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THE LADY'S PLEDGE.

BY REV. T. I. WHITE.

To see a wild and arid waste cultured and made fruitful, is very delightful; to see order taking the place of confusion, cannot fail to gratify: to see beauty where once prevailed deformity, both cheers and pleases. But to see all this take place, in a moral point of view, attunes the heart to holy joy, and gives a spring to accents of lofty praise, and may well induce the exclamation of reverential surprise, "What hath God wrought!"

Miles Conrad's father was a moral waste—a pestilence that wasted at noon day—destroying mental beauty, and supplanting it by deformity and confusion, for he not only yielded himself up to all the besotting influences of drunken and dissipated habits, but was anxious that the young should be his companions; and by his taunt and jeer he would banter them into a taste and a love for the specious poison, and so draw them away from rectitude and sober uprightness.—A good workman, with plenty of work, he was rarely short of the means which facilitated his base purpose; and, crafty and untiring he would rarely miss "making a man," (as his phrase was,) of some artless young fellow—hence the danger of being where there are such aids to vitiate taste, and overthrow just intentions. Miles' son was his apprentice, and unnatural as it may appear, yet Tom was the chosen "butt" of jest and ridicule. Tom would not drink, and though reproached and persuaded by turns, yet for years Tom only mourned his father's folly. Lost time—money unnecessarily spent—brawls and jokes that cost much to settle—always disgusted Tom. However, as water constantly dropping wears away stone, so the oft-repeated assurance that nobody would employ him, and nobody give him instruction or additional insight into his business, if he continued the unsocial and tame creature he then was, affected Tom. "Look at me," the father would say, "and see, every body respects me, and I can always get a job, and any one, for a pint, will give me instruction. Now mind, Tom, what I say, you need not get drunk and make a beast of yourself; but un-

less you drink a little, you will neither have strength nor spirit for anything." And so at last Tom entered upon the world, and in the true spirit of his father's instruction, became the companion of like wicked men; his trade had been easily acquired, but this new habit, this that was to be of such use to him in commending him to the favour and approval of all, was most difficult to learn; a natural distaste for liquor, and, an inward and long-nursed feeling of disgust had to be subdued, ere he could enter upon the wild career which prospectively lay before him. But perseverance and application soon broke down the preservatives of nature, and Tom trode faithfully in his father's steps, aimed at the same eminence, and very soon surpassed him. Miles heretofore had had all the quarrel to himself, the irritating effects of strong drink had not passed into the system of the son. But now both were alike contentious; and brawls and open quarrels made them ready to fight; however, saved from this by the interference of friends, it was not uncommon for each to part with the other threatening dangerous things. Separated for a time, Tom became the enamoured and loving young man, and he wooed a girl of industry and promise. He was wise enough to conceal his habit, and keep from her knowledge his newly acquired taste; and at last the time of unity came, and new responsibilities were imposed upon him; restraint for a time kept him up to his duty, and labour and toil met with their reward. But miles was getting old, and his son being a good workman, why should not the father leave his interest in trade to him? Often it was their lot to work together, as of old—and as Tom had learned to take his "whack" like a man, there was no demur or dispute about the matter, but settling time would come, and that was the time for quarrel; one had not ordered the drink, and the other had not drank of it, and yet the score was to be paid for between them; oaths and curses deep and bitter would now be vented one against the other, and though they never came to blows, yet imprecations and horrid threats were held out against each other. Tom's wife began to find out that she had not a sober husband; reckless of ail regard, he became the sot and decoy for the publicans; many were the new companions he introduced, and many the pounds he spent to prove what a good fellow he was. Tom was quite an adept at singing and "chaffing," few equalled him; for if a stranger came to any of his favourite houses, it was no uncommon thing when all there were beat by the stranger, to call in Tom, who, by banter or open falsehood, would be sure to triumph, to the no small gratification of his party, who, together with the landlord, rarely failed to treat him for his services. Tom excelled and surpassed his companions, and though often implored by his amiable wife to give up his evil course, yet, infatuated, he would return like the dog to his vomit; his robust frame was giving way—his house, but for his wife's industry, would have been wretched, his children neglected, and his own prospects blasted—he seemed to think there was no hope for him—and irresolute and change-ful, his promises and hopes were all alike failing. Tom's wife always commended herself to the notice and approval of the benevolent, who, struck with her industry, cleanliness, and care, frequently visited and talked with her about

the well-being of her soul, and the education of the children; and on these occasions it was that Tom's habits and wilful dissipation were apparent, for one lady, more assiduous than the rest, would be often in the house when Tom would come home mad, boisterous, and drunkenly brave, and gently would she chide him and counsel him, but this only chafed his spirit, and off he would go again, and more mad and wilful he would revel on, not knowing where he went or what he did, often periling life by walking into ponds, sleeping in the open air, and falling in the high road. Strange that the Governor of human life, and to whom all are amenable, should so long permit, with so much forbearance, the violation of his laws both physical and moral. "But his mercy endureth for ever."

"Thomas," said this lady, "why are you afraid to meet me, have I wronged you?" "No—but—" "But what?" "Why you trouble me, I can't become sober, it is impossible—I have tried your moderation plan, and drink a little, but when it is before me, I feel such a strange infatuation, that I must drink on." "Well, why don't you become a teetotalter; thousands have been cured, and why not you?" "A teetotalter! why I should be laughed at?" "Well, had they not better laugh at 'sober Tom,' than 'drunken Tom'?" asked the lady. "Why as for that, I don't know; what a weakness it is to sign a pledge—a man in all other things, but a child in this—but, ma'am, have you signed the pledge?" "Why, no Thomas, I have not." "Then, why do you ask me?" and he turned abruptly and went away. Such a question, and at such a time, forced itself upon the conscience of the lady, and, troubled and concerned, she went away to ponder the searching and unanswerable question of Thomas Conrad, the drunken father of sweet and well-informed children. What! said she in her closet, am I not in a condition to reprove this wicked man, and to teach him a more excellent way? I never get drunk, nay, very rarely taste the drunkard's drink, what need have I to sign the pledge? Beside, how can I become one of a community which is professedly to reclaim drunkards? and she read her Sacred book, and asked for wisdom from on high, and she rose from her knees, and the thought that the drunkard must once have been sober, and by little drops, often taken, his taste became stronger and stronger, and as all sin is progressive, *this very little* with me may increase to more, and beside, this total abstinence society is for the prevention as well as the cure of drunkenness. So that it is as safe for me to sign for prevention, as Thomas Conrad to sign for a cure—and away she went to the Secretary, and nobly put her name on the registry, and took out her card, and then requiring a blank one, she started for Tom's house. He was at home. For many days he had been absent, debt had overwhelmed him; poverty, with her rude hand, had dressed him in rags, and, depressed and woe-worn, he was literally on the point of desperation, revolving in his mind as to what his steps should be. He had dressed himself and was coming down stairs, when a stranger's voice was heard. He paused, but it was no use; untiring fidelity in the office of benevolence must be rewarded, and though determined to go up again, yet the lady's voice prevented him. "Thomas," she said, "I have signed the pledge, and have brought a blank pledge card for you." "Well, you may leave it," was his cold reply; he left the lady and his wife together—he could eat nothing, but felt thirsty in the extreme—he went to his work—his boy went with him—his father was on the same job—and as the day rolled on, he sent the lad for *half-a-pint*; the lad went and returned, but the landlord, with whom he had spent pounds, would not now trust him a penny. "Where's the beer?" asked the father. "They won't trust you," replied the lad. "Won't trust me?" and he paused, and was silent. In a moment the lady's pledge was thought of. "Bring me some cold water," he said, "and when I ask for trust again, I shall

get it." The water was brought, and Tom drank—it was cold—clear—refreshing—

"His arm grew strong,
Though his toil was long,
When he drank of the cup of cold water."

Tom now went home. He thought he would have tea that day—he was not in the habit of taking tea. His wife was surprised, but never suffered her feelings to escape. Busy and noiselessly she spread the table, blew the fire, made the refreshing and cheering cup; the little one played with the kitten, and enticingly laid it on the father's knee—talked of its pranks, and laughed in the father's face. Thomas was silent; the wife in suppressed tones hummed a tune, feeling some difficulty now and then, saying a kind word to the child—hushing his boisterous mirth, and directing some of the other children's movements. Thomas had drunk the first cup, and affected to be diverted by the sport of the little one and kitten, and, as though suddenly recollecting something he had almost forgotten, he said, "Where's the lady's pledge?" The wife reached it from the mantel-shelf—the second cup was poured out, and Thomas, deeply thoughtful, read and pondered the pledge, supping between whiles his tea and biting of his bread; again the cup was emptied and again replenished, and ere it was again empty, Thomas asked, "where is the pen and ink?" The pen and ink were handed to him, and when the last drop lingered in his cup—while all was anxiety in that dear one's breast—and after fidgetting his ear with the feathery part of the pen which he held indecisively in his hand—as though by a desperate effort, he signed the lady's pledge, and tossing it rudely across the table, he said, "*there, I'm a teetotalter!*" and from that day to this the landlord's refusal and the lady's pledge are his boast.

Ladies! you drink but little, but your hands are not clean. This lady felt her weakness—felt she was inadequate to the task of recommending what she herself had never practised; but when she had signed the pledge, then with confidence, with assurance, she could say, Do as I do, and not as I say. Put yourselves in this condition—sign the pledge, and you may invite the drunkard; persevere, and you shall meet with your reward.

DR. NOTT'S LECTURES ON TEMPERANCE.

(From the Methodist Quarterly Review.)

The rigid friends of the temperance cause are generally pious people—people having a high regard for the sacred writings. It is not wonderful, then, that nothing has been more perplexing to them than those objections to total abstinence which have been professedly deduced from the inspired volume. These objections, it is not to be denied, have, in some instances at least, the appearance of great plausibility. We think, however, it is only in appearance; and that nothing contained in the Holy Bible, when fairly interpreted and rightly understood, furnishes any authority whatever for using alcoholic liquors as a beverage. But the point deserves examination.

The two Hebrew words which are most commonly used for wine, and which are, perhaps, always so translated, are *yayin* and *tirosh*. Both of these terms are, clearly and beyond all question, generic. The former comprehends wine of all kinds; the latter, the fruit of the vine, in the cluster, in the press, or in the vat; either in the solid form of grapes, or of grape-juice. When applied to the unpressed grape, it is of course so applied by a frequent Scripture metonymy; the container being put for the contained. Besides these two words, there are some half dozen others which are used in the Hebrew Scriptures to designate particular kinds of wine; as inspissated wine; mixed wine, whether with water or with drugs; sweet drink from the palm and other trees, but

not from the vine; unmingled wine; wine red, thick, turbid; and the like. As, however, the import of these words has little connection with our present argument, we cannot now spend time to examine them. The point which we propose to establish is simply this:—*That when wine is spoken of approvingly in the Old Testament Scriptures, we have not the slightest reason to suppose that alcoholic wine is intended, but exactly the reverse.* The following passages may serve as an example:—

“Thou mayest not eat within thy gate the tithe of thy corn, or of thy wine,” (*tirosh*, sweet, unfermented, un-intoxicating wine.) “or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offering of thine hand; but thou mayest eat them before the Lord in the place which the Lord thy God shall choose,” &c. Deut. xii. 17, 18. “Yea, the Lord will answer and say unto his people, Behold I will send you corn, and wine, (*tirosh*) and oil, and ye shall be satisfied therewith.” Joel ii. 19. “Therefore they shall come and sing in the light of Zion, and shall flow together for the goodness of the Lord, for wheat, and for wine, (*tirosh*) and for oil, and for the young of the flock, and of the herd.” Jer. xxxi. 12. “For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine,” (*tirosh*—the same word,) “and the oil, unto the chambers, where are the vessels of the sanctuary,” &c. Nehemiah x. 3. This word, *tirosh*, occurs some forty or fifty times in the original of the Old Testament; and in only one solitary instance with disapprobation, and not even then as producing intoxication.

The other word, *yayin*, is more ample in its signification, embracing wine of all kinds; as well in its natural and un-intoxicating, as in its artificial and intoxicating, state. A few examples will sufficiently indicate this.

“For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are the grapes of gall, their clusters are bitter: their wine (*yayin*) is the poison of dragons, and the cruel venom of asps.” Deut. xxxii. 32, 33. “Who hath wo? who hath sorrow? . . . They that tarry long at the wine, (*yayin*) they that go to seek mixed wine,” (*misan*, spiced, drugged, eminently intoxicating wine.) Prov. xxxiii. 29, 30. “In the hand of the Lord there is a cup, and the wine (*yayin*) is red; it is full of mixture,”—referring most probably to superadded poisonous drugs—“and he poureth out the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them.” Ps. lxxv. 8. The above passages evidently refer to fermented and intoxicating wines: those which follow, as evidently refer to wines in their original and innocent state. “And wine (*yayin*) that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.” Psa. civ. 15. “Wisdom hath killed her beasts; she hath mingled her (*yayin*) wine; she hath also furnished her table. . . . Come eat of my bread, and drink of the wine (*yayin*) which I have mingled.” Prov. ix. 2–5. “I have eaten my honey-comb with my honey; I have drunk my wine (*yayin*) with milk; eat, O friends; drink, yea, drink abundantly, O beloved.” Cant. v. 1.

From the preceding examples it seems that the Hebrews used the word *yayin* much as we use the word *cider*; embracing the specified liquor in all its forms and stages, fermented and unfermented, intoxicating and un-intoxicating. The inference to which we come, and the one which seems to be abundantly established by all the facts in the case, is, that whenever wine is spoken of approvingly, as a blessing, and as emblem of the mercy of God in Christ, the pure, original, unfermented, un-intoxicating juice of the grape is intended; and that to attach any other meaning to the sacred text involves not only a high reflection on the wisdom and benignity of the Deity, but the word of inspiration in most palpable contradictions and inconsistencies. For if the

use of wine is permitted in the Hebrew Scriptures, it is also most positively interdicted in the Hebrew Scriptures. Take a single instance: “Look not thou upon the wine (*yayin*) when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.” Prov. xxiii. 31, 32. The article here intended must certainly be a very different one from that which is put into the same category with “corn,” and “oil,” and “dew,” and “honey.” This is rendered unquestionable, not only by the effects which are attributed to it, but by the specific characteristics under which the inspired author points it out. Its “giving colour in the cup,” and “moving itself aright,” are graphic and unmistakable descriptions of the process and results of vinous fermentation. Now, that the use of such an article, as a beverage, should have been approved and recommended by the God of the Bible, we hold to be utterly incredible. The reason why any candid person has ever so imagined, must be found in the fact, that the term *wine*, when used in the Holy Scriptures, has been supposed to indicate precisely the same article which now, in our own country, and others similarly situated, goes under that designation; a supposition wholly unwarrantable by any just principle of Biblical exegesis, and most incontestably at war with the facts in the case.

The view here taken of ancient wines, such wines as were used in the days of the patriarchs and prophets, is abundantly supported by heathen writers who flourished at a very early day. Horace, one of the first Latin poets, says—

“Auidius first, most injudicious, quaff’d
Strong wine and honey for his morning draught:—
With lenient beverage fill your empty veins,
For lenient *must* will better cleanse the reins.”

Thus clearly discriminating between intoxicating and un-intoxicating wines. Again, elsewhere:—

“Hic innocenti pocula Lesbii,
Duces sub umbra; nec Sem liua
Cum marte confundet Thyoneus
Paelia.”

He tells his friend Mecenas, that he might drink a “hundred glasses of this innocent Lesbian,” without any danger to his head or senses. In the Delphian edition of Horace, we are told that the “Lesbian wine could injure no one: that, as it would neither affect the head nor inflame the passions, there was no fear that those who drunk it would become quarrelsome.” It is added, that “there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication.” To other wines a similar character is given. Pliny says, “*Surrentina vina caput non tenent*”—“Surrentine wine does not affect the head.” Speaking of the weak wines of Greece, Columella says,—“Those small Greek vines, as the Mærotic, Thasian, Psythian, Sophortian, though they have a tolerably good taste, yet, in our climate, they yield but little wine, from the thinness of their clusters, and the smallness of their berries. Nevertheless, the black *Inerticula*, (the sluggish wine,) which some of the Greeks call *Amethyston*, may be placed, as it were, in the second tribe, because it both yields a good wine and is harmless; from which, also, it took its name; because it is reckoned dull, and not to have spirit enough to affect the nerves, though it is not dull and flat to the taste.”—Book iii. c. 2. Pliny says, lib. xiv. cap. 2, that there was a Spanish wine called “*Inerticulum justius, sobriam, viribus innociam, siquidem temulentiam sola non facit*”—“a wine that would not intoxicate.” Speaking of the unfermented juice of the grape, Aristotle says, Meteor. lib. iv. cap. 9, “*αιρος εἶ μὲν γλυκυς, διο και οἱ μεσινοκεσι*”—“that sweet wine would not intoxicate.”

But we have not space for further enlargement on this

topic, and must refer the reader to the work under review; where he will be sure to find the most ample and satisfactory information respecting every material point connected with it. The author's general conclusion should, however, be given in his own words:

"From the foregoing examination, it is apparent that the fruit of the vine, in the state in which it exists in the vat, the vineyard, and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosk*, *yayin*, *ausis*, &c.; that in the Greek translation of these terms by the Seventy it is called, *oinon*; in the Latin translation, *vinum*; and in the English, *wine*. And it is further apparent that the fruit of the vine, in the same state, is called by the same name by profane writers; hence we meet in Aristotle with (*oinon*) wine of the vat; in Livy, with (*vinum*) wine of the field; and in Cato, as well as Isaiah, with (*vinum pendens*) wine of the cluster; and hence, also, when we do so meet with these terms, though the presumption will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms, *yayin*, *oinos*, and *vinum*, are generic terms, and embrace, in their comprehensive meaning, the fruit of the vine, or pure blood of the grape, in all the states in which it exists.

"But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendent wine of Cato; for it is the wine of the cluster of Isaiah. This wine must be good wine, for it is wine approved by God; and there was, as we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be, not the less worthy of commendation on that account, because we believe it still to be, what it then was, (in the sense in which we use the terms,) un-intoxicating wines. Not that we affirm the pure blood of the grape, as expressed from the ripened cluster, to have been always absolutely unaffected by fermentation, but only slightly and insensibly affected by it. In olden time wine, as we believe, was appreciated not as now, according to its strength, but according to its weakness.

"I am aware that there are those who consider the question of fermentation in wine, a question not of degree, but of totality. Pure alcohol, say they, is poison; and because it is so, every beverage in which alcohol is contained, however minute soever the quantity, must be poison also. This, though plausible, is not conclusive; and, were it so, the water we drink, nay, the very air we breathe, would be poison; for oxygen and nitrogen, of which it is composed, are so; and so is every mixture of the two in any other proportion than the proportion in which the God of nature has united them in the vital air; and yet, when so united, they are breathed not only with impunity, but of necessity, as an essential element of life. In like manner, though alcohol be poison, and though every mixture of it in any greater proportions than that in which God has united it with those other elements in the 'pure blood of the grape,' may also be poison, it does not follow, if so united, it must be so. On the contrary, the beverage thus formed may be not only innocuous, but nutritious and renovating, as the noble Canaro found when he drank the fresh new wine of the recent vintage: and yet this same beverage, so bland and healthful while its original elemental proportions are maintained, may increase in potency as its contained alcohol is increased by progressive fermentation, till, changed in its nature, it becomes, what the Bible significantly calls it, 'a mocker;' executing, on those who drink it, a vengeance which the Bible no less significantly describes, by comparing it to the bite of the serpent and the sting of the adder.

Who ever thought, because bread and milk are sanctioned in the Bible, that therefore bread must be eaten after it had become mouldy by age, or milk, after it had become sour by fermentation? From the moment the animal is slain,

the herb gathered, or the cluster of the vine plucked, the process of decay commences, which, unless arrested, is rendered unfit for use by progressive fermentation. With wines, as with herbs and meats, some were originally comparatively good, and some comparatively bad; and some, which were originally good, became bad through mistaken treatment, the progressive process of fermentation, or some other incidental process through which they may have passed. Meats recently slaughtered, herbs recently gathered, and wines recently expressed from the cluster are usually the most healthful, nutritious, and refreshing. And though wine perfectly free from alcohol may not be obtainable, and though its most perfect state be the state in which it is expressed from the cluster, still it may be more or less objectionable as it deviates more or less from that state, till it becomes positively deleterious and intoxicating. Though God's grant to man covers wine among other good things, it designates no particular kind, it gives no directions as to the mode of preparation, or the time when it is most fit for use. These and similar instructions are to be looked for, not in the book of revelation, but of nature. Man is a rational creature, and God treats him as such. The great storehouse of nature is flung open before him, and permission is given him to slay, or gather, and eat: not, indeed, inconsiderately and indiscriminately, but of such, and such only, as are suited to his nature, and as are good for food. In the selection and preparation of the articles, reason is to be exercised, experience consulted, the good distinguished from the bad, the precious from the vile."

TEMPERANCE IN THE NAVY.

We have more than once brought before our readers the evils attendant upon the system of *Canteens* in Barracks, and the intention of the Government to prohibit in future the sale of intoxicating drinks in those Canteens. We have now to report a similar determination on the part of the Government in reference to the *Navy*. An Admiralty order has recently been issued, having reference to the voluntary substitution of Tea and Coffee for ardent spirits, in the daily rations to the seamen. The circular containing the minute in question, is to be read to the different ships' companies, and it is to be explained that the proposed change is to be entirely voluntary on their parts. It is said that this sanitary movement has emanated from the First Lord of the Admiralty; be that as it may, it is a movement in the right direction, and will tend, more than almost any other, to raise the character of the British seamen in a very high degree.

The *Morning Herald*, in referring to this order, says:—

"This excellent, humane, and prudent order of the present Board of Admiralty, we view not only as the mainspring of a better system of things in the Royal service, but as the preliminary to a salutary and valuable improvement in the character and condition of the sailors employed in our mercantile marine. Let our readers study the subjoined evidence of Captain Briggs, of the American mercantile service, given before the navigation committee last session, and they cannot fail to glean much from it which will give high value and enhancement to the recent Admiralty order.

"Admiral Dundas.—Have you any punishment upon men who desert?—Yes; we have three months' imprisonment and all their goods and chattels are forfeited.

"If those men who have deserted your ships were found in New York, have you any power of taking and punishing them?—Yes, but it is not exercised.

"Have you any apprentices?—Yes.

"You are not bound to take them in your ships?—No.

"You have commanded ships 20 years?—No; for 16 years I have commanded.

"Do you consider that the morals of seamen have improved?—I think they have, since the temperance movement.

"Are most of the crew temperate men?—*Many of them are.*

"What spirits do you allow them at sea?—None; I have never had a drop of spirit on board for the men or officers for 15 years; if we choose to carry one bottle of brandy or whisky in the medicine chest, there it remains till it is necessary to take it out.

"Mr. Hume.—Do you carry wine?—The captain carries wine, but none is allowed to the crew.

"Mr. Liddel.—What do they drink?—Tea and coffee.

"Admiral Dundas.—Then you attribute the difference of wages between American seamen and English to that, that the English seamen are allowed spirits on board ship?—No, the English seamen will go on board an American ship because they get higher wages.

"But you have said that you give £2 5s. to English seamen. Do you mean to say that there are English seamen paid £2 5s. in the same ship where the American seamen receive £3 4s.?—Yes, because the American seamen are not paid off in Liverpool; they are shipped in Orleans or New York for the whole voyage, and if the English seamen come at the 11th hour, they must be paid less.

"What do you give the seamen?—Coffee in the morning, and tea at night; and in bad weather we give them coffee in the middle of the nights.

"Mr. Hume.—Do the English seamen fall easily into the American habits in regard to drink?—Yes, we knew no difference. We ship to-day an Englishman that was never on board an American ship before, and in three days he gets quite used to it.

"You have no drunkenness on board your ships?—No, we have nothing they can get drunk from. The general order put up on the ship is, 'No ardent spirits admitted on board.'

"Has that rule been adopted universally?—Yes, I do not think there is one ship in a hundred that ever carries spirits out.

"Is there any law of America requiring that?—No; that rule has been adopted by the captains and merchants.

"Admiral Dundas.—In the Navy you do allow spirits?—Yes.

"But not so much as in the British Navy?—That I cannot say; but in our Navy they very often take rations instead of spirits.

"Mr. Hume.—How long is it since the temperance system has been generally adopted?—It is 14 years since I joined it myself.

"Can you, from your recollection, state how far the discipline on board, and the conduct and health of the seamen, have been affected by that change?—My firm belief is, that all the disturbances that formerly took place on board ships were on account of the grog not coming at the proper time; the men made more fuss about their grog not coming forward than their dinner."

"Then withholding ardent spirits has, in your opinion, been the means of promoting better discipline on board the ships?—Yes, and of making many men officers who would otherwise have remained before the mast all their lives.

"Do you take any ale on board?—Sometimes; but the Americans are not particularly fond of ale.

"There is no objection to that?—Not for the captain, but to the crews we do not allow ale.

"Then the whole beverage of the ships consists of cocoa, coffee, and tea?—Yes."

Here is evidence that speaks volumes in reference to the probable results of the course adopted by the Board of Admiralty; and we sincerely hope that the present order may form a precedent for many others equally valuable, equally requisite, and as well calculated to maintain the honour, credit, and respectability of a service which is so indissolubly united with the honour, character, and credit of the British empire.

NATIONAL INTEMPERANCE AND NATIONAL EDUCATION.

The Reports of the Education Inspectors recommend national education. The evils they describe can be met, they say, by no other remedies than a system of national education. Armies of schoolmasters, officered by inspectors, and led by a minister of public instruction, are the only assailants they recognise as worthy to do battle against ignorance, sedition, and crime. Journalists who wish to become inspectors, and inspectors who are journalists, are likely to take some pains to urge upon the Government the sort of remedy for the evils they expose, which will give the Government patronage, and the journalists and inspectors promotion.

We should put a more patriotic and generous interpretation upon their labours, if we saw them studying the evils, simply to discover their remedies. But instead of this, their accounts of the evils appear in support of a preconceived and predetermined remedy. They are used to prove a case. Our journalists and our inspectors are not seen, in the first instance, in the character of students of the evils which afflict the people. They are educationists, first, and observers afterwards.

However, their facts are instructive, if as much cannot be said of their lucubrations. The Rev. H. Mosely, the inspector of schools in the midland counties, says:—

"The miners of Bilston are 5000 in number, and it is computed that £50,000 are spent by them annually in the purchase of ale and liquors. In the adjacent ecclesiastical district of Moxley, there are said to be 440 houses, and from thirty to forty beer-shops, being one beer-shop to every twelve houses.

"The improvidence of the people may be studied with advantage in the Bilston market. No other market is supplied with finer poultry, or comparatively to the population, in greater abundance, and this is chiefly, if not entirely for the consumption of the labouring classes; for the resident inhabitants not directly associated with these classes are few in number. There sordid and ill-favoured men may be seen buying, on Saturday, chickens, and ducks and geese, which they eat for supper; and in some instances, of which I was informed, drink bottled porter and wine. Yet, so little have they beforehand in the world, that, if the works were to stop, as I was informed by the intelligent proprietor of one of the largest, they would begin within a fortnight to pawn the little furniture of their cottages, and their clothes for subsistence and for drink."

Mr. Mosely found, in the mining districts of South Staffordshire, the *puddlers*—as they are called, who make wrought iron from cast iron—earning average wages of £2 10s. per week. Yet "these men and their families nevertheless live in more squalid and miserably dirty, and worse furnished abodes, their children appear worse clad and more neglected, their wives more slandernly and poverty-stricken, and about each of them fewer appliances of comfort, and fewer sources of happiness have been collected, than I have observed in respect to any other labouring population." Their wages are spent in eating and drinking—on meat, poultry, porter and wine.

Now, we submit there may be somewhat of exaggeration in this picture. The publishers of cheap literature in London say that their chief customers are in Scotland and the potteries. But the national schoolmaster is not the only assailant suited to these evils, even if he be suited at all. The evils are not evils of ignorance, they are evils of intemperance. But intemperance is a vice to which many most intelligent persons are addicted. Thousands of men have found their information a snare to them in reference to this vice. They find themselves sought, and courted, and flattered, and treated, because their information made their society profitable and agreeable, until the indulgences of the table became habitual and ruinous to them. Let us suppose that education is universal in the mining districts. The *puddlers* can discuss philosophy and enjoy art. Poets,

painters, and philosophers, have been drunken and sensual. The schoolmaster might teach as much reading, writing, and arithmetic, as he pleases, and every *puddler* in South Staffordshire might be a cyclopædia of information, and nothing would be done to diminish the receipts of the public-houses. Really we beg ten thousand pardons for our rudeness; but we must express a wish that the educationists who are so very enlightened, would give themselves a smattering of education in logical science. This smattering would prevent them from inferring from the prevalence of intemperance the necessity for information. This smattering would teach them to deduce from the evils of intemperance the necessity for remedies of temperance. They want to prove a want of schoolmasters, but they prove a want of temperance lectures. They bring forward facts to prove that the Government ought to set up a national scheme of education, and they prove, if any thing, that the Government ought to establish a national scheme of teetotalism.

There is one beer shop for every dozen houses. This is a fact worth looking at. Every beer shop is a school in which drinking maxims and ideas are taught. It is a missionary station, of which Bacchus is the god, and intoxication the gospel. It is not a place where the instruction is merely dogmatical and perceptive, but it is a real education, a practical training in the habits of character desired by the proprietor of the school. The keeper of the beer shop would not be matched by the establishment of a schoolmaster for every twelve houses. Indeed, he and his family are agreeable teachers—powerful trainers. Gambling is one of the attractions to his school, in the shape of skittles or four-corners in his convenient back yard—of shovel-board, cards, or dice, in his snug parlour—or of cricket, quoits, or pigeon-shooting in his field. Song and music and dancing, help his purpose. Clubs and friendly societies organise his pupils. The end to him is wealth, from the sale of beer and spirits. To them the end is ruin, death, or crime.

The beer-shop keeper is the schoolmaster of the *puddlers*. We submit to the most zealous educationalists whether there is any thing in any scheme of national education which could be devised, likely to prove a match for a successfully established organisation of publicans, of whom there is one for every twelve houses. Dr. Kay Shuttleworth might just as feebly try a boxing-match with the champion of all England, whoever he may be.

Frightful, indeed, is the bad aspect of the condition of the working classes. Some can scarcely subsist upon seven shillings a-week—others get no comfort out of two pound ten shillings a-week, squandered on gluttony and drunkenness. Meanwhile, the cry raised by statesmen and journalists is not, devise and establish institutions, one for every dozen houses, if need be, to train the people in habits of temperance; but combat intemperance with information. Of course, knowledge is preferable to ignorance; but the error is a great one of those who expect moral fruit from intellectual seed.—*North British Mail*.

INTEMPERANCE, DELIRIUM TREMENS—DEATH.

A Coroner's inquest was held in this city, on the 4th instant, on the body of a young man who died suddenly of Delirium Tremens—carried suddenly into the presence of his Judge, the victim of Alcoholic Suicide. There seems to have been circumstances of an extraordinary character preceding the death of this individual, to have led the Jury to return the following verdict:—

“Verdict of the Coroner's Jury in the case of William Paris Vincent, who, on the 3rd day of Nov., departed this life by delirium tremens, induced by habits of excessive drinking; and they (the jury) consider Mr. Sutherland highly blameable in supplying him with wines, in large quantities, within the last ten days, he knowing the young man's previous habits.”

J. F. MARLING, Foreman.”

The case of this young man is extraordinary and affecting. His father is now a General in the East India Company's service, with an income of about £8000 sterling a-year.—His mother is the daughter of an Eastern Rajah. He was highly educated, and but for the vice of intemperance, might have been occupying one of the most eminent positions in society. He had been cast off by his father many years ago, came to this country, and settled about Lake Simcoe, and through the judicious influence of his friends had been greatly reclaimed from his vicious habits. It seems that this had been made known to his father, and that assistance had been sought to enable him to make an honourable livelihood. His father at once gave instructions to his Banker in London, to place £1000 at his disposal, and about the period of the arrival of a draft in part of this sum, he came to this city, and getting into evil company, again commenced a career of dissipation which terminated his life. He had been here for some months, and although watched over and counselled by kind and sympathizing friends, yet all their efforts to save him were rendered nugatory by the facilities which were afforded him to gratify his destructive passion for the alcoholic poison. On the night on which he died, under the madness of delirium, he rose from bed, fled out of the house, and after running about for a short time returned, fell down, and immediately expired. What an end! Who can fathom the depth of the horror of such an end? Who can measure the physical and mental suffering of the victim before he passes the boundary of human probation, and awakens only to a consciousness of his condition amidst other and eternal scenes? We can neither fathom nor measure them. Who, for the gain of a whole world, would be willing knowingly to usher a fellow mortal into such a vortex of horror? None, we hope. If done, it must be done ignorantly or thoughtlessly.—*Toronto Examiner*.

Progress of the Cause.

CANADA.

BROME, (C. E.), November 25th, 1847.—Knowing that you take a deep interest in the cause of Temperance, I take the liberty of informing you of the progress of the cause in this vicinity. For two or three years past, this noble cause had seriously declined among us, so much so, that the society formed here some five years since, had nearly ceased to exist. In April last, we were favoured with a visit from Captain Cripin, from the State of New York. He addressed a thinly attended meeting in the evening, and obtained sixteen names to the *Total Abstinence* pledge. At the earnest request of the friends of the cause, a meeting was appointed for the next day, and after hearing an interesting address, about forty additional names were obtained. A few days after, we met and organised a new society on the entire *Total Abstinence* principle. Mr. Leonard Boright, President; Mr. George Home, Vice President, and the writer, Secretary. Our society now numbers about one hundred and thirty members, among whom we number several who were formerly addicted to the immoderate use of spirituous liquors, and I am happy to say, that we are slowly but steadily increasing our numbers. Since the formation of our society, three other societies have been formed in different sections of our Township, so that we now probably number, in Brome, about 250 to 300 members. Surely this is encouraging, and should induce the friends of the cause to put forth new energy in its formation. I have circulated your prospectus, and hope, in a few days, to forward you the names of some new subscribers. A few days since, Captain Cripin held a meeting at Sutton Flat, a place heretofore considered almost impregnable; but to the surprise of all, on presenting the

pledge, between ninety and one hundred names were immediately obtained, and that society now numbers, as I have been told, about one hundred and fifty men. Societies have also been organised in Durham, Stanbridge, Shefford, Granby, and Faranham, all of which I learn, are in a flourishing condition. Too much praise cannot be bestowed on Captain Cripin, for his unwearied exertion in the cause. Surely he will reap his reward.—CHARLES H. CUYLER, *Secretary B. T. A. S.*

BYTOWS, (C. W.,) December, 1847.—The season being far advanced, and the time drawing nigh for the renewing our subscriptions for the *Canada Temperance Advocate*, I take up my pen to make my communication to you, with feelings of a very different character than I had at the beginning of this year. Yes, I remember that I had much reason to regret the state of affairs at that time. But, sir, I feel very thankful for the pleasing appearance of things now, and of the much better prospect yet before us. When I arrived here, some 15 months ago, there were but two solitary total abstiners belonging to the R. C. Rifles at this post, out of 87 men; but now they can muster a little band of determined Teetotallers, numbering 38. A few months ago this benevolent cause received a fresh lift onwards, and its influence began again to be sensibly felt all around, till at last it climbed the heights of the cliff on which the barracks stand, and there it began to make bloodless conquests. Some of the most incorrigible and desperate drunkards abandoned their cups, and I trust for ever. It is most astonishing that this great enterprise seems, nay, actually *does* acquire strength and vigour, even amidst the most adverse circumstances, whilst amidst floods of powerful opposition, it rides triumphantly on. The Rifles here are but a detached party from the main body, and such is the nature of the martial laws under which they are serving, that they cannot be so closely connected with this or any other society, as to be able to give any minutes of their proceedings; and, indeed, it would be quite unnecessary, as long as they are blessed with such an efficient Secretary as our much respected and very useful friend, the Rev. T. Byrne. I am very glad to inform you that the subscription list is considerably increased, which I take to be an excellent omen. Your little paper is surely of inestimable value, at least it has been the instrument of much good amongst the Rifle party—one fact out of many, to prove its worth. An individual on this post—one who holds a much higher rank than a private, but who was, ever since I knew him, strongly prejudiced, and rigidly opposed to total abstinence, although he was a very regular, steady, sober, and well conducted soldier, and a good non-commissioned officer; but with all these good qualities, he liked to indulge moderately at odd times. I spoke to him upon the subject of taking the pledge, but he merely scoffed at me. I spoke to him again, and again, but in vain. I left him, but not entirely, so when I got my little paper, just fresh from your office, I handed it to him before I looked into it myself; I did so a few times. At length the man declared to me he had never seen the cause in such a light before. His deep-rooted prejudices had received a death blow—his long cherished aversion was turned aside; and he wanted to know the price of that paper which had done so much for him. He availed himself of the first opportunity to attend a meeting, in short, he signed the pledge, and he is now a consistent member of the society, exerting a powerful influence all around him. Moreover, he is found, Sabbath after Sabbath, among the congregation of God's people, his mind being better prepared to receive greater truths. This very fact, even if it stood alone, speaks volumes in behalf of the *Advocate*.—I am, &c.,—THE REFORMED.

LOWER PORTS.

TEMPERANCE LECTURE.—Mr Payson, from New Brunswick, delivered his first Lecture in favour of the Total Abstinence cause, in Mason Hall, on Tuesday evening, and, considering that it was almost entirely of an introductory character, it was a very effective one. The audience was less numerous than we could have wished, notwithstanding which 11 names, the great majority, we rejoice to say, being ladies, were added to the Society's list. Mr. Payson will lecture again in Mason Hall this evening, when, we trust, there will be an attendance more worthy of the eloquence of the lecturer and the importance of his theme.—*Halifax Guardian*.

ENGLAND.

NATIONAL TEMPERANCE SOCIETY.

A meeting of this Society was held at Oxendon Chapel, Haymarket, London, (Rev. Dr. Archer's), on Monday evening last, October 4th, W. Cabell, Esq., T. B. Scutt, Esq., and Messrs Hudson and Culverwell attended as a deputation from the Society. The attendance was numerous and respectable.

W. Cabell, Esq., occupied the chair. He had been a teetotaller upwards of ten years. He was happy to state, from the reports of one of their Missionaries, that several ships were now in the habit of sailing out of London without any intoxicating liquors on board. He had been gratified to hear that day from a friend, that a wedding had recently taken place in his family, without any intoxicating drinks being used.

Mr. J. T. Taylor had conversed with various Missionaries on the subject, and they had invariably stated that intoxicating drinks were the great barrier to the success of their labours. The Rev. C. Barff had told him that much good had been undone in the islands of the Southern Ocean by the introduction of those drinks; and Tahiti especially, which had been taken possession of by the French, had suffered greatly by the liquors which they had introduced into that island.

T. B. Scutt, Esq., remarked, that two hundred years ago alcoholic drinks were confined to the apothecary's shop; and proceeded to notice their gradual introduction as an article of general consumption, and the various edicts and laws which at different times were passed against them. It was, he observed, in connexion with evil systems that the practice of drinking intoxicating liquors first arose, and was carried to its highest pitch; and it was both a remarkable and interesting circumstance, that since the wars had ceased, so many nations had banded together to destroy their worst foe.

Mr. Wm. Culverwell regretted, that in the discussions which had taken place on the subject of education, while so much had been said about the connexion between ignorance and crime, scarcely any allusion had been made to that which after all was a great cause of the crime—intemperance. The evidence adduced before the parliamentary committee on Drunkenness, as well as the testimony of judges, chaplains of gaols, and criminals themselves, had clearly proved that more than three-fourths of the crime was the result of the drinking habits of the people. The speaker then referred to the reports of the government inspectors of schools, and various other documents, to show that intemperance was the great barrier to the progress of education.

Mr. Hudson was amazed that men professing to be guided by the self-denying principle of Christianity, could witness, without an effort to lessen the evil, the mass of moral putridity by which society was affected. It was a great misfortune, and that perhaps was one powerful obstacle to the spread of their principles, that the people had grown too familiar with our national vice. It did not attach to one particular class of men, to one particular district of country, it met them at every point of the compass, and that was at least one reason why the sin of intoxication, which, though in certain quarters it was fashionable to denounce, had ceased to excite general disgust and loathing. There was a kind of semi-respectability about the evil they sought to extirpate, made so by almost general consent, which did not distinguish any other of our social or national vices. If a man were brought to answer any charge before a magistrate, he not infrequently put in the plea of intoxication, but such a plea had never been allowed in extenuation; nor, unless drunkenness had been a vice in which society in general had participated, would such a defence have

been offered in any civilized society. It was evident from such instances that intemperance, though devastating and ruinous enough as regarded the bodily constitutions of its victims, was still more cruel in its work of destruction on the mental and moral faculties. No man could look on the ruin strong drink had effected in the world of mind, without feeling desirous of staying the ravages of the destroyer. There is an admirable description given by Addison, of the notions entertained in his day, in relation to strong drinks, which, before the dawn of these better times, until within a few years, had almost universally obtained. Men had prided themselves on the amount of liquor they could swallow, and the honour fell, said Mr. Addison, on him who could knock down the rest of the company. The light they had diffused had certainly made an alteration in that respect; persons did not so much as formerly meet for the purpose of drinking; the door was not now locked until the guests had become drunken; and the host was allowed to exhibit his hospitality in other forms than by sending his company home in a state of helpless intoxication. Mr. Hudson then touched upon a variety of points of great interest, and concluded by saying that, looking at all the favourable systems of the case, they were without doubt progressing in public estimation, and would continue so to do, if abstinence men would as a body act with vigilance, and boldly, and without compromise propound their principles.

COUNTY OF WILTS.—Two of the agents of this Society are about to visit, on a Special Mission, the county of Wilts, at the invitation of several societies in that county. From the letters received, it would appear that considerable expectations are created on the subject; and much good no doubt will result. The gentlemen about to undertake this mission are Mr. Thomas Whitaker and Mr. Thomas Hudson, both well qualified for the work.

UNITED STATES.

ANTI-LICENSE MEETING, RICHMOND, VA.

We learn from the Religious Herald and the Banner of Temperance, that a Convention was held in the United Presbyterian Church in Richmond on the 25th, and 21st ultimo.

Gen. John H. Cocke presided over the deliberations, which were conducted with the utmost harmony. A memorial to the Legislature was adopted in the following terms:

Memorial to the Virginia Legislature concerning the License Laws.

To the Honourable Senate and House of Delegates of the Commonwealth of Virginia:

The undersigned, officers of the State Temperance Convention held in the city of Richmond, on the 20th Oct. 1847, by direction, and in behalf of said convention, in view of the alarming evils of the traffic in intoxicating liquors, do most respectfully ask for the enactment of such a law as will authorize the commissioners of elections to open a separate poll, on the day of election for members of the General Assembly, in order that the citizens of each city, corporation, or county in the State, may express their will by their votes, whether or not a law should be enacted by the Legislature prohibiting the licensing of the sale of intoxicating liquors in their respective communities: and your petitioners, as in duty bound, will ever pray.

The following resolutions, among others, were adopted:

1. *Resolved*, that five — be a committee to propose a constitution and by-laws for a General Assembly, which we recommend shall be annually held in the city of Richmond, unless ordered by the General Assembly to be held in some other place.

2d. *Resolved*. That the said committee make their report to the General Assembly at their first meeting, and in the interim be formed into a Corresponding Committee and a Board of Finance.

3d. *Resolved*, That we do earnestly recommend to all the Temperance Societies in this State, that they make it a point of duty to send delegates to the proposed General Assembly.

4th. *Resolved*, That the first meeting of the General Assembly of Delegates from Temperance Societies throughout the State, be held in the city of Richmond, on the second Wednesday after the first Monday in December next, and that the same day be thereafter the day of the annual meeting of the General Assembly.

5th. *Resolved*, That a committee of three be appointed to prepare, and have circulated throughout this State an address, hav-

ing in view the extension and success of the great moral reformation in which this convention is engaged.

6th. *Resolved*, That we who enjoy the privilege to participate in the deliberations of this meeting of the State Temperance Convention, will exert whatsoever of influence we can to enlist others in the hallowed cause, which we firmly believe, is not opposed by any right thinking citizen.

Miscellaneous.

SABBATH DESECRATION.—In Toronto we have 150 houses in which strong drink is sold every Sabbath evening, and which decoy thousands of our citizens from attending their places of worship, and furnish the incentive to every kind of immorality. If an equal number of shops, kept by butchers, bakers, and others selling goods and nutritious food, were opened in our principal thoroughfares on Sunday evenings, what an outcry would be raised by our religious professors against such enormous wickedness: and yet they quietly allow the keepers of beer-shops and public houses to continue their body and soul destroying vocations on the Sabbath, without raising so much as a warning voice against the abomination.—*Canadian*.

A man named Patrick Donnelly, a pedlar, committed suicide on Tuesday morning, in Nazareth Street, Griffintown, by strangling himself with his handkerchief, which he attached to the bed post. It appears that he was a very drunken character, and had been spending the greater part of the afternoon in card playing. The verdict returned by the coroner's jury was to the effect, that he had committed suicide while labouring under mental derangement, caused by *delirium tremens*.—*Pilot*.

AWFUL EFFECTS OF DRUNKENNESS.—An inquest was held on the 30th ult. on the body of a man of the name of John Cruickshank, lately residing on Queen-street East, who died suddenly from the effects of drink, causing inflammation of the stomach and intestines. When the jury entered the unfortunate man's house, a horrible scene was presented: the dead body was lying on the floor, and his wife lying drunk alongside. Two children, one about five and the other seven years of age, were both drunk. The eldest boy would have died if Dr. Workman, who was present, had not administered an emetic; and the first words the boy uttered, upon recovering a little, were, "I'm drunk." The stench in the house was intolerable; and the conduct of the unfortunate woman upon being aroused from her drunken stupor, was of the most violent kind, so much so that she had to be turned out of the room and placed under the charge of the police.—What shall we say of such a horrible scene as that just described. Is it not high time to say in the words of Judge Mondelet, in his charge to the Grand Jury at Montreal, that "there is but one mode of dealing with the difficulty—no license to sell spirituous liquors should be granted to tavern-keepers." Here is an individual who a few years ago was sober, industrious, and respected, of a strong and healthy constitution, through the use of strong drink has been brought to the grave before he had arrived at the prime of life, leaving a widow hastening after him to a drunkard's eternal doom—for "no drunkard shall inherit the Kingdom of God"—and his orphan children early trained to habits of intemperance. The expenses attending the opening of the body and the inquest, (though this view of the case is comparatively of small importance,) amounting to five pounds, are paid out of the city funds, with the prospect—may, almost certainly—of the industrious and sober part of the community being called hereafter to support the widow and orphans whom he has left behind him. We ask, is it reasonable or just that such a state of things should continue for the purpose of benefiting the makers and vendors of poison?—*Toronto Globe*.

INFLUENCE OF TEMPERANCE SOCIETIES.—There are more than 1,500,000 people in the United States who abstain from the use of ardent spirits and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased to traffic in the poison, and more than 6,000 drunkards ceased to use intoxicating drink. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies, would have been sots; and that at least 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, who otherwise would

have been wretchedness and poverty, and disgraced by drunken inmates; at least 75,000 children are saved from the blasting influence which tends to make them drunkards.—*Albany Spectator*.

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—*Mornight'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, DECEMBER 16, 1847.

TO THE FRIENDS OF THE TEMPERANCE CAUSE.

Is not the cause a good one?

Look at it as a charitable society.

Whether is it the noblest effort of benevolence to feed the drunkard's wife and family, leaving him to ruin, or to reclaim and elevate him, that he may feed and protect them himself? Ask them which they would prefer. Whether is it better to dole out a pittance to the widows and orphans of drunkards, or to save them, by the timely reformation of the husband and father, from becoming widows and orphans?

Is not the cause a good one?

Look at it in a religious point of view.

Whether is the drinker who complies with the calls of fashion, custom, and appetite, or the total abstainer, who resists all these in order to accomplish a great good, practising the best lesson, setting the best example? Which is most likely to deny himself in other things? Which is most likely to fall into bad company? Which is most likely to desert the house of God?

Is not the cause a good one?

Look at it in a political point of view.

What does more to destroy our national prosperity, paralyse our national energy, and burden our national resources, than intemperance? Sweep this away, and every interest would undoubtedly advance with a rapidity which has not even been imagined hitherto. Such has been, to a great extent, the case in the New England States, notwithstanding their natural disadvantages, and such would unquestionably be the case here.

Is not the cause a good one?

But if it be, why is it not supported?

Drinkers pay incredible sums to support *their* cause? There is an amount of capital embarked in it which almost defies calculation. Palaces are erected to encourage drinking. Why should not the friends of Temperance pay to advance *their* cause? Why should they not embark some capital in it? Why should they not open temperance halls, hotels, &c.?

Friends of the cause in Canada, and especially in Montreal: The Committee of the Montreal Temperance Society makes its earnest appeal to you.

We have carried on the *Temperance Advocate* at so low a price in order to extend the subscription list, that every year shows a serious deficiency. We can neither augment the price nor diminish the cost. If the *Advocate* is to go on, you must

help us. The deficiency has accumulated to upwards of £300, which the committee are now called upon to pay up.

A juvenile pic-nic was held during the last summer, which, it is hoped, had a good effect, not only in Montreal, but throughout Canada; yet the special subscription to defray the expenses fell considerably short of the sum required.

The services of a most able temperance lecturer were secured last autumn, at a very moderate rate, but all the efforts which were made to raise money for that specific effort proved insufficient, so that there is a balance still due upon it.

A tract effort, upon a noble scale, is now in progress in Montreal, by which a suitable temperance tract is left monthly in nearly every family in the city, accompanied, where occasion presents, by the conversational advocacy of a zealous and judicious agent. That effort, too, although comparatively well supported, will be considerably in arrears.

We intend to open a temperance hall for weekly meetings, as a measure called for by the times, but there will be the expenses of rent, fire, light, and advertising, to meet.

Upon the whole, then, whether we look to past, present, or future efforts, money is wanting, and money must be had. And if the cause is a good one, why should it not be obtained? Let the rich, whose eyes are opened to temperance truths, and who deplore the desolations caused by drinking, give largely. Let the poor give equal to the price of a glass of whisky a day, which, experience shows, that even the poorest can give if they choose. Let all give according to their ability, and especially, let all give their prayers, with their pecuniary contributions; and we will doubtless see this cause advance steadily and rapidly to its final triumph. It is a cause upon which we may invoke and expect the blessing of God; but God only blesses those who put their own shoulders to the wheel.

Contributions may be sent to the President or Treasurer, viz., Messrs. John Dougall and James Court, or to any member of the Committee.

THE PRIZE ESSAYS.

The Committee of the Montreal Temperance Society announced four subjects for essays, to be published as four-page tracts, the best upon each of which was to be entitled to a prize of a Sabbath School Library, value two pounds: the power, in case of need, to reject all, being, of course, reserved. In answer to this invitation thirteen essays were sent in, and the Committee requested the Rev. Wm. Taylor, and Messrs. John Dougall and Andrew J. Russell, to act as judges. These gentlemen reported favourably upon one of the essays, which was found to be by the Rev. Robert Peden, of Amherstburgh, and which has been already published. The others they reserved for farther consideration, submitting seven of the best of them to the Rev. H. Wilkes, for the benefit of his opinion conjointly with their own. The result of this careful and prolonged consideration is embodied in the following report, made by the judges to the Committee:—

Several of the Essays submitted to the judges were in many respects superior; and, with the leave of the writers, extracts should, by all means, be made from them, and published in the *Advocate*. But with exception to the Essay to which a prize has already been awarded, there was some objection to each, which prevented the judges from feeling it their duty to recommend it for a prize. Some of the best had loose or unguarded statements upon the scientific or scriptural considerations involved in the total question; others indulged in language objectionably violent; others were compilations of authori-

ties, which, though extremely valuable and convincing, are not usually considered as original Essays; and others again, though but the smallest number, were feeble and common-place. The manuscripts, with the notes unopened, are left with the Secretary, and it is recommended that such as are not claimed within six months, be considered as at the disposal of the publishing Committee of the *Advocate*, to make extracts from them.

JOHN McDUGALL, *Rec. Sec.*

INTENDED WINTER TOUR IN CANADA WEST.

As Mr. R. D. Wadsworth, Corresponding Secretary of the Montreal Temperance Society, intends to travel in Canada West, in connexion with various Societies and publications of a religious and moral kind: the Committee of the Montreal Temperance Society have requested him to embrace the following objects:—

1st. To deliver Temperance Lectures whenever opportunity presents. The object of said Lectures being to advance the interests of the Temperance cause, and to obtain collections at each meeting towards paying off the debt on the *Canada Temperance Advocate*; for as this debt has been incurred in the service of the whole Province, it is hoped that Temperance men throughout the Province will aid in liquidating it.

2nd. To obtain new subscribers for the *Advocate*. All old subscribers will, it is hoped, remit immediately, and in no case wait for Mr. Wadsworth's visit, which must not only be uncertain in point of time, but some localities he will not be able to reach.

3rd. To collect the proceeds of Temperance publications, &c., sent on consignment, so far as they may be realized, and any other debts due to the Montreal Society.

Mr. Wadsworth intends to begin his tour about the New Year, and authorises us to say, that the chief object of his Lectures will be, to promote the organization of Cold Water Armies among the young, and a Provincial Union or League of the adult Teetotallers of Canada.

Mr. Wadsworth is, of course, fully authorised to receive subscriptions and donations for the Montreal Temperance Society; and it is hoped that the usual hospitality of the friends of the Temperance cause will be extended to him.

MONTREAL TEMPERANCE HALL.

The want of a Temperance Hall has been deeply felt in Montreal—of a place where the society might hold its ordinary meetings to suit its own convenience, and feel itself at home in. This want is about to be remedied by the opening of the centre part of the building in St. Maurice street, formerly occupied as a Congregational church, for the purpose referred to. The Hall is, we understand, to be opened next Thursday evening with a social party, or Soiree, at which, it is hoped, there will be a large attendance of the members of the society, and their friends; and soon after this meeting, there is, we are informed, to be a juvenile party, at which, doubtless, the cold water army will muster strong.

The intention of the Committee is to hold ordinary meetings in the same place, weekly, on Thursday evening, throughout the remainder of the winter season. And it is hoped that thereby, interest in the cause may be awakened and kept up, and the ranks of Teetotallers be recruited.

AGENTS' REPORT FOR NOVEMBER.

Distributed this month, 5687 tracts.

Contributions received this month, £7 4s 3½d.

Also visited the Barracks, and distributed 209 *Temperance*

Advocates, 275 tracts, and 300 handbills. The tracts are generally thankfully received, but still a few oppose them with all their might. I shall mention one case, which will present to the thinking mind a strange sight. I entered a tavern, and offered a tract to the tavern-keeper; he took it, and tore it to pieces, and threw it at me. I tried calmly to reason with him on the subject, and when he came to himself, as I thought, offered him another, when he received it, and tore it with his teeth, and chewed it, as if it had been an article of food.

23d: Visited this day the same person referred to in the report of 17th August. He made the following remark, "that he would not take one hundred pounds to be seen in the tavern on Sabbath morning as he was accustomed to be."

Bytown, CANADA WEST, December 8, 1847.—I take up my pen with a trembling hand, conscious of my own inability, to communicate a few reflections upon a subject of vital importance. A trifling occurrence, which recently took place, has aroused my mind from its dreamy torpor, and has caused me to reflect upon my responsibility. It appears to me as plain as the sun at noon, that if "the Giver of every good and perfect gift" has entrusted me with but half a talent, I have no license or authority to bury that precious gift. I feel it to be my duty, as well as my interest, as far as it lies in my power, to strengthen that cause which you so honourably advocate, and which has been the instrument, in the hands of God, of doing me so much good. Gratitude constrains me to declare, that it has been the efficient means of snatching me from a drunkard's grave; yes, a drunkard's doom. The following narrative is a recital of facts, which occurred under my own observation.

In the year 1842, I became acquainted with an individual, who, notwithstanding he was a husband and a father, was nevertheless a drunkard. But he was not always addicted to that ruinous vice. When he first beheld the light of the sun, he was as free from alcohol as the pure drops which descend from heaven to replenish the weary land. The appetite for strong drink is altogether unnatural and self-acquired. As he advanced in age, we see him surrounded by his companions and associates, whose minds are deeply impregnated with the drinking maxims and ruinous customs of the age. He partakes of a spurious decoction called *beer*; but ah! the maddening poison was there. The seeds of that unholy thirst were planted: they strengthened with his strength, and ripened with his maturity. Methinks that fiends laugh with all their hideous malignity in beholding a youth's first outset to drunkenness and everlasting ruin. (It is true that at that part of his history, the great temperance cause had not erected its standard or unfurled its banners.) As time rolled steadily along, his habits became more confirmed; he is now become not only a moderate drinker, but, alas! a confirmed drunkard. This brings him down to the period, when, in the order of Providence, we first met. He was a violent and turbulent companion, a troublesome neighbour, and a very indifferent subject. He had often been faithfully remonstrated with, and earnestly entreated to take the pledge; but all in vain. At length he committed an unusual outbreak; he was arrested, and placed in safe keeping. Whilst a prisoner, and deprived of his liberty, which was for many days, he had time to get sober, and to reflect. One thing seemed to possess his thoughts more than anything else, and that was, that none of his wanton and riotous companions came to enquire about him; a drink of water, if he needed it, they would not supply him with. Ah, how true,

"There is no friendship amongst the wicked." A friend, a teetotaller, embraced this opportunity to speak, and to deal faithfully with him; and it seemed to have the desired effect, for although a drunkard, he was still susceptible of feeling; yes, he felt his condition, and he declared that if he got out of this present trouble, he would go to meeting and take the pledge. He got released, and the man was as good as his promise. The change which this step occasioned was immediately perceived; his neighbours, yea, and all that had to do with him, rejoiced, but none had more reason to rejoice than himself. For many months he maintained his integrity, resisting temptation, and striving against his inmost foe. In order to avoid his old companions, he purchased a canoe, and upon the peaceful bosom of the lake, which washed the shores of the village, he spent many of his leisure hours fishing. He was very successful in this new occupation, and when he happened to catch an unusually large fish, he generously made it a present to a gentleman who resided there. But upon one occasion he called after having been exposed the whole afternoon to heavy and continued rain; the gentleman pitied his drenched appearance, declared he would get his death by cold, and immediately ordered a tumbler of brandy to be given to him; but the poor man started at the word brandy, and stoutly refused, declaring he was a total abstainer, and that drinking had been the cause of all his past sorrows. The lady of the house being present, and seeing the poor fellow boldly refusing her husband, took the fatal tumbler with its contents, and assuming a most winning smile, presented it to him, saying at the same time, "Will you not take it from me?" There is a mysterious something about a female, which sometimes unman's men. The influence which they exert is truly powerful; her laugh, her very smile, yes, or her frown, tells mightily upon man's present, future, and eternal welfare. A man may fearlessly approach the cannon's mouth, but ah! that teetotaller is in a perilous situation when he confronts a lady with a tumbler of brandy in her hand! That fatal hour sealed his doom; he fell into greater lengths of degradation and crime, and that man's case was truly worse than it was before. His poor wife again became the subject of ill treatment, and his child fell a victim to ill usage, and shortly died. He, the unfortunate slave of intemperance, sunk in his own estimation, as well as in the estimation of others. Hope, that buoyant spirit, which lifts the soul over many, many difficulties in this troublesome and chequered life, at last took its everlasting flight. Seized with despair, he came to the horrible resolve to put a speedy termination to his existence. O the tremendous thought! to hurry, uncalled for, the guilty soul into the presence of his inexorable Judge, who hath pronounced, "No drunkard shall enter the kingdom of heaven." He attempted to blow his brains out, but in so doing he blew off the lower part of his face, all his under jaw and part of his throat, rendering himself one of the greatest and most hideous spectacles to behold. In this awful situation he lingered for many days, suffering extreme pain from the acute nature of his wounds; but O the indescribable agony of that man's mind! his sins truly going before to judgment. At length the brittle thread of his existence snapped asunder, being unable to bear up any longer. But O! the immortal spirit! the never dying soul! Alas, for another victim of intemperance! Over each angel weep.

By publishing the above, which is true in every particular, you will oblige

ONE OF THE REFORMED.

News.

In domestic news we have nothing to notice, beyond the political activity incident to the general election, which was announced in an extra Gazette early last week. Both parties are sounding the note of preparation loud and long; and both are rushing into the field with high hopes of victory. It is to be hoped the country will thrive in its best interests—religious, moral, and social—whichever party obtains power.—*Witness.*

The weather has been very extraordinary for the season, a rapid thaw having taken away all our snow and ice, and left the ground as soft as in the month of April. Indeed, for two or three days the weather has not been colder than it is sometimes in the month of May; and we have noticed that the buds upon some shrubs give every indication of speedily bursting into leaf. The navigator is, of course, perfectly open.—*Ibid.*

DARING ROBBERY.—One of the most ingeniously planned and daring executed robberies of which we lately remember to have heard, was committed in open day-light, in this city, on Monday last. In the course of the afternoon of that day, Mr. Seely, Exchange Broker in St. Francois Xavier Street, had occasion to leave his office for an hour, and this short absence was taken advantage of by some expert thieves, who had evidently been on the watch, to enter his office by means of false keys, and abstract from the window and drawers upwards of six hundred and fifty dollars, with which large booty they effected their retreat unnoticed, although at that hour, (about three o'clock), there must have been numbers of people passing through that generally thronged thoroughfare. On discovering the extent of his loss, Mr. Seely immediately put himself in communication with Captain Wiley, who, with his customary promptitude, instantly scattered his myrmidons right and left, on the clue to the whereabouts of the audacious depredators. No trace was discovered until about an hour and a half from the time of the robbery, when Colombe, one of Captain Wiley's detective force, whilst passing through a street in the Quebec Suburbs, observed two young men, one of whom was known to him as a suspicious character, driving in a sleigh at a quick rate, but who, on observing Colombe, appeared a good deal confused, and stopping the sleigh they paid the driver, and disappeared in one of the cross streets. On Colombe's asking the sleigh-driver why they went off in such a hurry, he said he did not know, but they appeared in great trepidation, and had paid him half a dollar for only driving them from the Bonsecours Market. On Colombe's communicating his suspicions to Captain Wiley, the one he had recognized, whose name is Cameron, and well known to the police, was quickly traced to his lodgings, and captured by Sergeant McCormick. It being thought probable that his accomplice, to whom there was, as yet, no clue, would endeavour to communicate with him during the evening, a watch was set near Cameron's lodgings. Accordingly, about eight o'clock, he appeared, and after some resistance was apprehended by Colombe and police-officer McMann. His name is McMullen, by trade a blacksmith, and, evidently, the fabricator of the false keys by which the robbery was so adroitly effected. The greater part of the stolen cash was found upon their persons at the time of their capture; Cameron had on him about seventy, and McMullen about fifty. They had, apparently, contemplated a determined resistance had they not been taken so completely unawares, as they were found amply provided with loaded pistols, bowie knives, &c., but which, fortunately, owing to the superior tact shewn by the police, they had not a chance to use. They were brought up yesterday, for examination, at the Police Court, when Mr. Seely's deposition was taken, and they were fully committed for trial. Too much praise cannot be awarded to the exertions of the police, and especially to police-officer Colombe, who, from the perseverance with which he ferreted out the slight clue he obtained, was, under the judicious instruction of the Chief of Police, mainly instrumental in the apprehension of the perpetrators of this daring robbery, within four hours from the receipt of the information at the police office.—*Gazette.*

SOMEWHAT REMARKABLE FOR THE 8TH DECEMBER.—Last evening, about five o'clock, three barges arrived from Kingston, laden with about 3500 barrels of flour; they were towed into the Lachine Canal by the Lord Stanley steamer.—*Transcript.*

Extract of a letter addressed to Mr. A. Fraser, dated Green Island, December 2, 1847:—"On Tuesday twenty large vessels passed here on their way down. Some of them had been wind-

bound for some time at the Brandy Pots. One schooner passed among them, with a fine westerly wind, blowing hard; and it blew hard all day yesterday and during the night. But to-day, thick and snowing hard—a light air from the east. I expect the shipping are out of danger, except they have an easterly gale below. I do not think that there will be one vessel cast away this fall."

CONSPIRACY TO RAISE WAGES.—At the London (C.W.) Quarter Sessions, lately, seven journeymen shoemakers were fined 10s each for conspiracy to raise wages: they stand committed till the fines are paid; each individual to enter into recognizances himself in £20, and two sureties in £10 each, not to enter into any illegal combination in future. A similar combination exists in Toronto, if it has not ceased within the last few days.

By the English Mail which arrived here on the 13th inst., we have the following summary of news:—

In the manufacturing districts, the operatives are suffering severely by the closing of mills, and the system of working short time.

The Bank of England continues to charge the minimum rate of eight per cent.

The bullion in the Bank has increased, the amount in both departments being £3,729,551.

The Daily News says: Banks are charging variously from 7 to 8 per cent. for first class paper.

Approved bills at 1 month have been charged 9 per cent. and in some instances at 10 per cent., without commission. The other journals make similar reports, and these reports are correct. But other paper not denominated "first class," is not negotiated on those terms, and the greatest bulk is not taken at all.

The reports from the manufacturing districts are still of a sad character. The working of short time, and the entire stoppage of many mills, continue, with but little alteration. The number of cotton mills in Lancashire, is 920, employing 170,000 hands. 200 mills are now entirely closed, while the number of hands in full work is only about 48,000; on short time 87,000; and the number unemployed is 35,000. In Manchester alone, the number unemployed is now 12,000. Their distress is very severe. One report says: "The operatives are absolutely starving; the middle classes, shopkeepers, and wholesale dealers, are without income; beggars are more numerous than customers; and the taxes for the relief of the destitute are doubled."

To these immense numbers of unemployed men must be added other thousands lingering about unfinished and suspended railway works. Their condition altogether is most distressing, and is attracting general attention. That something must be immediately done for the relief of these unemployed and starving thousands, is generally admitted.

Parliament was opened at two o'clock, on the 18th, but the business was confined to proceedings of a formal nature. The Royal Speech will not be delivered till the 23rd, and then the regular business of the session will commence. Mr. Shaw Lefevre was again chosen Speaker of the House, and both houses adjourned at three o'clock.

It is believed that a Coercion Bill will be brought in for Ireland; that the Corn-laws will not be revived; and that a measure will be introduced allowing the colonies to employ foreign ships.

Fifteen thousand stand of arms and ammunition had been supplied to the National Guard of the Papal States. The Federal Diet of Switzerland had resolved on the execution of their decrees, and hostilities had been commenced without any certainty as to the issue.

MONTREAL PRICES CURRENT.—Dec. 13.

Ashes—Pots, 22s 6d a 22s 9d	PEASE - per min. 0s 0d a 0s 0d
Pearls 25s 6d a 26s 0d	BEEF per 200 lbs.—
FLOUR—	Prime Mess (do) 40s 0d a 00s 0d
Canada Superfine (per hrl.	Prime - - (do) 30s 0d a 00s 0d
136 lbs.) - - - 00s 0d a 00s 0d	PORK per 200 lbs.—
Do Fine (do) 25s 0d a 25s 6d	Mess - - 90s 0d a 95s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 00s 0d a 60s 0d
Do Middlings, 00s 0d a 00s 0d	Prime - - - 00s 0d a 50s 0d
American Superfine	BUTTER per lb. - - - 0d a 0d
(do) - - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - 0s 0d a 0s 0d	

THE MONTREAL WITNESS,

WEEKLY REVIEW, and FAMILY NEWSPAPER.

THE Public are respectfully informed, that the Price of the MONTREAL WITNESS will be reduced from and after the 1st January next, to TWELVE SHILLINGS and SIXPENCE per annum, payable in advance. And as an inducement to friends throughout the country to act as Agents, the following terms are offered, namely:

Whoever will collect and remit, direct to the Witness Office, Montreal, four Subscriptions, strictly in advance, and free of Postage, will be entitled to a fifth copy GRATIS.

Or, in other words:

Ten Dollars remitted, post free, and strictly in advance, direct to the Office, will pay for five copies of the Witness for one year; which copies will be directed separately as required.

Intending Agents are respectfully requested to canvass for Subscribers without delay, so as to begin with the new year, and Subscribers are desired to forward their Subscriptions at once, as there will be no stock of back numbers kept to make up syles.

All Orders, Remittances, and Communications are to be addressed, post paid, to "The Witness Office, Montreal."

JOHN DOUGALL,
Proprietor.

Montreal, December 15, 1847.

PROSPECTUS

OF THE

CANADA TEMPERANCE ADVOCATE,

VOLUME XIV.

(Commencing January 1st, 1848.)

That the Press is second only to the living voice, as a means of disseminating light upon the Temperance question, will be readily admitted by all who have given the subject a moment's consideration; and if this principle be admitted, then it becomes the plain duty of every Temperance man, (whose means will allow him to do so,) to subscribe for a Temperance Paper.

The Committee of the Montreal Temperance Society feel bound to state, that the Advocate does not receive that amount of support from the Teetotalists of Canada, which, as their organ, it deserves. The Circulation being at the present time only 3,000, gives one paper for every 50 Teetotalers; now there ought at least to be a circulation of 1 to every 10, which would make a list of 15,000; and this is quite practicable, if the societies will only resolve to do their duty.

We would respectfully invite the co-operation of the Ladies, whose influence has in some instances been employed for the extension of our list, with very great advantage. And cannot the young do something in this way to serve the cause; are there not some active youths who would traverse a section of each township and present our Prospectus to their acquaintances.

Will our friends to whom this Prospectus may come, place it in the hands of the most active Teetotaler, or put it up in the Post-Office, or some other suitable place, where all may have an opportunity of seeing and subscribing.

TERMS:

Canada.—1 copy, 2s 6d per an^m—10 copies \$4½—20 copies \$8
U.S'tees—1 do 4s 6d do 10 do \$8—20 do \$15
Britain.—1 do 2s 6d do 10 do \$4½—20 do \$8

All orders to be accompanied with the cash—post-paid—and addressed to the Corresponding Secretary of the Montreal Temperance Society.

Montreal, October 15, 1847.

FAMILY CHRISTIAN ALMANAC,

FOR 1848,

IS now ready for Sale, and may be had at all the Book Stores and at the Publisher's Office, No. 4, Exchange Court.

Montreal, Dec. 16, 1847.

R. D. WADSWORTH,
Publisher.

J. C. BECKET, PRINTER, MONTREAL.