbones* nor *Prynn*,
 Who lash'd with such rage
 The sins of the age;
 Then, instead of making too much of a din,
 Let Anger be mute,
 And sweet Mercy dilute,
 With a Drop of Pity, the Drop of Gin!
 Gin! Gin! a Drop of Gin!—
 When darkly Adversity's day's set in,
 And the friends and peers
 Of earlier years
 Prove warm without, but cold within,—
 And cannot retrace
 A familiar face
 That's steep'd in poverty up to the chin;—
 But snub, neglect, cold-shoulder and cut
 The ragged pauper, misfortune's butt,
 Hardly acknowledg'd by kith and kin—
 Because, poor rat!
 He has no cravat;
 A sooty coat, and a hole in that!—
 No sole to his shoe, and no brim to his hat;
 Nor a change of linen—except his skin:—
 No gloves—no vest,
 Either second or best;
 And what is worse than all the rest,
 No light heart, though his breeches are thin,—
 While Time clothes
 With all golden hopes,
 And even with those of pewter and tin,—
 The brightest dreams,
 And the best of schemes,
 All knock'd down, like a wicket by My nn.—
 Each castle in air
 Seized by Giant Despair,
 No prospect in life worth a minikin pin,—
 No credit—no cash,
 No cold mutton to hash,
 No bread—not even potatoes to mash;
 No coal in the cellar, no wine in the binn,—
 Smash'd, broken to bits,
 With judgments and writs,
 Bonds, bills, and cognovits, distracting the wits,
 In the webs that the spiders of Chan'ery spin,—
 Till weary of life, its worry and strife;
 Black visions are rife of a razor, a knife,
 Of poison—a rope—"looping over a linn."

Gin! Gin! a Drop of Gin!
 Oh! then its tremendous temptations begin,
 To take, alas!
 To the fatal glass,—
 And happy the wretch that it does not win
 To change the black hue
 Of his ruin to blue—
 While Angels sorrow, and Demons grin—
 And lose the rheumatic
 Chill of his attic
 By plunging into the Palace of Gin!

—Punch.

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, FEBRUARY 1, 1847.

SABBATH DRINKING—A NEW ERA.

(From the Montreal Witness.)

A case which is of very great importance to the morals of the country, has recently been decided in the Home District; the facts of which are thus stated by the *British Colonist*:—

"A very important case has been decided on appeal by the Court of Quarter Sessions of the Home District, now sitting in this city, arising out of the Act 8 Vict., chap. 45, entitled '*an Act to prevent the profanation of the Lord's day (commonly called Sunday), in Upper Canada.*' The Act declares it unlawful among other things, 'for any person or persons to tipple or to allow or permit tipping in any inn, tavern, or grocery, or house of public entertainment,' etc. etc., on that day.

"It appears that one Thomas Smith of the Township of Etobicoke, was charged on the 21st of September last, before Peter Shaver, Esquire, and by him convicted of a violation of the Lord's day, by selling liquor and allowing drinking in his inn, at Etobicoke on Sunday, the 23d of August. The sentence of the convicting magistrate was, for Thomas Smith to pay a fine of four pounds, and two pounds nine shillings of costs or to be imprisoned in the common gaol for three months. Against this decision, Smith appealed to the Quarter Sessions, it was argued for the appellant, that should the Court affirm the conviction of the Magistrate, no traveller could obtain refreshment at an inn on Sabbath; and this being the first case brought before the Court, under the statute, great importance was attached to the decision that might be given. The Court, in the first instance, appeared to be inclined, on a strict application of the wording of the act, to affirm the conviction of the magistrate appealed against; but was nevertheless desirous of avoiding giving a hasty judgment, and with the consent of counsel, the case was postponed from the 1st November sessions to the present sessions in January, to afford time maturely to consider the evidence in conjunction with the statute, there being other appeals of the same nature depending upon the nature of the evidence given in the present case.

"On Tuesday last the appeal was again taken into consideration and the conviction of the magistrate, Peter Shaver, Esquire, confirmed, whereby the accused party, Thomas Smith, was fined in the sum of four pounds and costs, and in default of payment sentenced to imprisonment for three months, for the offence of which he has been found guilty, of selling liquor in his inn on Sabbath, contrary to the provisions of the statute. The attention of inn-keepers and dealers of every description in the Province, is called to the decision just noticed, and to the general provisions of the Sabbath profanation act.

"The magistrates of districts, cities and towns throughout the Province, should adopt a similar regulation to that in force in this district, requiring every tavern keeper to hang up in a conspicuous place in his bar-room, a copy of the act, to prevent the profanation of the Sabbath, for public information and guidance."

This, we cannot help thinking, is a triumph of law and order, as great as it is unexpected. In questions of this kind, it is so rare to find decisions on the right side, magistrates so constantly interpret the law in favour of the evil doer, and against the public welfare, that we can scarcely yet persuade ourselves of this decision being real, or that it will not be reversed, or the penalty remitted by the interference of some higher authority. With all

questions relating to the sale of intoxicating drinks, our judicial and executive officers deal very much as they do in the States with rioters and duellists, *i. e.*, they, generally speaking, refuse to put the laws in execution—a state of things which renders legislation respecting intoxicating drinks impotent, except so far as they may afford a cloak for evil. The present case is an exception, and we hail it as the commencement of a new era.

Some object to all laws against the sale of intoxicating drinks, as an interference with men's liberty. Be it so, then abrogate them all; let the good portion of the community have a fair field, and no favour in their struggle with intemperance; but do not give the traffic the special sanction of law—do not by licensing it, provide a sanctuary for it, which proves one of its greatest bulwarks against the efforts of temperance men.

Before taking the ground that the traffic in intoxicating drinks is not a proper object for legal prohibition, however, it will be well to reflect where this principle will carry us.

The principle is, that what two or more individuals shall voluntarily agree together to do, is not a fit subject for legal interference, provided the effects be confined to themselves. It is not denied that the effect of the sale and consumption of intoxicating drinks is in a vast number of cases highly injurious; but it is argued that men should not be restrained by law, from inflicting this evil upon themselves and each other if they chose. The same principle, however, would put an end to all laws against gambling, prostitution, unnatural offences, or any other abominations, in which the parties engaged are mutually agreed; and if the advocates of free traffic in intoxicating drinks would shrink from this conclusion, they must abandon their argument. But again: if it be right to regulate and license one species of traffic, which is admitted to be highly injurious, the same principle would imperatively require legislators to regulate other immoral and destructive trades, such as the keeping of gambling houses and brothels. Indeed, all the arguments which are commonly used for licensing the one, will equally apply to the other, and this has been so evident, that in many countries the last named nuisances have at one time been licensed. Indeed it is only the growing influence of Christian morality, which has at last banished such a shameful and unnatural coalition between the panders of vice, and the governments established to promote virtue. The remnant of this licensing system, that part of it, namely, which concerns the sale of intoxicating drinks, is also, we are convinced, doomed to extinction before a farther advancement of Christian morality.

Indeed, it is monstrous to think that there may be mammoth distilleries destroying food by millions of bushels, with thousands of agencies in the shape of taverns, tap-rooms, grog-shops, groceries, etc. etc., scattered all over the cities, towns, villages, and cross roads of the country. That the well known and constant result of this immense system should be, to produce poverty, idleness, disease, crime, and death. That it should certainly involve a great amount of taxation, forced and voluntary, to provide for the paupers, lunatics, and orphans which it creates; besides an immense expenditure for gaols, police, courts of justice, etc. etc., which are chiefly rendered necessary by it. We say it is monstrous, that this gigantic system of evil doing—this mighty cancer in the body politic, which has its roots in every member. This fetid ulcer which is fast draining the strength of the system, should continue to exist, and that there should be no remedy against it. Kill a man with arsenic or laudanum, and you will be hanged. Kill a thousand by intoxicating drinks, and you will be made a magistrate!

How long—oh Lord, how long shall these things be! Our only refuge is to look upwards.

ZONE MILLS, 7th Jan. 1847.—I am sorry that we could not get any new subscribers, indeed, the society here is in a very sickly state, just ready to die. No lectures, no agitation on the subject, nothing to help it, but a fearful array of prejudice and ignorance against it, and what is as bad, or perhaps worse than anything else, a number of the young members have violated their pledge, and a great many others seem to be afraid to have it known that they are teetotallers. Before closing my note, I should be glad to ask you if you have published any of Archdeacon Jeffries' works, one article particularly which was published about two years since in the *Advocate*, a lecture, I think it was, but I am not certain: if you have the article I allude to in the form of a tract I should be glad to get one by mail.—E. V.

We seldom venture to prophesy, but we have little doubt that were the writer of this notice of the state of temperance matters at Zone Mills to try, there would soon be a revival there. There is one thing that seems to hold true in all ages and under all dispensations, that God never blesses a moral or religious effort so much as when there is a deep feeling of weakness and insufficiency on the part of man, and of the certainty of finding all in Him, if it is asked in faith. E. V. is the only one at this place to whom we can directly appeal in behalf of the cause at Zone Mills, but we are assured E. V. can exert influence which would do a great deal.—Ed. C. T. A.

BAYHAM, Jan. 9.—We have held our monthly meeting since I wrote to you, in our New Chapel, which was filled to overflowing with attentive listeners to the powerful appeals of four speakers, on the subject of total abstinence, after which eight took the pledge. The opposition, in this place, has dwindled down to a very few. There are two taverns in this village; one of them, the proprietor means, shall be governed by the strict principles of the British law, in which he succeeds very well. He rose in our meeting the other evening, and delivered a short address, which, I think, was very good. He said the "cause was a good one—that he could say nothing against it—and from his situation it would not do to say much in favour of it; that he would be glad if all would join it, and particularly glad, if after they joined, they would stick to it, for after they broke out, he guessed it would take a barrel to satisfy them," alluding to some present that had broken the pledge who would come into his house, and cry—give, give, and never would say it is enough." When we made the first public attempt last fall, our opponents looked on and laughed in their sleeve, saying—"it was a very good thing, but they would all be drunk before one year." That short year has rolled round, and we have increased to the number of 218, in good standing, and our destiny is still onward.—ORSON WHEATON, Cor. Sec.

This tavernkeeper is certainly on the way to a change of business. His conscience will not let him alone on the matter. We trust our correspondent will see him occasionally, and calmly and fairly place the matter before him. Having been in the camp of the enemy his assistance would be very valuable. The hope he expressed, that those who sign would stick to the pledge, is full of meaning. It shows the truth of the similes in Scripture, "the dog to his vomit, and the sow to her wallowing in the mire." And this is spoken of man, our fellow-man. Surely the grace of God alone can make the saving change, without which the external reformation is valueless for eternity, whatever it may be with reference to the present world.

DARLINGTON, Jan. 14, 1847.—I will just state a few of the particulars how we are getting along, and if you think proper to place it in the *Advocate*, with correcting the same, you can do as you please. I think I stated, when I last wrote to you, that we had a thorough purging, that we had shut the net and the good we had reserved, and cast the bad away. Since that our society stands pretty well. We had a temperance meeting a short time

since at Salem Chapel, formerly Orr's School House, when Mr Tap and Mr. Drew, two Bible Christian Preachers, and Mr Climey, the Independent Minister, addressed the Congregation; we had a good meeting, and some signed the pledge. We number nearly 500 staunch teetotalers. We have also formed a temperance juvenile society in our Sunday School. We have nearly 100 children in the Sabbath School. We intend allotting one Sunday, in every six or eight weeks, wholly to the temperance reformation, to lecture and encourage the children in the teetotal principles, and our Superintendent, preacher, and our school Superintendents and other preachers, have determined to have a clear society from all that can intoxicate. For this, as the Secretary of this Society, I have been labouring for five years. I hope it will not be long before drunkenness shall be swept from the face of the earth; for my part, I can say, although I was a drunkard for 17 years, ay, and a backsliding drunkard too, I want nothing better to quench my thirst than a good draught of Adam's Ale. I can stand at work, hewing timber, up to my knees in snow, and also in my harvest field under the scorching rays of the sun, with what the Lord hath blest for man to make use of; he hath said, "Thy bread shall be given and thy water shall be sure." It never makes my head ache, nor heart dull; how thankful I am for total abstinence from intoxicating liquors. By the help of the Lord our motto is Onward! Onward!—JOHN ANDREW.

We have more than once called attention to juvenile temperance societies. The importance of these is not yet understood. We are of opinion that committees of these juveniles, under the superintendance of some more experienced members, might be left canvassing from day to day, and week to week, until whole townships had become societies. Scarcely even could a spirit dealer stand the "Please, sir, to become a teetotaler and sign the pledge." We do not take the credit of originating the idea of thus employing the rising generation, but we heartily wish those who are working the plan in their respective localities every success. They deserve it, and by the divine blessing they will have it. The little fellows will be delighted to be at it. Do call them together every where, speak to them, and direct them what they are to do, and depend upon it they will find encouragement for themselves. We verily believe that the desire of being useful is stronger in the young than in the more mature. Somehow as we grow up this principle degenerates, and we act more for love of applause than a wish to benefit others.—Ed. C. T. A.

EMBO, Jan. 15, 1847.—The annual meeting of the Embro Temperance Society, for the election of office bearers for the current year, took place on the 6th instant. Owing to the difficulty of obtaining, in a country place, our usual number of Committees, viz., twelve, able or willing to act with energy, the number was reduced to six, re-elected from among those of last year, and a definite section, within the bounds of the society, was assigned to each for his special field of operation. Dr. Hyde, our former president, whose increasing professional engagements preclude the possibility of his bestowing his usual attention on the business of the society, declined being re-elected; we are, however, assured of his cordial and energetic co-operation as formerly, in so far as his time may permit. The want of a building for accommodating comfortably the numbers that usually attended our annual soirees, induced us to hold our last, which took place in the beginning of October, in the open air. Sleighting time being the only season in which people here, as in most country places, will turn out in considerable numbers, our last was but thinly attended. If the number of names enrolled on our list during the last year, viz., thirty, were to be taken as a criterion, by which to judge of the progress of the cause amongst us, as compared with the numbers of former years, it would seem to be, in some degree, labouring under the pressure of a temporary decline. It is devoutly to be hoped that it is but temporary. The cause is good, and if we are in humble, faithful, and prayerful dependence upon God, who holds the hearts of all men in his hands,—true to ourselves, it shall, it must prevail. The demonstration which the adoption of total abstinence principles has given of the fact, that the more they prevail the more prosperous mankind will become in their religious, moral, social, civil and political interests, and *vice versa*,

the more drinking usages prevail—is consideration which ought to make every teetotaler, from principle, firm and energetic in the use of all lawful means, in order to check, as much as possible, the progress of intemperance. Though we as a society come far short of accomplishing that amount of good which would be desirable: yet we can at least exhibit a living testimony against a custom which is demoralizing in its accompaniments and destructive in its results; and how loud soever the voice of unthinking, prejudiced, and interested persons, or how great soever the minority against us may be, we can at least keep free from the evil of being "partakers of other men's sins."—N. NICOLSON, *Rec. Sec.*

We received not long ago a communication from Dr. Hyde, which we laid aside to think over, and cannot now find. We are glad to see the cause does not seem to be much the worse of the circumstances he mentioned. We hope our friends here, however, will not be satisfied with merely not going with the multitude to do evil, but that they will see it their duty to endeavour to dissuade the multitude from following the evil. "He that knoweth to do good and doeth it not, to him it is sin."

LICENSE OR NO LICENSE—No. XI.

OUR MAGISTRATES.

BY G. W. BUNGAY.

Our magistrates have again granted indulgences to liquor dealers, to sin against Heaven and humanity. They will probably have as much to do as usual, and be as well paid the present as they were the past year for their invaluable services. What is the use of having office without its emoluments? What is the use of having laws if they cannot be violated occasionally for variety's sake? What is the use of having lawyers, sheriffs, constables, and jailers, if we cannot furnish them with employment? Do away with the license system and our officers of justice will have little or nothing to do; consequently they will become raw and rusty, and have to work for a livelihood as hard as they did before they received the loaves and fishes. Well, if we have not as much swearing, lying, fighting, stealing, and murdering, in the Province this year as we had last, our worthy boards of excise will not be to blame. 'Tis true, a few arbitrary temperance men refused to sign certificates, and voted against granting licenses, but their opposition was overpowered. Why, our magistrates are bound by oath, they say, to sign these death warrants. Herod was bound by oath to decapitate John the Baptist; and he would have made a good magistrate, for he kept his oath inviolate. The forty men who bound themselves by oath that they would neither eat nor drink till they had killed Paul, would not have made a good board of excise, for they did not perform their vow. Jephtha kept his rash vow, and slew* his beautiful daughter. And some of our administrators of justice, who keep their oaths, may see their own sons and daughters slain by intemperance. Of course they were compelled to take office—and having taken office they are obliged to grant licenses. Now, it is well known no magistrate is compelled by law to sign a certificate, or vote for granting licenses. Their opinion to the contrary a twinstanding.

No. XI.

OUR TEMPERANCE MAGISTRATES.

Some of our temperance magistrates have withdrawn from the temperance society in order to have the privilege of granting licenses; others have retained their standing in the ranks of our society, whilst they have signed the certificates of a few good moral men, and voted that they might embark in a bad business.

* We are not quite sure about the *slaying*, but any way the illustration is good.—Ed.

There are a few who have not bowed the knee to Bacchus or to Baal. I know of no greater inconsistency than for a temperance man to assist, by his pen or vote, in making drunken men. They say they are bound by oath. They were not compelled to take that oath. Those who have conscientiously refused to countenance the drinking usages, have not been driven from office on that account. They say they legalize respectable houses, in order to diminish the number of low grogeries. Respectable houses, as they are called, are the parents of low grogeries; and experience has proved that the number of low taverns is not diminished in this way. They say travellers must be accommodated. Travellers can be accommodated without legalizing the sale of intoxicating drinks. The drunkard's family must be deprived of the comforts and conveniences of life, for the sake of indulging the pampered and perverted appetite of rum-drinking travellers. They say they will lose their influence if they refuse to sign and vote in favour of licences. Perhaps they will have greater influence still, if they violate the pledge still further, and drink with the grog-granting gentlemen of this generation. Something must be done forthwith to throw light upon this question. God bless the benevolent and upright men who have been the unflinching defenders of human rights. May peace and plenty smile on them here, and Heaven be their home hereafter.

BEDFORD, Jan. 23.—On behalf of the Stanbridge West Temperance Society, I am requested to give notice of a General Convention of the friends of Temperance, who meet at this village on the evening of Wednesday, February 3rd next. It is hoped that some one from Montreal will take the trouble to meet us at that time. A general invitation is extended to all friends. There are several societies about here and number about 400 members. We have not so much as a Treasurer, and consequently raise no money to distribute information by way of papers or books.—Z. C. FABER.

TO CORRESPONDENTS.

Interesting communications from Brantford, Galt, &c., unavoidably lie over.

We have to thank the Rev. Mr. Chiniquy for a copy of his "*Manuel de la Société de Temperance dédié à la Jeunesse Canadienne*, second edition revised, corrected and augmented, printed by Lovell and Gibson, Montreal, 1847, 183 pages 12mo.

Mr Chiniquy is well known in this District as the successful promoter of Temperance in the Parishes of Beauport and Kamouraska, where he was curate, but has since retired to Longueuil and joined the *Pères Oblats*.

The present volume has the sanction of the Roman Catholic Bishops of Montreal, Kingston, Martyropolis and Walla-Walla, and is recommended by a number of the medical gentlemen of Quebec and Montreal. It is divided into six chapters, under the following heads of the engagement of those who join the society. (1) "For the love of Jesus whose proffered drink was hysson and vinegar, (2) with the Grace of God (3) I promise (4) never to make use of intoxicating drinks (5) excepting as a medicine, (6) and I engage further, by precept and example, to induce others to make a like sacrifice." Under each of these heads the motives in favor of temperance are set forth, the arguments against it refuted by reason and authentic documents, and by numerous examples of the evils occasioned by intemperance, to individuals and society.

The whole is followed by formulae of prayers in private and public worship in favor of the spread of temperance.

We regret that there is not some man of the sort, within the reach of every body, in the English language, and if any friend of temperance who has the leisure and ability to translate the present work and furnish us with the manuscript, we engage to print an edition of it to be sold at actual cost, and give the Translator a couple of hundred copies for his trouble.—*Quebec Paper*.

Education.

MORAL INFLUENCE OF THE WIFE ON THE HUSBAND.

From the Wife, by Dr. Alcott.

Every wife has it in her power to make her husband either better or worse. This result is accomplished, not merely by giving advice and instruction alone—both these have their influence, and as means of improvement, should not be neglected; but it is by the general tone and spirit of her conversation, as manifesting the temper and disposition of the heart, that she makes the most abiding impressions. These are modifying his character daily and hourly; sometimes even when absent.

It has been said of the wife of Jonathan Edwards, that by enabling him to put forth his powers unembarrassed, she conferred a greater benefit upon mankind, than all the female public characters that ever lived or ever will live. A similar remark might be applied to the mother of almost every great and good man. Woman's true greatness consists, so it seems to me, in rendering others useful, rather than in being directly useful herself. Or, in other words, it is less her office to be seen and known in society, than to make others seen and known and their influence felt.

I might give numerous examples and illustrations of the principle I am endeavouring to sustain, both in this country and elsewhere. I might speak of the mother and the wife of Washington, of the mother of Dwight, Franklin, Wilberforce, Whitfield, Tomoth, and hundreds of others; for it was by the exercise of the duties not only of the mother, but of the wife, that these illustrious characters were brought forth to the world. But I will confine myself to a single instance; and that one in which the influence upon the husband was direct.

The case to which I refer is that of Sir James Mackintosh, whose fame as a jurist, a statesman, and a writer, is well known, not only in Europe and America, but in India; and whose efforts in the cause of science and humanity have rarely been equalled. Few men have done more, through the progress of a long life, than he, and few have at any rate, been more distinguished for extensive learning, large views, and liberal principles, in law, politics, and philosophy, but especially in his favorite department of the law. It was he of whom Sir Walter Scott said, on a certain occasion, that he made "the most brilliant speech ever made at bar or in forum." Yet this great man, if we may believe his own story, owed no small share of his greatness to the assistance and influence of his wife. Of this, the following extract from a letter of his to a friend, describing her character, after her decease, will most abundantly prove. The last clause included will be seen, a passing tribute to another person—probably his mother, which doubles the value of the extract I have made in exhibiting the influence of two females in the formation of character, instead of but one:—

"Allow me, in justice to her memory, to tell what she was, and what I owed her. I was guided in my choice only by the beautiful affection of my youth. I found an intelligent companion and a tender friend, a prudent mistress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman, who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me.

"During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irritable nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heridness and imprudence. To her I owe whatever I am; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentments, for which I but too often gave her cause, (would to God I could recall those moments!) she had no sullenness or acrimony. Her feelings were warm and impetuous; but she was placable, tender, and constant.

"Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast to each other, when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardour.

I lost her, alas! (the choice of my youth and the partner of my misfortunes,) at a moment when I had a prospect of her sharing my better days."

Who—what wife especially—can read these paragraphs, without feeling a desire enkindled within her to be distinguished in the world, not so much in her own name as by her influence on her husband and family, and through them on others? She thus becomes not so much the instrument of human amelioration, as the moving agent.

THE NEW DRESS.

From the Mother's Magazine.

As I was lately sitting in the nursery of an old acquaintance, she exhibited to me a dress just completed for her little daughter. After I had duly admired it, the mother turned and displayed it to her child, exclaiming, "Ann's new dress! Little Ann's pretty new dress!" while the little creature clapping her hands, testified her admiration of gay colours, if not the joy of her sex, in the prospect of becoming a possessor of such a prize as a gay dress. I, too, participated in the pleasure afforded by the animation of the little one; but as I turned my steps toward my own quiet, and perhaps, at times, lonely home—for I have no daughters to enliven my fireside—I fell into the following train of thought:—

The incident, which I have this day witnessed, may exert an influence upon the character of the child, through time,—perhaps through eternity. She will soon understand the language of the lips, although she now only comprehend that of the features; and from both will she learn, that to her mother her dress is important. She will be arrayed in the new dress to visit grandmother, and the pride of displaying it will supersede the gratification which arises from the indulgence of the affections of a heart. When her mother has visitors, she will be told to be very good, thus making propriety or deportment simply an appendage to dress; and connecting for life the idea of displaying herself, with the gratification of seeing her friends. The new dress will be prepared for the Sabbath, and the child will feel that to display it is the primary object for which she is taken to the house of God; and even upon her first entrance with in the sanctuary, she may be taught a lesson of pride and vanity, rather than of humility and reverence. Children are apt school in the school of vanity, and this child may soon become as vain, as heartless, as fond of display, as the most sanguine mother could wish, were it her only object to infuse pride, vanity, and the love of show into the heart of her child.

EARLY INDULGENCE.

From the Christian Teacher.

A heathen writer says: "What can be done with that boy who, if he have not food when and how he pleases, breaks out into weeping, and, when he eats, must have dainties and sweetmeats? If the weather be hot, he complains of fatigue; if it be cold, he is comfortless with shivering; if he be reproved, he answers again; if his pleasure be not consulted, he is angry; if he eats not, he becomes sullen. He basely follows his own will, and desires effeminacy and luxuriousness. Aware, then, that boys who practise, or are permitted such self-indulgence, grow up only to be slaves, do you abridge their pleasures, and restrain their self-will." This ought to be felt by parents as a reasonable and pungent advice; it is founded upon an accurate observation of human nature; it is the language merely of common sense; and when sanctioned—as to every reader of the Bible it must be by the principle and precepts of revelation, it utters a solemn warning against the weakness of fostering the caprices of children, or of making domestic discipline the instrument of enforcing less than complete self-government. What father would not feel shocked to think that his children will be slaves—slaves to more cruel masters than any who ever lacerated the skin of West India negroes—slaves to animal appetite and vicious feeling, to recklessness of temper and a wayward mind? Yet the subjects—or, more properly, the victims—of early indulgence, are all in training to become such slaves. "He who spareth the rod hateth his child." "Train up a child in the way in which he should go: and when he is old, he will not depart from it."

Agriculture.

PARLOUR PLANTS.

We extract the following judicious remarks relating to the subject of Parlour Plants during the winter months, from the "Western Farmer and Gardener." They are particularly appropriate to the present season, and will be opportune to many of our readers.

"There are so few who care enough for flowers to trouble themselves with them during the winter, that it seems almost unkind to criticise the imperfections of those who do. But it is very plain that, for the most part, skill and knowledge do not keep pace with good taste. Not to point out defects to those who are anxious to improve would be real unkindness.

There are two objects for which plants are kept over.

Plants are housed for the sake of their verdure and bloom during the winter; or, simply to protect them from the frosts. Our first criticism is, that these two separate objects are, to a great extent, improperly united. Tables and window stands are crowded with plants which ought to be in the cellar or in a pit. Plants which have bloomed through the summer will rest during the winter. To remove them from the heat and dust of the parlour—to place them in a dry, light, warm cellar, will certainly conduce to their entire rest, and the parlour will lose no grace by the removal of ragged stems, falling leaves, and flowerless branches. When a large quantity of plants are to be protected, and cellar room is wanting, a pit may be prepared with little expense. Dig a place eight or ten feet square, in a dry exposure. The depth may be from five to six feet. Let the surface of this chamber be curbed with a plank frame, the top of which should slope to the south at an inclination of about three inches to the foot. This may be covered with plank except in the middle where two sashes may be placed. The outside of the plank may be banked up with earth, and if light brush or haulm be placed upon the top in severe weather, it will be all the better. The inside may be provided with shelves on every side for the plants; and thus hundreds of plants may be effectually protected. During severe freezing weather the sash should be covered with mats, old carpet, straw, or anything of the kind; and in very cold weather this should not be removed during the day time; for if the plants have been touched with frost, the admission of light will destroy or maim them, whereas, if kept in darkness they will suffer little or no injury. Several families may unite in the expense of forming a cold-pit, and thus fill it with plants at a small expense and very little inconvenience to each. Very little, if any, water should be given to plants thus at rest.

Even where plants are wanted to bloom in the parlour late in the winter, it is often better to let them spend the forepart of the winter in the cellar or pit.

Our second criticism respects the character of window collections.

The most noticeable error is the strange crowd of plants often huddled together as if the excellence of a collection consisted in the number of things brought together. Every thing that the florist sees in other collections has been procured, as if it would be an unpardonable negligence not to have what others have. Hence we sometimes see scores of plants, very different in their habits, requiring widely different conditions of growth, reduced to one regimen, viz., a place near the window, so much water a day, and one turning round. This summary procedure, of course, soon results in a vegetable Falsstaff's regiment;—some plants being long, sprawling, dangling, some dormant and dumpty; some shedding their leaves and going to rest with unripe wood; some mildewed, a few faintly struggling to show here and there a bewildered blossom. In such a collection the eye is pained by the entire want of sympathy arising from jumbling together the most dissimilar kinds; from the want of robust health, and from the entire disappearance of that vivid freshness and sprightliness of growth, compact while it is rapid, which gives a charm to well managed plants.

All plants which are not growing, or for whose growth your parlours are not suitable, should be put into a cellar and should there be allowed to stand over in a state of rest. According to your accommodations select a few vigorous symmetrical, hearty, healthy plants for the window. One plant well tended, will afford you more pleasure than twenty half-nurtured.

In our dwellings, one has to make his way between two ex-

tremes in the best manner that he can. Without a stove our thin-walled houses are cold as ice-houses, and a frosty night sends sad dismay among our favourites. Then, on the other hand, if we have a stove, the air is apt to be parched, and unwholesome, fit for salamanders, fat and torpid cats and dozing grandmothers. There is not much choice between an ice-house and an oven. *There can be no such thing as floral health without fresh air, and enough of it.* This must be procured by frequent ventilation.

HYACINTHS IN GLASSES.

(From the *Crystal Fountain*.)

Is the editor of the *Cabinet* fond of flowers? If he be, or if he be not, will he allow a frequent reader to send an extract from *Hobby's Magazine of Horticulture*, in relation to the growing of Hyacinths? I love flowers at all seasons, but particularly do I enjoy them when the inclemency of winter makes their bloom depend upon the success of in-door management, and when their contrast with the gloom abroad makes them doubly delightful. In fact, I hardly feel comfortable without my flowers, summer or winter, completely sympathizing in the sentiment that they are "nature's poetry." I would cultivate them for the serenity and quietude they tend to throw over the feelings, and for the ideas which they convey, I acknowledge, to my mind of the perfect benignity of the Divine Being.

While caring for my poetical plantation, I often read myself a little homily, and am surprised at my convictions of carelessness in "dressing and keeping" the garden of my own heart.

The suggestions at the close of the following extract, are quite pretty, and I mean to carry them out. HANNAH.

"When it is desired to grow hyacinths in glasses with water, good sound roots should be selected; the glasses should be of some dark colour, such as blue, purple, or green, or else opaque, as the roots shun light, and, therefore, do not thrive well in clear glasses. The glasses should be filled with rain, or river water up to the neck, or so far as that the ring at the bottom of the bulb only should touch the water. They should then be put into a dark warm closet until the bulb has emitted roots, and the shoot from the crown has grown about half an inch in height; it should then be placed in the shady part of the room for four or five days, but not over a mantle piece, or near a fire, or in a strong draught of air; and afterwards be removed to a window with a sunny exposure, giving air by raising the sash for two or three hours during the middle of the day, when the sun shines. On no account should they be placed outside the window, as the cold harsh winds which prevail at this season effectually check their growth. The water should be changed about once in two or three weeks; the glasses should be turned on one side, and the roots partially withdrawn, to let the water flow out freely, as, when the roots are wholly withdrawn, it is difficult to replace them without seriously injuring them.

"The single hyacinths are generally the best for blooming in winter.

"A very pretty effect is produced by growing hyacinths in moss. For this purpose, an open-worked French basket may be procured, and a lining of moss placed inside; a glass or other dish is also to be placed in it, and this dish is to be filled up with moss in which the bulbs are to be placed; the moss is then to be well moistened with water, and the bulbs treated as those grown in glasses, only that an excess of water is to be avoided, as if the water covers the bulbs, they will decay. A rather singular effect is also produced by taking rather a large sized turnip, and scooping it out from the root end, until it is about half an inch in thickness, filling up the body of the turnip with mould, and planting a hyacinth in it, and then suspending the turnip by three ribbons or otherwise. The leaves of the turnip will shoot out and turn upwards, completely hiding the roots, and making a very pretty vegetable flower pot."

News, &c.

Three gentlemen of Quebec have offered to take the whole stock of the telegraphic line from that city to Montreal.

One of the most respectable meetings ever held in Quebec, passed spirited resolutions lately in favour of forming a company to construct a telegraphic line from that city to Halifax.

By the last annual report of the London Missionary Society,

it appears that the number of agents now sustained by it is, European Missionaries, exclusive of their families, 165; native pastors, evangelists and assistants 760, making a total of 865 engaged in the work of promoting a knowledge of the Christian faith and the blessings of civilization among the heathen.

Several English railway companies are endeavouring to stop the Sunday trains, and efforts are making to induce the steamboat companies, to cease plying on the Sabbath.

The Missionary ship John Wesley sailed from Southampton on Monday 21st November, having on board eight missionaries with their families.

The New Connection Methodist Chapel, in Toronto, was opened on the 4th inst., under most encouraging circumstances. Mr. Howard of the British Wesleyans, Mr. Roof of the Congregationalists, delivered discourse in the morning and afternoon, and Mr. Crofts, pastor of the church, in the evening.

The Free Church of Scotland have laid the corner-stone of their new college in Edinburgh.

The *Christian Witness*, (London), a monthly journal devoted to the interests of Congregationalism, has in two years gained a circulation of 50,000. The *Christian Penny Magazine*, also edited by Dr. Campbell, has reached £0,000.

The Court of Queen's Bench, Montreal, has decided that an Auctioneer in selling a horse, is presumed to warrant the title to the animal.

A Horticultural Society has been established in Montreal, of which Mr. Justice Day has been elected President.

The Canada Land Company have resumed their system of disposing of their land on lease.

Glasgow is the largest city, legally so called, in the British Empire.

The United States brig of war Somers, was capsized and sunk in a few minutes, in a squall on the 8th of Dec. Twenty three persons perished.

It is estimated that the amount expended in New York city for cigars alone is not less than \$730,000.

M. Leon Gingras, of the Seminary at Quebec, is about publishing, by subscription, an account of his voyage to the Holy Land.

A new Catholic Church was opened at St. Genevieve, on the 5th inst. It is spoken of as having some pretensions to architectural merit.

There was thunder and lightning at Inverness, (Megantic) on Sunday the 27th ult.

TELEGRAPHIC PRINTING.—We were shown last evening a specimen of telegraphic printing by the new invention of impressing letters upon the paper instead of the characters formerly used. The impressions are made at the rate of fifty letters per minute, and every letter and word as distinct as letter press printing. This will be a very great improvement in the way of reports, &c., as the paper can be taken from the machine and used without transcription.—*Buffalo Express*.

BY THE MAIL.

The mail of the 5th ult., has arrived with news of a great rise in bread stuffs, viz., about 6s a barrel on Flour. Cotton has also greatly advanced. Ireland is in a very alarming state, both of destitution and disturbance. The Highlands of Scotland are equally destitute, but quiet. Lord Elgin, the new Governor General, has arrived in Montreal.

The influx of the poor from Ireland into Liverpool, especially of females with children, is enormous.

Ibrahim Pacha carried into Egypt, amongst other things, the electric telegraph system from England. He has also taken with him a better thing, if the recent reports from that country may be trusted. It is said he caught a horror of slavery in the atmosphere of freedom; and, since his return to Egypt, has enfranchised all the slaves attached to his service.

In consequence of the success which has attended the experiments with the submarine telegraph, at Portsmouth, the directors of the South Eastern Railway are making preparations for the extension of the electric telegraph from Folkestone to Boulogne.

The Kilkenny papers of last week present an awful list of sheep and cattle *liftings* in various parts of that country.

It is the sober belief of many competent judges that the famine this year in Ireland, will prove more destructive to human life than the cholera, and that a million of persons will be swept away by it.

The *Greenack Advertiser* gives a lamentable picture of the

state of the poor at Tobermory. There are hundreds now in the little village who have not a morsel of food except what is given them by those who have still some; many who never begged before are almost famished before they leave home to ask for food; and some have been a day, or two days, and even more, without food.

The French Government have come to an important resolution with respect to Algiers. The principle military establishments of the colony are to be removed to the interior. The Governor and his staff, and the whole of the military administration, will henceforth be stationed at Medeah; the Governor of Oran at Mascarah; and the Governor of Constantine in a town in the interior not yet fixed. This new arrangement, it is supposed, will have a powerful effect in enabling the French to settle the country.

The *Record* states with reference to the destitution in the Highlands and Islands of Scotland, that the Government supplies of oatmeal are, in some places, and particularly in Skye, being sold at a much higher price than the meal which was previously on sale. This is said to arise from the Government Commissariat officers having sold the meal to dealers, who add fifty per cent. to the price, keeping back the supplies as long as they can secure this enormous profit.

The Ottoman Government has had several kinds of cotton seeds, and men competent to superintend their culture, recently brought from America.

The *Augsburg Gazette* of the 17th, contains accounts from Constantinople, which represent Persia to be making warlike preparations on a large scale. The Shah had assembled an army of 25,000 men at Tereher, which he had placed under the command of his eldest son. It is surmised that these preparations are making with a view to an attack on the Turkish provinces.

Considerable disturbances have taken place among the working classes in various parts of France, on account of the dearth of provisions. At Lyons, all business has been suspended. The silk-dyers have deserted their workshops, and the other operatives universally followed their example. They demand shorter time and higher wages.

Monies Received on Account of

Advocate.—per J. Roberts, Agent.—Jas. Hall and John Graham, Richmond Hill, 5s.; Jas. Lund, Thornhill, 2s. 6d.; John McBeth, Bradford, 2s. 6d.; P. Lawrence, Toronto, 2s. 6d.; Lieut. Johnson, M. Fairbairn and D. J. Willson, Georgina, 7s. 6d.; E. Bramah and R. Morris, Sharon, 5s.; C. Crosby, L. Crosby, R. Willson, Mr. Hawk, D. Reeson, D. Cash and C. Hall, Markham, 17s. 6d. per J. Christie & Son, of Toronto—John Peregrine and John McGuire, Sharon, 5s.; J. Sovereign, Oakville, 2s. 6d.; P. Mine, Markham, 2s. 6d.; *Sundries*, Montreal, £4 10s.; R. Oakley, St. George, £3 15s.; T. Bishop, Ancaster, £1 10s.; J. Robertson and A. & J. Cameron, Perth, 5s.; K. McDonald, Gore of Toronto, £1 2s. 6d.; C. Pier, Picton, £2 15s.; J. B. Bellamy, North Augusta, £1 5s.; R. Wylie, Ayr, £2; W. D. Dickinson, Prescott, £2 10s.; O. Wheaton, Bayham, 10s.; W. Webster, J. Webster and Mrs. Van Allan, Zone Mills, 7s. 6d.; H. Black, for *sundries*, St. Thomas, 17s. 6d.; C. Knowlson, Emily, £1; P. S. Timmerman, Mill Creek, £1 5s.; A. G. MacCoy, Nelson, £1 5s.; S. Tucker, Grenville, 2s. 6d.; E. W. Boyce, Smith's Falls, £2 2s. 6d.; John Andrew, Darlington, £1 10s.; L. Campbell, Penetanguishere, 2s. 6d.; P. McPherson and Lucas Sharp, Bath, 5s.; E. Webster, Gananoque, 15s.; Rev. Mr. Harvey, Gananoque, for 1846, 2s. 6d.; Miss Hunt, Quebec, 2s. 6d.; C. Waugh and E. McGilivray, Betown, 5s.; N. Nicolson, Embro, £2 12s. 6d.; T. Daniel, Galt, £1 10s.; Mrs. Murdock, Laprarie, 2s. 6d.; H. Brundage, Murray, £1 5s.; John Campbell jr. and J. Deason, Perth, 5s.; P. McElroy, Richmond, 15s.; W. E. Pointer, Drummondville, £1 5s.; J. M. Tupper, Brantford, £1 10s. *Sundries, Cobourg, Monaghan and Grafton*, per Rev. P. J. Robin Agent, £7; J. Telford, Montague, 12s. 6d.; Corpl. J. Hardig, Chambly, 2s. 6d.; W. Garbut, Bath, £1 5s.; J. Leggatt, Marmora, 10s.; H. McDonell, Picton, 2s. 6d.; G. Douglas, Mariposa, 20s.; D. P. Aylesworth, Newburgh, 20s.; J. Watt, Fergus, 2s. 6d.; C. Brooks, Lennoxville, 5s.; C. Biggar, Murray, £2 10; Rev. H. Shaler, Westmeath, 5s, *pays to end of this volume*; Mr. Russenstrum, Westmeath, 2s. 6d.; Mrs. P. White, Pembroke, 2s. 6d.; Jas. Middleton, Elora, 7s. 6d.; Joseph Carder, Elora, 2s. 6d.

On account of *Consignments*.—Mrs. Van Allan, Zone Mills, 2s. 6d.

MONTREAL PRICES CURRENT.—JAN. 30.

ASHES —Pots. <i>nominal.</i>	BEER per 200 lbs.—
Pearls <i>do.</i>	Prime Mess (do) 47s 6d a 00s 0d
FLOUR —	Prime - - (do) 42s 6d a 00s 0d
Canada Superfine (per bbl.	PORK per 200 lbs.—
196 lbs.) - - - 33s 9d a 31s 0d	ess - - - 72s 6d a 75s 0d
Do Fine (do) 30s 0d a 32s 6d	Prime Mess 53s 0d a 60s 0d
Do Sour (do) 00s 0d a 00s 0d	Prime - - - 50s 0d a 52s 6d
Do Mid. (do) 00s 0da 00s 0d	BUTTER per lb. - - - 7d a 7½d
American Superfine	CHEESE , per 100 lbs.—
(do) - - - 00s 0d a 00s 0d	American - - 40s a 50s
Wheat, U. C. Best,	LARD per lb. - - - 5d a 6d
(per 60 lbs.) - 6s 0d a 6s 6d	TALLOW per lb. - - 6d a 6½d
PEASE - per min. 4s 9d a 5s 0d	

APPOINTMENTS.

The Rev. Philip Roblin, agent of the Newcastle District Temperance Union, will deliver temperance addresses on the following days and places mentioned below, the meetings to commence at half-past six o'clock.

Feb. 1, Beebie's School House,	Hope.
9, Grant's School House,	do.
10, Newton,	Clarke.
11, Millegan, back of Newton,	do.
12, Gansby,	do.
13, Orono,	do.
15, Bond Head,	do.
T. 16, Newcastle,	do.
Feb. 17, Shaw's School House,	Darlington,
18, Simile School House,	do.
19, Mellic's School House,	do.
20, English Corners,	do.
22, Melville,	do.
23, Perry's,	do.
24, Williamson's,	do.
25, Curtis School House,	do.
26, Ira Burke's,	do.
27, Salem Chapel,	do.
T. March 1, Bownville,	do.

The annual meeting of the Newcastle District Temperance Union will be held in Cobourg on Thursday the 4th of March. The officers of the society and the delegates from the various auxiliary societies will meet precisely at 9 o'clock a.m. the same day for the transaction of the business of the society.

Collections will be taken up at the close of each of the above mentioned meetings, to defray the expenses of the agent and aid the funds of the society. The Agent is authorized to receive all moneys that may have been subscribed in aid of the funds of the society, also subscriptions for the *Temperance Advocate*, for all of which a correct account will be rendered in the annual report of the Society.

The officers of societies and the friends of total abstinence generally are respectfully requested to render the agent all the assistance in their power in carrying out the designs of the District Society, in effecting the organization of local township and town societies, auxiliary to the District Society, according to the plan which the agent will lay before the friends at the several appointments through the District, in order the more effectually to bring the energies and influence of the District to bear upon the common foe.

The friends of the cause will please to assist the agent in getting from one appointment to another, and also urge upon the consideration of the public the necessity of coming prepared to the appointments to contribute liberally, that the society may not be embarrassed for the want of funds in carrying out its benevolent designs and operations.

At those appointments designated by a 'T.' at the left hand side of the column it is designed to organize Town or Township Societies, auxiliary to the District Society, of which the friends will please try and attend.

By order of the Executive Committee of the Newcastle District Temperance Union.

CHARLES UNDERHILL, Sec.

Colborne Dec. 3, 1846.

ORDERS FOR THE

TEMPERANCE ADVOCATE, 2s 6d per annum in advance.
 PEOPLES' MAGAZINE, 5s do do do
 SABBATH SCHOOL RECORD, 1s do do do
 WITNESS, 15s do do do } 17s 6d credit
 JOURNAL OF THE AMERICAN TEMPERANCE UNION, Published at New York, 2s 6d per annum in advance,
 CRYSTAL FOUNT AND RECHABITE RECORDER, Published at New York, 5s per annum in advance,
 BAPTIST COTTAGE LIBRARY, New York, 7s 6d per annum.
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