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THE TWO PLEDGES.

BY NAHUM FAITHFUL.

(Continued.)

Archie Gray was known all the country round as a reformed man. He was pointed to as one of the brightest trophies of the temperance movement, and as a great living argument in favour of its principles. He had himself oftentimes lifted up his voice in public in testimony of "the wondrous change" that had come over him, through the adoption of the simple principles of abstinence. No wonder, then, that the news of his fall were carried on the wings of the wind, and spread like wildfire amongst the little villages and rural cots of his native shire. It spread sadness over the faces of some, made others grow faint-hearted and feeble in the good work, and afforded a theme of wicked exultation to the enemies of the cause.

There was one sufferer through the fatal step, over whose bitter endurance of lonely woe angels might have wept. After unnumbered weary nights of solitary weeping, she had just emerged into the sunshine of hope and joy, and had lifted a cup brimsful of earthly happiness to her lip, when it was again dashed to the earth with rude and reckless hands. It sent the blight across her noble yet gentle spirit, like as the mildew on the gale passes over some sunny land of flowers, leaving nought behind it save faded and dying forms. Hitherto she had struggled with womanly magnanimity un- all her misfortunes, but now the weight of woe came so heavily and so crushingly upon her, and that, too, at a time when her spirits had just been lightened from a weary load, that she was fain to lie down beneath it, and close her eyes for ever on life's troubled and chequered scenes. That was the noble minded Mary Gray. She would say to herself "what could I not have endured with my Archie at my side? I could have entered with him into the darkening cloud of adversity without a murmur—I could have braved the scowl of the oppressor or the cold neglect of the world—

I could have sought a home in a strange land—I could even have begged my bread with him from door to door, had he only preserved the character and bearing of a man; but to see him degraded once more—the slave of the vilest appetite, sunk lower than the brutes, an outcast from society, my own once manly Archie—I cannot bear it; would that I could die this very night!" Then would she weep till she wept herself asleep, and in her dream she would weep still. In the short space of a few weeks the bloom had faded from Mary's cheeks; her lovelit eye had become sunken and dim; corroding vexation had ploughed deep furrows on her brow, and her frame had become so attenuated, and her step so feeble, that those who knew her could not help saying "Poor woman, she looks like a heart-broken thing, and will soon be ready for her winding-sheet." They judged rightly; the worm was already preying on her vitals, the lamp of life already flickering to its close.

Mary Gray had born two children to her erring husband; sweet little prattlers were they, and they looked innocent and beautiful as the young opening flowers on a summer's morning; but their existence only added another drop of gall to Mary's cup of wretchedness. Strange and unhalloved reversion that must be, that turns the sources of life's purest joys into sources of deepest and most bitter sorrow. But she was not to blame for it. Yet so it was, and oft has been. As she hugged her jewels to her breast, and gazed on their sweet countenances, "so passionless, so pure," and then looked forward to the unmitigated gloom that hang around their prospects, she felt as if her reason would leave her, or her heart break upon the spot. She felt that she could not part with her darling infants, and leave them homeless strangers on the world's wild waste. Can woman's gentle spirit be rent asunder by a pang of keener anguish than this?

But what had come of Archie, and how fared it with that ill-fated man, now that many weeks had elapsed since he fell? He was again the companion of the dissolute and the vile; the walls of the Black Bull once more rang with his frantic mirth while he had a farthing to pay down for the Circean draught, and he visited not his own home save when compelled by absolute want so to do. And yet when he did go home, no reproach broke upon his ear. There, by the side of a few dying embers, sat his drooping wife and hungry children; but though he was the cause of their misfortunes and their sufferings, they reviled him not, but endured in uncomplaining meekness all their wrongs. This was what Archie Gray could not bear. He could have braved a storm of harsh epithets and hard words; but the mute endurance of unmerited and terrible injury, by her whom he had sworn at the altar to protect and love, drove the iron deep into his soul; for, withal, under Archie Gray's manly form there lived a noble, though an erring heart. And one glance at the faded forms, and tearful eyes of his wife and children, made all his generous nature rise in rebellion against himself. On one occasion he fled from the house. He chid himself in words of most cutting accusation. He thought himself the blackest criminal on whom the light of day ever shone. He could not look upon the sun, for he thought its pure and piercing beams entered the polluted chambers of his soul, to

exhibit the hideous and horrible thoughts that lodged there. He could not look upon the stream that rippled past the door, for he thought that its sweet translucent wave contrasted awfully with his dark troubled spirit within, and yet could never wash away its stain. He could not gaze on the innocent face of nature, for he thought that it, too, reproved him, and the very birds in the woodland choir seemed to be tormenting him in their song. Unhappy man! but whither could he flee? His tormentors were everywhere. Imaginary fiends haunted every step. The sun-beam, the dew-drop, the birds, the flowers, were all his accusers. Nature seemed to disown him. He could not flee from himself. He was his own dread enemy. He preyed upon his own vitals. In his bosom was his hell. Poor Archie Gray! And was all this untold suffering the consequence of following thy "courteous" abstinence friends to the festive board, and there handing round the sparkling wine-cup. To thee, alas! it has proved replete with tremendous peril, and, to multitudes who have acted as thou hast done, the cup of poison and death?

It was when in one of these paroxysms of self-accusation that he muttered as he left the house, "O God, and is my angel, Mary, sinking fast into the grave through my conduct! and my little darlings, too! I cannot live—I will bury my shame in the oblivion of the tomb. O death, how could I now embrace thee! come as a friend, and end my sorrows." Again he thought that fiends were at his heels, and, more like a ghostly impersonation of fury, madness, and despair, than a man, he stalked hurriedly away.

The last words which he muttered fell upon the ears of his half-unconscious wife. They woke up her slumbering spirit as if with magnetic influence; and the thought rushed in upon her as with the lightning's vividness, that Archie was bent on self-destruction. She started from her seat, and flew after him with the view of watching his steps. He, however, pursued his way to the Black Bull, and she followed him thither. When she reached the door, her courage forsook her; but after hovering about for a little, she at length ventured in. She was met by Mr. Roebuck, the landlord, of whom she enquired for her husband. He knew her, and at once professed to take a deep interest in her case. "I am sorry," he said, "that Archie is going to such lengths at present, but hope that he may soon do better."

Such a salutation from such a man, roused all the remaining energy of a prostrate spirit.

"Obl hypocrite," she said, "deacon though you be, I charge you with the most heartless inhumanity that man ever showed to a helpless woman, with two helpless babes. You have taken the morsel from our mouths, the rag from our backs, and the last penny from our pockets. You have sent desolation and ruin to our home. You have taken from me my Archie, and reduced him to a wreck. Think, not, cruel man, that you shall escape unpunished. You shall yet know that it is God who pleads the cause of the helpless families, that you have brought to misery by your accursed gains. Repent in time; nor lay your hellish snares no longer."

This keen rebuke, the eloquence of woman's injured spirit, was like the scorpion lash to the landlord of the Black Bull. He writhed beneath it, and shrunk back into a corner. For a few minutes he remained mute and motionless, and when he recovered himself a little, he thus proceeded:—

"Woman, whatever you may think, I am as much opposed to drunkenness as you are. But if people come and get drunk in my house, it is evident I cannot help it. I myself, personally, abstain, and am anxious to do what I can to put down intemperance."

"It is dark hypocrisy," said the anguish-stricken woman, "your deeds belie your words, and I cannot but liken you to Satan reproving sin, or appearing as an angel of light."

While Mary Gray spoke thus, she was interrupted by the

sudden entrance of two gentlemen. These were Mr. Thompson and Mr. Jackson. They had accidentally met near to the Black Bull. Their subject of conversation, very naturally, was Archie Gray. While they stood and talked together, they received information that Archie had been seen to enter the Black Bull a few minutes before, and that his wife had followed him there. Mr. Thompson proposed to Mr. Jackson that they should go also, and see what could be done for the rescue of the poor man. Mr. Thompson had frequently visited him since he fell, and manifested deep solicitude for his welfare. Mr. Jackson had never seen him, and indeed cared very little about seeing him; but at the earnest request of Mr. Thompson he accompanied him to the Black Bull. Mr. Jackson took the first word, and gave the landlord a hearty salutation. The landlord on returning it said—

"I am happy to see you, Mr. Jackson, as you can bear testimony to my sincerity, when I say that I hate all drunkenness, and intend becoming a member of your abstinence society."

"You-you-you," exclaimed Mary Gray, in wild surprise, "you had better pull down your sign, and save your barrels first, and give me back my husband."

"Softly," said Mr. Jackson, "I can testify to Mr. Roebuck's good will to the cause, and know that he would not harm a hair of any man's head."

"It is easy for you to speak thus," she replied, "after that you assisted in tempting my husband to his ruin; but had you been treated by him as he has been treated by you, or had you felt but one of the thousand pangs that have torn my heart since he fell, perhaps your charges on those who injured you would have been as bitter as mine."

Mr. Thompson prevented a reply, by saying, "Let us go into Archie, and speak to him; perhaps he may yet listen to our warning and advice."

When they entered the room where he had taken a seat, he appeared sullen and moody, rose from his seat, and made a motion towards the door. Mr. Thompson interrupted him, by saying, "Sit down, friend Archie, we wish you well; and are come, not to reproach you, but to comfort you." "Ah!" said Archie, his sullenness instantly merging into a look of wilk despair, "call me no longer friend; you once called me brother, but now call me fiend."

"Nay, Archie," said Mr. Thompson, "I will call you brother still; here is the right hand of brotherhood; give me yours; for, oh! language cannot express how my bowels yearn for your well-doing."

"We are all anxious for your return to the ways of sobriety," said Mr. Jackson.

"Speak it not," said Archie fiercely; "I never shall believe it; you cruelly deceived me; your principles are a mockery; oh! that cursed hour when I listened to your voice."

"You speak unadvisedly, sir," replied Mr. Jackson, "you cannot show me wherein my principles are a mockery."

"You said they would protect me," said Archie, "and they ruined me. They will ruin all like me, they never saved, and they never will save one. The sight of the wine-cup going round, kindled a fire in my bosom that tormented me like the fire of hell. The moment I touched it, to hand it to another, my senses reeled; I was bewildered, I had no will, no judgment; I was all appetite; I thought I should have been burned up but for that glass, and I clenched it like a fiend, and gulped it down. Oh! that rueful, cursed hour!"

"Now, gentlemen," said Mr. Thompson, turning to Mr. Roebuck and Mr. Jackson, "allow me one word of earnest and affectionate remonstrance. It seems to me that the principles of the short-pledgers, are utterly inadequate to the rescue of the drunkard. If he keeps strong drink in his house, if he goes where it is, if he do but touch it, his fall

is certain. Mark now, my dear friends, how utterly impotent your argument with the drunkard becomes. You say to him, only do as I do, and you are safe. Now, carry out your principle. Take him with you, let him handle drink as you do, let him sit in the drinking company as you do, let him keep drink on his table as you do, and, so far from being safe, you could not by any possibility, place him in circumstances of more eminent danger. Look, then, at your fallen fellow-creature now before you; look at that suffering and injured woman; look at their desolate home; think, too, of his prospects; think of his never-dying soul; think of the thousands who are like him; and oh! forget not this one thing, that, had he acted on a more thorough and consistent principle, he might have been happy; all his present woes might have been averted. I entreat you, then, for his sake, to adopt the long-pledge, and I have no doubt but that Archie Gray will again sign. Will you not, Archie, for a moment stand trembling with emotion. Better principles were again at work in his bosom. He had repeatedly sworn that he would never again take the pledge, but the kindness and earnestness of Mr. Thompson had overcome him.

"Oh! my dear Archie, say that you will again sign," entreated his sickly wife, all in tears.

"Will you sign if Mr. Jackson and the landlord will?" said Mr. Thomson.

Archie faint-ed out, "I will."

"Now, friends," said Mr. Thompson, "I have yet another appeal to you, and, oh! it is the most touching in the universe. You profess to be followers and servants of Christ. By all those unexampled sufferings which he endured for you, I entreat you to sign this pledge for the sake of Archie Gray."

"May God melt their hearts to pity," whispered Mary, who had sunk down upon a chair through feebleness, and she sobbed aloud.

Mr. Jackson stood as if lost in thought for a few moments. At last he said to Mr. Thompson, "I cannot answer you.—For the sake of Archie I will sign. I have often said that I would make any sacrifice to save a noble nature from ruin. And for such an object, this seems but a paltry sacrifice after all."

"I have often had doubts," said Mr. Roebuck, "as to the lawfulness of my business. I will now give my conscience the full benefit of them, and give it up. For Archie's sake, I too, will sign the pledge." A gleam of hope lighted up the sullen brow and pale countenance of Archie Gray. He convulsively snatched the pen, and scrawled his name. "There," said he, "I have done it. May God protect me in it. May he give me grace to keep away from the drinking party, and never more to listen to the voice of inconsistent men."

Mary's joy was such, that they thought she would have expired on the spot. She never, indeed, recovered from the severe blow which her constitution had received; but ere she died, she had the unspeakable satisfaction of seeing her Archie once more doing well. Mr. Roebuck's giving up his business from such worthy motives, and Mr. Jackson's going over to the long-pledge, was quite an era in the history of the temperance movement in the place; the short-pledge society died, not from extreme age, but extreme feebleness; and while there were one or two noble exceptions, the majority of its members went back to their former ways.

PUBLIC OBJECTIONS TO JOINING THE TEMPERANCE SOCIETY.

The following is taken from Mrs. Ellis' little work—"A Voice from the Vintage; or, the Force of Example." We beg to recommend a perusal of the book itself to every one

who wishes to see how a lady can combine gentle words and strong arguments.

We must, however, still speak with regret of that want of co-operation in the temperance reformation, which prevails among the higher classes of society, as well as among religious professors generally; and we do this chiefly on the ground of the desirableness of rendering the temperance society itself as respectable as it can be made in the opinion of the world. Were the victims rescued from intemperance, by the same means, and at the same time converted to the religion of Jesus Christ, they would know that to endure the scorn, and the persecution of men, was a part of the discipline to which, as faithful followers of their blessed Master, they ought to be willing to submit. But in the ranks of intemperance we have to do with human beings upon whom this knowledge has never operated, and we must, consequently, adapt our means to the condition of man in such a state. We must consider, too, what is in human nature—what are its tendencies, and how they are generally found to operate, in order that we may not require of its efforts beyond its power to maintain. We must, consequently, not expect that a number of men, whom the vice of intemperance has already consigned to the deepest degradation, will arise of themselves and unite into a distinct body, thus tacitly declaring before the world who and what they have been. Yet, even if so great a miracle as this should be effected, what then would become of that still greater number who have not yet wholly fallen—who are still struggling against temptation, and whose situation at once inspires us with more of pity, and of hope. These, of all persons, would be the last to join such a degraded and stigmatized society as one composed exclusively of reformed drunkards; and it is for such as these—the tempted, the wavering, and the still respected and beloved, that I would implore the consideration of those individuals among the enlightened portion of the community, who have hitherto stood aloof from the question altogether, or who have treated it with contempt.

But more earnestly still I would implore the exercise of Christian benevolence in this cause, on the part of those who preach the glad tidings of peace on earth, and good will towards men. "If your name had not been there," said a reformed drunkard to his minister, "I never should have been a member of a temperance society."

There must be some powerfully operating reason why individuals who esteem it not only a duty but a privilege, to come forward in every other good cause, should be so backward in this. It cannot surely be unwillingness to submit to a mere personal privation; for were this the case, it would show at once that their own personal indulgence was esteemed of more importance than the saving of their fellow-creatures from one of the greatest of calamities. Oh! but their health—they have tried it, and it did not agree with them. They had a cough, or a fit of rheumatism, or a weakness of the throat, during the short time they abstained!

Kind, Christian friends, warm-hearted, devoted, and zealous laborers for the good of the community! how often have the most delicate and feeble among you gone to and on errands of mercy, in the summer's heat, and in the winter's cold—gone forth, too, at times when, had a physician been consulted, he would have pronounced the act a dangerous, or at least an injurious one. How often has the faithful minister stood up to preach, or visited the poor and comfortless abodes of his people, at the risk of a headache, a sore throat, or damp feet? How often has the father of a family called together his household for evening worship, when, as a mere matter of personal benefit, he would have been better laid upon a couch of rest? How often has the tender mother, shrouding herself from the angry storm, penetrated into the chambers of the sick, to dispense to them more than the bread of this life? Do not mock us, then, with the assertion that you are willing, but afraid. We are incapable of belief

ing it, when we witness daily on your part such noble acts of magnanimity, of faith, and love. No, you are not willing, and the only justifiable reason that can be assigned for your unwillingness is, that you are not yet fully persuaded in your own minds, that the thing itself is good. Here, then, occurs a very important question—are you in a state of *willingness to be persuaded*? Are you making it a subject of prayer, that, if really your duty, you may see that it is so? Are you doing this, or are you putting the thought far from you, as not worthy to be entertained by one whose office is to instruct, admonish, and exhort; but not to exemplify a personal instance of self-denial, practised entirely upon the strength of that love which sent a Saviour into the world, and which remains to be the surest test by which his disciples are known on earth.

But in addition to the ministers, and other direct advocates of religious truth, there is a vast proportion of the respectable part of the community who care for none of these things; yet whose influence, if thrown into the scale of temperance, instead of accumulating, as it does at present, on the opposite side, would at once afford the most decided and efficient help to those who are now sorely tempted, wavering, and about to fall. If, for instance, in any of our large towns, men of importance and wealth—men who take a leading part both in business and society—men who originate and forward great public measures, and who, at the same time, enjoy the sociability of rational and agreeable amusements—if such men would, in any considerable number, give their names and their advocacy to the temperance cause, they would raise at once a glorious banner of encouragement and of hope, under whose protection the tempted and weak of all classes, but more especially young men, who are most frequently assailed by this insidious and malignant enemy, would bind themselves, by hundreds and by thousands, to abstain. It would then be no stigma either to youth or age. It would cease to be either singular or disgraceful; and he, over whom his mother's heart was yearning—with whom his father had pleaded in vain, would then be able to pass over to the side of safety, without any other individual knowing that he had ever been otherwise than safe.

And how many parents at this very time would give the whole of their worldly possessions to purchase the protection and attractiveness of such a society for their sons! But let me ask them a serious question. Fathers! have you come forward and signed your names by way of laying the first stone in this great bulwark to preserve your family, and your country? Mothers! I dare not ask of you. Let shame and confusion cover us, that we should have seen all that is transpiring more or less remotely in connection with every British home, that we should have marked the growing curse upon our own household hearth, and yet should have so long refused to deny ourselves the tempting draught, which we knew was one of death to those we loved. Yes, I must ask of you, kind-hearted mothers of England, why in this instance you are guilty of a cruelty so great? Would you not strip from your delicate limbs the garment of pride to clothe that beloved one? Would you not share with him your last morsel of bread, even if it left you famishing? Would you not give him the draught of water brought to cool your burning fever? And will you—can you—dare you persist in a system of self-indulgence, which, though innocent to you, may endanger both his temporal and eternal happiness?

I repeat, there must be some powerful cause which such individuals do not tell, operating in such cases against their acting a more decided and a more generous part. There must be some cause. Can it be their own love of the indulgence? If so, it is high time it was given up, for their safety, as well as for that of others. Indeed it is chiefly in cases like these, that we are made to see the entire reasonableness of the system of total abstinence; for if the indul-

gence be easily resigned, a very slight consideration of the subject in connection with our duty to others, will be sufficient to induce us to give it up. While, if it be difficult to resign, it becomes clear that we are ourselves in danger, and our motives for self-denial are thus increased a hundred fold.

So far as I have been able to discover in mixing with society, one of the most openly avowed and most frequent objections to joining the ranks of total abstinence, is that already alluded to, a regard for personal health, originating in the mistaken but popular belief, that such stimulants are necessary for its preservation. It is, however, a curious fact, that persons who argue in this manner as regards themselves, are invariably such as suffer from some malady, either real or imaginary, and sometimes from an accumulation of maladies, which they still persist in asserting that they use stimulating beverages for the sole purpose of preventing. Now, if such persons drank wine, or beer, or spirits, or all three, and at the same time were in perfect health, I confess they would be formidable enemies to the temperance cause; but with them it is always "*my*" gout, "*my*" rheumatism, "*my*" want of digestion, or "*my*" general debility, on account of which this potent medicine is taken, but which, by their own showing, it has hitherto proved wholly insufficient to remove.

Without entering generally upon the question of health, a question which has been circumstantially examined by judges more able than myself, and in relation to which many important and interesting facts are now laid before the public, tending clearly to prove, that, instead of suffering from total abstinence, most persons by whom it has been fairly tried, have experienced not only no injury to their health, but considerable benefit; I may, perhaps, be allowed to add a few words on the subject of my own experience, which may possibly derive additional weight from the circumstance of my having been, for many years of my life, an obstinate disbeliever in the efficacy of temperance principles to effect any lasting or extensive good; while of all respectable societies, that for the promotion of total abstinence—that which I now esteem it an honour and a privilege to advocate, would have been most repulsive to my feelings to join. Indeed, such was my contempt for the system altogether, that I often pronounced it to be a mockery of common sense, and at the same time frequently asserted my belief, that nothing could be more likely than the restraint of a public pledge to create an immediate inclination to break it.

For two years—years I may say of total ignorance on this point, during which I took no pains to make myself better informed—I treated the subject with the utmost contempt whenever it was brought under my notice. By degrees, however, it began to wear a different aspect before the world in general, and facts were too powerful in its favour to be disputed. By degrees it began also to assume with me somewhat more of a personal character. I could not see how I was right while indulging in what was so fearfully destructive to others, and to some whom I had known and loved. Yet such was the force of habit; such my willingness to believe what doctors told me, that wine was necessary to my health, at that time far from good; and such, also, was my dependence upon stimulants, for increasing the strength of which I often felt miserably in want, that three years more elapsed before I had the resolution to free myself practically, entirely, and I now trust, forever, from the slavery of this dangerous habit.

Four years of total abstinence from everything of an intoxicating nature, it has now been my happy lot to experience; and if the improvement in my health and spirits, and the increase of my strength, during that time, be any proof in favour of the practice, I am one of those who ought especially to thank God for the present, and take courage for the future.

Like many other women, and especially those who are exempt from the necessity of active exertion, I was, while in the habit of taking wine for my health, subject to almost constant suffering from a mysterious kind of sinking, which rendered me at times wholly unfit either for mental or bodily effort, but which I always found to be removed by a glass of wine. My spirits, too, partook of the malady, for I was equally subject to fits of depression, which also were relieved, in some degree, by the same remedies. During the four years in which I have now entirely abstained from the use of such remedies, I have been a total stranger to these distressing sensations of sinking and exhaustion; and I say this with thankfulness, because I consider such ailments infinitely more trying than absolute pain. That time of the day at which it is frequently recommended to take a glass of wine and a biscuit, I now spend as pleasantly as any other portion of the four and twenty hours, without either; and when fatigued by wholesome exercise, which is a totally different thing from the exhaustion above alluded to, I want nothing more than rest or food, and have not a symptom remaining of what I used to experience when I felt occasionally as if my life was ebbing away. Thus I am fully persuaded, in my own mind, and by my own experience, confirming, as it does, the testimony of many able and important judges, that the very medicine we take in this manner to give us strength, does in reality produce an increase of faintness, lassitude, and general debility.

THE MORAL OBLIGATION OF TOTAL ABSTINENCE

Prize Essay lately published in London.

BY EVAN JONES.

PART THE FIRST.

CONTENTS.—Introduction.—Importance of the Inquiry.—Antiquity, —not an infallible guide—investigations to its claims,—results. The present question not hitherto examined.—Importance of Total Abstinence as a suitable remedy.—Drunkenness in our own land—Is it right to countenance the causes of so much misery? answered in the negative. The real question at issue—cause of unwillingness to condemn drinking usages—Peculiarity of the traffic—the supply creating the demand.

The inquiry to which our attention is invited is one of the last importance. It refers to the lawfulness of a custom which has received the sanction of ages, and to a habit closely interwoven with all that was deemed good and excellent in the estimation of countless generations. Intoxicating drinks have been manufactured, sold, and used by large portions of the human race, in some instances for centuries, and in others for thousands of years. So far as antiquity is concerned, there is evidently a presumption in favour of some kind of them. But that hoary headed monitor is not always an infallible guide, for it has often taught us and other generations false principles and pernicious practices. It is, therefore, no presumption in moral agents to examine its claims, nay, verily, it is their incumbent duty. It behoves all who are swayed by its sceptre, and held in bondage by its influence, to inquire into the legality of its decisions and the authority of its mandates. If they can summon sufficient courage, they may venture to ask, "Who art thou, and by what authority doest thou these things?" Let fortitude be summoned up in the present inquiry—let an impartial and truth-searching examination be made of its claims, and it is our decided opinion, that instead of receiving its precepts as infallible guides, we shall be disposed to regard them as delusions and snares, by means of which countless thousands, in our own land and in our own days, are led to temporal and eternal ruin. We need not be surprised that willing and general homage has been yielded to Bacchus by successive ages—by the sage as well as the clown. That fact need not prejudice our minds against an attempt to overthrow his empire, and subvert his govern-

ment. Other habits, equally revolting, in different climes and in different ages, have been thought equally sacred; but upon close inquiry they were found to be full of corruption, and productive of the most baneful results, even to their most devoted admirers. Unfortunately, the majority of men are not "wise in their generation." They are often blind to their true interest; indeed we may almost say, that the history of man is but one continued demonstration of his reckless folly and suicidal waywardness. "God hath made man upright, but they have sought out many inventions."

The lawfulness of the traffic in strong drinks has not been called in question until of late years, and the fiery waters themselves were wont to be regarded as the streams of life. Like a mighty river they have descended to us from the remotest antiquity;—its waters, like those of the Ganges, were considered sacred,—and like them too, they were most devoutly guarded from all sacrilegious irreverence. At last, however, their ravages became so excessive as to be intolerable—public attention has been fixed on their deeds of death. Common sense has been aroused, and long-degraded humanity is now making a strenuous effort to emancipate itself from the thralldom of ages. Upon the success of that effort depends the happiness of untold millions, whilst its failure will inevitably expose countless myriads to a miserable existence in this state of being, and to an awful eternity in that to come. If the prison be broken and the prisoners go free, the tears of anguish shall be wiped from many an eye that has long lost its pearly whiteness—the flowers of heaven will bloom again on many a cheek that is now pale with sorrow—many a fair countenance shall regain its angelic smile—many of the heavy burdens of our country will disappear like a heap of sand before the swelling tide—our country will flourish like the garden of the Lord,—and the number of those that shall be born in Zion will be more numerous than the dew from the womb of the morning. But if the tyrant shall retain its power, the sacred endearments of domestic love will become a prey to a monster more rapacious than death—millions of human beings will fall headlong over the precipices of destruction, to awake to a due sense of their condition only when they lift up their eyes, they being in torments,—and some future historian will have to say, in depicting the events of the present age,—"And I looked, and behold a pale horse: and his name that sat on him was DEATH, and HELL followed with him."

We have said that an effort to banish drunkenness from the world is now being made: every right-minded man must wish it success. Men of God have conceived that it is possible to persuade their fellow creatures to abstain entirely from such beverages as produce intoxication. Should Total Abstinence from them become general, the success of the enterprise would become complete. If men will not drink, they will not, they cannot become drunkards. Drunkenness is the effect—drinking is the cause. Apart from the depraved dispositions of the human heart, the drinking of intoxicating beverages has been the sole cause of the world's drunkenness. On this rock, however, many good men strike, and make a shipwreck of all their reasoning powers. They seem to fancy that men would get drunk, were there no intoxicating drinks in existence. They triumphantly ask us, "Why not organise an association against pride, and another against covetousness?" forgetting that if we did, we could not touch either. Pride and covetousness are the products of a depraved heart, and nothing more, but drunkenness is the result of natural causes. A human being may be left naked among the beasts of the field: that could never banish pride from his heart. A miser may be confined within the barren walls of a desolate and dreary prison, without lessening his avarice. Finery and gold are not essential to pride and covetousness. Let common sense decide if intoxicating beverages are not essential to drunkenness. Without them it can have no subsistence. Pride

and covetousness are the results of moral depravity: drunkenness is the result of an unnatural habit created by physical agents. Let men be induced to abstain from such agents, and the habit which they have acquired will depart from them, and their moral nature will speedily obtain the mastery over the animal appetite. But if the drinking system be continued, drunkenness will not be exercised. No mathematical proof can be more certain. Given in any age a drinking world, and the product will invariably be a drunken world. Remove the foundation, then, and the superstructure will become a mass of ruins. The abuse of intoxicating drinks is co-existent, if not co-extensive with their use. Discontinue the use, and the mischievous results will instantaneously disappear. Total Abstinence from the beverages in question would banish drunkenness from the world, as certainly as water quenches fire. Cause and effect never were, and never will be, separated, save by the Almighty First Cause. Avoid the one and you need not care for the other.

In truth are these things so? What are they—the words of dreamy fiction or those of sober truth? If the former they need give us no trouble—if the latter it is at our peril that we disregard them! The case is this:—this land of beauty and love mourneth because of drunkenness; an awful array of six hundred thousand drunkards stand before our eyes in all the hideous loathsomeness of their wretched condition. There they are, the authors of their own woe,—the ruin of their own families, the pest of society, the offscourings of humanity, the outcasts of heaven, and the acknowledged prey of hell! They fill our streets with curses, they crowd our unions with paupers, and cram our asylums with madmen. Their history is but one continued record of voluntary madness; their lives but one scene of degrading wretchedness; their deaths but one prey to yawning hell: and their hereafter an eternity of unmitigated anguish. God's earth groans in supporting them; humanity denies any relationship with them; above them, angels weep at their fate, whilst underneath, hell opens her wide jaws to furnish them an eternal home. All this, and much more, is the fruit of drunkenness, and drunkenness, as we have seen, is only the result of drinking. It becomes, therefore, a question of overwhelming importance,—is it right or wrong to manufacture, vend, and use intoxicating drinks as common beverages? If the aforesaid misery is caused by them, is it right that they should be countenanced by any persons, especially the followers of Christ? To these questions in our opinion there can be but one reply, and that one,—that the manufacture, sale, and use of them is wrong,—MORALLY WRONG. This is our position, let us see if we can make it good, and let us be watched by all who are anxious to “prove all things, and hold fast that which is good.”

It is presumed that it is unnecessary to explain what is meant by intoxicating drinks and the manufacture, sale, and use of such articles. It is, however, expedient to state, that the question at issue is not the lawfulness of their being manufactured, sold, and used as medicines, but as common beverages. If they, like Arsenic and Prussic Acid, are necessary for the Chemist and the Physician, let them be prepared for their use, and for theirs alone, and not with the intention of their being employed as articles of DRINK. The moral quality of an action belongs to the intention. A and B both give C a piece of money. A gives it with the intention of bribing C, but B with the intention of enabling him to clothe his children. The subjective moral quality of the action is thus easily decided: hence the distinction in the case before us is obvious. The intention makes the whole difference. In the hands of medical men, they may be useful, and it is under their care that they ought to be placed. If there, we have no quarrel with them. Let this be borne in mind whilst perusing the following pages.

The followers of Christ are those who profess to act as

Jesus Christ himself would have done had he been on earth. We have, therefore, to consider, is it morally right or morally wrong for his followers; and as all men ought to be his disciples,—is it right or wrong for any person to manufacture, sell, and use intoxicating liquids as articles of drink? If it be right to manufacture them with the intention of their being sold as such, it is right to sell them, and if right to sell them with that intention, it is right that they should be used. But if it be not right they should be used, it is wrong to sell them for use, and if wrong to sell them for use, it is wrong to manufacture them with that intention. If we admit the former part of the proposition, we must also admit the latter,—and if the latter be the first conceded, the former must inevitably be granted. And we are of opinion that many good men are lothe to condemn our drinking usages as being morally wrong, because they perceive, that if they will do the one, consistency requires them to do the other. It is the supply of this article that creates the demand, and if the demand be wrong, so must be the supply. As yet, we have not seen the demand for these articles creating the supply, but invariably, the supply has been found to precede the demand. If this should be thought an extreme ground, we have only to say, that it is the only ground that reason and observation warrant us in taking. It would be a rare spectacle to witness a village, a town, or a city, in want of public houses. It would be a unique scene to behold public meetings held, and committees formed, in order to devise the best means to supply the imperative demand for the articles in question. But we repeatedly see public houses opened in neighbourhoods where every body—the publicans and their friends—excepted—wonder what in the world they are good for. Unfortunately the wonder soon dies away—the destroyer is at work, and the once peaceable, moral, and happy spot, becomes the haunt of profligacy, and the home of wretchedness.

Enough, we trust, has been advanced to convince every candid mind that the manufacture, sale, and use of intoxicating drinks, as common beverages, is either altogether right or entirely wrong. We say that it is entirely wrong, and in order to decide the question, we must refer to the rules of moral rectitude—to the great and infallible STANDARD of Right and Wrong.

(To be continued.)

THE POWER OF THE PRESS AND ITS ACTION. (From the Journal of the Amer. Temp. Union.)

The clerks of the several steamboats are in the habit of giving out political newspapers at different points and landings, while on their way up and down the great navigable rivers of the North and South-west. At some of these places, the clerk receives in return religious periodicals and moral publications, which are sent to them who are on board as passengers.

These timely visitors are very acceptable, and are read with much attention by those who have nothing to draw their attention, but those light and chaffy works that are handed to strangers, by trifling pedlars that infest all the large towns.

The design of these remarks is to suggest and recommend to all those who have it in their power, to supply the boats when they are at their landing, with good religious books and temperance periodicals, such as are at their command, and will not be read by their owners, or filed away by the family.

By this indefinite dissemination, they would be received and perused by those who have never been subscribers, or are acquainted with such valuable publications; by this their list of patronage would be likely to be enlarged, and the paper would convey instructions to those that were much in need of it, at the time of reception.

I have often seen the young passenger so taken up with

some interesting book or periodical, as to promptly refuse to return to the gambling table, or to frequent the bar, when solicited by those who had seen him participating in those dangerous and soul-destroying habits before!

There are now, at this time, safe and excellent periodicals enough, lying idle where they will never be read by their owners again, to supply every passenger that is travelling on our great navigable rivers—the weekly mails furnish them with more readable matter than they have time to attend to. Hence, the papers from 200 to 400, mostly religious, of former days and months, are cast by yearly, and formally forgotten or destroyed by careless hands, or by those that say that they are only in the way. But this plan forms an outlet—“cast thy bread on the water,” &c. If all the religious editors, and temperance publications, were to publish this or something more able on the subject, and keep it before the public a few weeks, there is no doubt but what it would bring into immediate use ten thousand of our best periodicals, that will never be again perused, if they remain in their present dormant state. Boys could be so instructed in the art and habit of giving out these religious messengers, that at a very early age they would imbibe the missionary spirit. They would have a growing inclination to communicate or speak of some particular paper or price that has arrested their attention; as they have been heard to say, *this will just suit such a friend or person.* I will send it to him or to the passengers on board the steam or flat boat, or ship. Temperance reports and Sabbath documents are far more likely to do great good where they have been promiscuously sent off in a box or package of dry goods, than when directed to some particular persons whose minds have been thoroughly educated on those things before.

“Jesus came to save those that were lost.” “It is the sick that need the physician.”

WASTE NOT, WANT NOT.

Now I have been taking low ground: I have looked on this merely as a waste—as a very circuitous way of getting the strength man needs; but it is rather in most cases a delusive way—no way at all—a bye-path leading to weakness. We may rank intoxicating beverages with opium and other poisons. Persons may accustom themselves to them by degrees, and God only knows how far their days are shortened by them. They may be useful in some cases of illness, though experience daily lessens the number; but it stands to reason that, if they are medicines, they are unsuitable to persons in health, and so most medical men have declared them. I have shown that the waste which springs from ignorance produces disaster to the waster. As it is with meats, so with drinks: the body is impaired, and the mind clouded; and the selfishness which countenanced the abuse, whilst it shut up the understanding, cased the heart.

You will see that in this case grain is not simply destroyed for want of judgment: whilst it is destroyed as food, it is manufactured into something else. The incendiary kindles the rick, and it turns into gas, smoke, and ashes; the rioter scatters the corn, it is trampled into mud, or the fowls of the air devour it: in the wasteful kitchen what is carelessly consumed, seems lost; but here when this corn perishes, it is turned into a maddening spirit. If it were not that the perverse ingenuity of man would find a substitute, the nation would be much richer if the worm should devour the tender plant, or the hailstone or lightning destroy it in the ear—it would be spared a large part of its hospitals, its poor-houses, its gaols! The mere destruction of food becomes a matter of quite secondary importance when compared with the creation of sin and death; and when, on my way to this piece, I pass by where the grain is converted into malt, and then where that malt is turned into the intoxicating draught, processes that know no Sabbath,—the smell that rises there-

from reminds me, not only of those who are perishing from hunger whilst “food is destroyed for want of judgment,” but of those for whom (there is reason to fear) it had been better that a millstone had been hung about their necks, and that they had been cast into the sea, ere they had offended themselves, or caused any of those little ones who believe in Christ to live a drunkard’s life or die his death. Now looking at it in this moral point of view, it is obvious that all countenance the system, of which this misery is the fruit, who take the intoxicating draught, whether they thereby diminish corn, or only the produce of the vine.—*Rev. R. L. Carpenter, A. B.*

SOLEMN FACTS FOR ENGLAND TO CONTEMPLATE.

- 1st. Large brewers, knowing the scarcity of grain, have been making unprecedented purchases, and storing it.
- 2d. One extensive brewer states that nearly Eight Millions of Quarters of malt have been consumed during the last twelve months; and this, he adds, does not include an immense quantity of raw grain used by the distiller.
- 3d. Forty million bushels of barley are wasted every year in the production of malt.
- 4th. One million and forty-eight thousand acres of land are devoted every year to the growth of the hop, for the manufacture of strong drink; which land might have been used for the raising of grain.
- 5th. More than fifty million pounds sterling are annually lost to the country from the illness of drunkards alone.
- 6th. The annual destruction of food in Great Britain, at the brewery and the still-house, is equal to a line of bread, made of four pound loaves, one hundred thousand miles long. Such a line would reach four times round the world!!
- 7th. £60,000,000 sterling are spent annually to continue the use of strong drink.
- 8th. The destruction of malt alone would supply upwards of two millions of persons with two pounds of bread per day, for a whole year.

“THERE GOES A TEETOTALER!”

A drunkard assailed a Washingtonian, but could only say, “There goes a teetotaler!” The gentleman waited until a crowd had collected, and then, turning upon the drunkard, said, “There stands a drunkard! Three years ago he had a sum of £200, now he cannot produce a penny. I know he cannot. I challenge him to do so, for if he had a penny he would be at a publichouse. There stands a drunkard, and here stands a teetotaler, with a purse full of money, honestly earned, and carefully kept. There stands a drunkard!—Three years ago he had a watch, a coat, shoes, and decent clothes; now he has nothing but rags upon him, his watch is gone, and his shoes afford free passage to the water. There stands a drunkard, and here stands a teetotaler; with a good hat, good shoes, good clothes, and a good watch, all paid for. Yes, there stands a teetotaler! And now, my friends, which has the best of it?” The by-standers testified their approval of the teetotaler by loud shouts, while the crest-fallen drunkard slunk away too happy to escape further castigation.

THE DOOR WIDE OPEN;

OR, A HUNDRED AND FIFTY FLATS AND ONE SHARP.

A London Temperance Missionary addressed a drunken brick-maker, who replied by putting himself in an attitude for fighting; the missionary, however, declined the compliment, but still urged him to sign the pledge. No teetotalism for me, he answered, and made towards the door of a noted gin-shop. The missionary, however, placed his foot against the threshold, and prevented him from entering, and throwing the door wide open, exposed to his view a large number of persons around the bar, and said to him, can you reckon

these up? No; let me hear you, replied the brick-maker. Well said the missionary (counting), there are about a *hundred and fifty flats and one sharp* (the latter, referring to the one who was taking the hard earned money of the former.) The man was struck with the remark, and, after a pause, said, you are quite right, for flats they are; and immediately turned away with the missionary, and signed the pledge.

Progress of the Cause.

CANADA.

LONDON, C. W., July 15, 1847.—We propose to have an open air soiree on the first Tuesday of August—our usual monthly day—tickets only 7½d. each, to induce a large attendance, and the balance of expense to be defrayed by a subscription from the few more zealous friends; tea served exactly at 5, separate at 7, and speeches from 3 to 7. We make a temporary foot-bridge at the foot of King street, across the South Thames, and hold our meeting on a grassy raised flat, on the west bank of the river, under the shade of large reserved trees.—J. F.

PERCY, July 19.—A Temperance Pic-Nic took place at Percy, Newcastle District, on the 30th ult, when Mr. John Curtis' grove was again cheered by the enlivening prospect of a pleasant day's greeting, which, on such occasions, make its silken foliage appear more enchanting to the persons engaged. At an early hour the grove was crowded with a numerous assemblage of persons of all ranks. The band occupied the platform on one side, and on the other were the Rev. Messrs. Greenleaf, Webster, and Terwilligar, of the Methodist Episcopal Church; Rev. Mr. Aimes of the Wesleyan Methodist Church, and Mr. Underhill of Colborne. Mr. H. Squiers, of Brighton, being selected chairman, the meeting opened with prayer; when Messrs. Webster, Underhill, and Terwilligar, addressed the audience with feelings truly becoming the cause. The Rev. G. Greenleaf next occupied the attention of the assemblage in his usual philanthropic manner. Here, all hearts being warm, repaired to enjoy the refreshments prepared. No one who had human feelings could refrain from being pleased to see young and old invited and replenished with the luxuries of the table. After a short interval, being amused with a few airs from the band, the meeting was resumed by an address from the Rev. Mr. Aimes, whose zeal and appropriate remarks and illustrations tended to vivify the mind to fresh energy, and elicited from all general satisfaction and thankfulness. He was followed by Mr. Dame, the leader of the band, who, in his peculiar and interesting manner of expression, excited the assemblage to a general applause. This gentleman closed the addresses for the day. The pledge was then circulated, when ninety-one added their names. Surely the thoughts of doing good are a sufficient reward, and this must inspire us with perseverance and love for our fellow-creatures, when we see the enlivening number of ninety-one add their names to the cause of temperance and of God. May God continue to inspire us with energy. Every person, being pleased with the transactions of the day, dispersed quietly. This society would tender their grateful acknowledgments to the members of the Brighton and Colborne Societies, and to the speakers who visited them on that occasion.—WM. SEYMORE CHRISTIE, Rec. Sec., Percy T. A. Society.

MONTREAL, July 29.—It was in prospect to celebrate the anniversary of the Independent Order of Rechabites by a water excursion, but owing to the prevailing disease it has been postponed.—W.

ENGLAND.

BRISTOL TEMPERANCE FESTIVAL, IN THE ZOOLOGICAL GARDENS.

The holiday at Whitsuntide is but too frequently, in large towns, marked by much drunkenness and consequent disorder. The gentlemen at the head of the temperance cause in Bristol, feeling that the most effective way to prevent the injurious employment of a festival, is to afford the people the means of innocent gratification, have for the last five or six years, engaged on Whit Tuesday the beautiful Zoological Gardens, within a pleasant walk from our city, and opened them to the public at a very low admission fee, providing in the gardens ample means of refreshment and innocent amusement, and only prohibiting the use of any intoxicating liquors on the premises. The plan has answered admirably; every year the gardens have been more thronged; this year more than 18 000 have been admitted, and we have never heard of any disorderly conduct, or wilful damage to the plants or animals. The streets of Bristol are certainly more orderly than in former years, and the disgraceful exhibitions of inebriety are less often observed. This year, above a thousand young teetotalers with their teachers, arrived by the railroad from towns and villages in the vicinity, and joined the members of the Bristol Juvenile Society in Queen's Square, at an early hour. This spot, it may be remembered, was once the scene of dreadful riot and incendiarism; the large square was crowded now for a very different purpose, and it excited feelings of joy and thankfulness in those who watched the long procession winding through the streets to Clifton, that these boys and girls, the future men and women of our country, were engaging in a voluntary act of self-denial, and firm resistance of temptation, and that if they persevered to the end, they might save themselves and others from one of the most overwhelming evils of our country. The day was beautiful, the rather tardy spring had come forth in all its luxuriant loveliness, and from twelve o'clock till nine in the evening, the gardens were crowded with happy groups. Here were throngs visiting the various houses of the animals; there groups of children, and some even of "larger growth," were amusing themselves with swings, roundabouts, &c.; family parties might be seen quietly enjoying themselves under the trees, or by the cool reservoirs; while in another part, a large waggon, converted into a temporary platform, was occupied by celebrated temperance speakers, whose eloquence attracted large crowds around them. All quietly dispersed at nine o'clock, when the rising rocket gave the appointed signal. We believe that such seasons of innocent enjoyment, not unmingled with rational entertainment and words of wholesome counsel, have a higher good than the mere withdrawal from hurtful pleasures; they refresh and soften the heart, open it to the sweet influence of nature, and warm the social affections. We hope that temperance will lead the way to many such holidays from the racking care and sometimes dull monotony of daily life.—*Hopitt's Journal*.

SCOTLAND.

KILMARNOCK.—The committee of the Total Abstinence Society in this town have printed an address to the people of Kilmarnock, entitled "Thoughts for the Thoughtful." From this we gather the following startling facts, which we hope will be the means of arousing the community here to a sense of the evil in which they have been indulging so long. There are in Kilmarnock, at the present moment, 150 public houses, which is 1 to every 22 families, or 1 to 133 individuals. In these houses are spent annually the sum of £20,000 for spirits alone, exclusive of ale and porter. This is £8 2s. to every family, or £1 7s. to every individual. Let us now see what has been spent for religious and educational purposes, including stipends to ministers, and salaries to teachers, and we find it amounts only to £5900. For poor assessments and a police establishment, the existence of which are evils mainly to be attributed to the love of strong drink, we pay £2180. The people of Kilmarnock complain, and have petitioned Parliament against being taxed for the erection of New Court Houses and Jail; but why not put away the necessity for Court Houses and Jail, by banishing from our locality that which fills our jails and penitentiaries, and creates the necessity of upholding a police force? We hope the people of Kilmarnock will look to this, and reward the individuals who have been at the trouble of showing them these facts, by responding unanimously to their address.—A. Z.—*People's Journal*.

IRELAND.

CARLINGFORD TEMPERANCE SOCIETY.—The seventh annual meeting of this society was held on the evening of Wednesday last, in the Temperance Hall, Carlingford. The building was filled in every part. The chair was taken by James Haughton, Esq., of Dublin, who had been specially invited to attend; as were also the Rev. Mr. Alexander, of Newry; Rev. Mr. Scott, of Newry; Rev. Mr. Jessop, &c. &c.—Mr. Haughton, in the course of a very powerful and eloquent address, said, I had occasion lately to make some inquiry on this head, for an English gentleman who is about writing a work on the subject for a medical review. For this purpose, I went to one of the largest iron manufactories in Dublin—an establishment in which about 150 men are employed. One of the partners informed me, that some of the men in their employment, who were formerly exceedingly drunken in their habits, and who always lost a large portion of their time on the plea of sickness—whom he was always obliged closely to watch, and who were at last discharged from their service—were now among the very best, most trusted, hardest working, and steadiest men in the factory. Very recently, I was in conversation with one of the largest employers in Ireland, whose various employments in Dublin, give occupation to about 600 able-bodied men; and in different parts of the country, he employs very many more, he being a large railway contractor. His testimony in favour of teetotalism was complete. If a man gets drunk in his establishment, he is at once discharged; but this is a penalty rarely incurred. The truth is, my friends, that all men who have any work to be done, whether they are friendly to the principles of teetotalism or not, are well aware of the great value of having men about them who have adopted, and who faithfully practise, our principles.—Mr. Parks then read the seventh annual report of the Carlingford Temperance Society, which was followed by loud cheers.—The meeting was afterwards addressed by the Rev. Mr. Alexander, the Rev. Mr. Scott, the Rev. Robert Jessop, Mr. Parks, and Mr. John Kendall.

TO THE EDITOR OF THE NEWRY EXAMINER.

DEAR SIR.—Father Spratt's labors in the temperance cause have long since become an important portion of the history of that reformation. His open air meetings have tended to diffuse its blessings far and wide, and they are now looked to by the people as a true source of innocent gratification as they arise, and is a certain means of securing their happiness and domestic comfort. Harold's-Cross was, on Sunday last, the scene of his useful labors; and the interest manifested by the thousands who assembled there on that occasion, afforded strong evidence that the people have lost none of their devotion to the cause of temperance, which, they well know, is calculated to promote their best interests in time and in eternity. The working men are with us in the cause of temperance, and in this they show their wisdom, for they can never secure their independence on any other foundation; and on that foundation they may build with well founded expectations of ample success. In many—very many—cases that result has already been realised. Where misery once reigned, comfort has taken up its abode. I appeal to thousands of working men, who were once the miserable slaves of strong drink, and who have been redeemed by teetotalism, and I ask them if they have not realised comforts to the full extent promised to them by the advocates of that healing reformation.

It may be asked, why then is it that so many working men are still so unwise as to continue in the practice of those habits which produce so much misery and degradation? I reply, the temptations that surround them are manifold. For this reason we need the aid of all men of intelligence and worth in the community to assist us in the good work in hand.

There is a large amount of benevolent feeling in society; the present calamitous position of our country has called it forth in abundant measure; but all that has been done in this way is trifling in its nature, compared with the amount of good that would be accomplished, if, by the united efforts of all classes, intoxicating drinks could be banished from the land. Then, indeed, would peace and comfort take up their permanent abode amongst us; and it is idle to expect that these blessings will be ours so long as the drinking customs of society are allowed to poison the fountain whence all our blessings flow. These drinking customs are the bane of morality and virtue; they render man sensual and selfish, and leave no room for better feelings in the mind.

I wish it were possible to enlist in our ranks on behalf of the happiness-giving principles of teetotalism, a number of the young and intelligent men of our country, whose hearts burn with a desire to be useful to their fellow-men. They could not devote their talents to a better purpose than in the promotion of habits of perfect temperance. On that basis they could form and mould their countrymen into the practice of every virtue which would adorn our nature, and which cannot be planted in any other soil.

The meeting on Harold's-Cross Green, on Sunday, was as interesting a one as any of those which preceded it. It was very large and enthusiastic. The people were addressed by Father Spratt at some length, and exhorted by him to adopt our principles, and to maintain them with fidelity; he was followed by Mr. Brennan and myself; and it was computed that 540 persons took the pledge. I do not think that any one of generous feeling could have beheld the scene without feelings of pleasure. The evening was beautiful—the air balmy after the rain of the morning—all around were joyous and happy.

Father Spratt dismissed the assemblage as soon as the church bell rang for evening service, so as not to give any disturbance to the congregation.

Yours faithfully,

JAMES HAUGHTON.

Newry, 35, Eccles-street, 31st May, 1847.

UNITED STATES.

VERMONT.—At the General Association of Congregational ministers recently held, it was voted: that as a Convention of Ministers and Churches in Vermont, we heartily rejoice in the opinion which has been so emphatically pronounced by the freemen of this State, at the ballot-box, in regard to the sale of intoxicating liquors. But while we rejoice, we would earnestly urge all our Ministers, and the Members of our Churches, to renewed, diligent, and well directed efforts, in making permanent this triumph in the temperance cause; especially would we urge our Churches to see to it, that the use or sale of intoxicating liquors as a beverage, be put away from them.

PEACHAM, VT.—The rising generation will know little of the changes which have been caused by the Temperance reformation. Take for instance, the town of Peacham, Vt., where 172 votes were cast for No License, and only 7 for license. In that town, there were twenty years ago, twenty-five distilleries of potato whisky. "Whisky," says a writer in the *New York Tribune*, "was, to a great extent, the currency of the town, it was sent in large quantities to Canada, and elsewhere, and taken by merchants in exchange for goods. As a matter of course, where so much liquor was manufactured, much also was drunk. In those days the farmers were poor, and the land was, to a great extent, under mortgage. It would naturally be expected, that in such a town, the temperance cause would have a slow growth, but the fact was otherwise. Through the influence of the venerable minister, and a few others; the evils of intemperance were faithfully portrayed, and no town in the State was more prompt to embrace the principles of the Temperance reform. The distilleries were speedily destroyed. The town since that period has steadily improved in intelligence, morals, and wealth; the farmers are now thrifty, and independent; and the whole appearance of the place has changed for the better, under the benign influence of the doctrine of Total Abstinence.

COLOURED CONVENTION.—A Convention of the Coloured People of Columbia, and the adjoining Counties, was to be held in Hudson, on Wednesday the 7th instant. The convention was to be conducted strictly on Temperance principles. Speakers were engaged for the occasion. There would undoubtedly be a great gathering.

SANDWICH ISLANDS.

The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement; and most of these renewed the pledge. The different societies had their annual celebration in January. One of these celebrations, held last March, and the beautiful scenery of Waipou, is described below:—The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the

shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, amid the deafening roar of the dashing surf, the processions formed into several columns, opening in the centre, and facing each other. Hymns, songs, and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonging to the valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an over-spreading awning to the temperance banquet. This being ended, a meeting was held, the exercises of which consisted of singing, addresses, one by a blind man, and a dialogic between a farmer and school-master. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa, cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.—*Albion Herald*.

Miscellaneous.

PROHIBITION OF DISTILLATION.—Hanover, May 8.—The *Bulletin of the Laws*, published to-day, contains a law respecting measures against the prevalent scarcity, by which the distillation of brandy, from potatoes and corn is prohibited till after the next harvest, under a penalty of at most 50 dollars, and the confiscation of the article. The exportation of potatoes to those states from which importation into our country is not permitted (viz. Electorate of Hesse, with the exception of the country of Schammburg, and Prussia), is also prohibited.

A NEW KIND OF INTOXICATION.—Entering a chemist's shop a nurse came in for four ounces of ether. As the chemist poured it out he said, "This is all the go now; it is used for inhalation. A small apparatus has been invented for ladies. So delightful are the sensations it produces, that persons who have used it for relief of pain, continue to use it for the pleasure it affords." On a former occasion I had warned a chemist of the danger of yielding to a habit that would become his master. The warning was neglected; the habit has gained the mastery, and the man of talent and of energy has become the imbecile, drivelling idiot. The inhalation of ether, the smoking of opium, and all other narcotic vapours, count under the same category. They delight the animal sensations, while they destroy the moral sentiments; they introduce their victims into a fool's paradise; they surround them with joys which end in sorrows—with happiness which leads to misery—with coruscations of life which are extinguished in premature death. Let every one who values free agency, beware of the slavery of ethernism.—*Letter in the Times*.

INTOXICATING DRINKS NEEDLESS.—We believe that total abstinence from all intoxicating liquors is calculated to produce more and greater benefits to society than all other plans and systems combined—the gospel alone excepted. We are thoroughly convinced that even the most temperate use of fermented liquors is no more necessary to health and happiness than the amusement of gladiators was to the health and happiness of the Roman populace; nay, that it is incomparably more destructive, and mischievous, and cruel. It adds nothing to nature's stamina; even in the smallest quantity, in the long run, it diminishes the tone, strength, and vigor of the body. Under all circumstances, man would be far better without it. In the heat of summer and the cold in winter, in endurance of long continued labour, if he will but let fermented liquors alone, he will be a healthier, stronger, happier, better man! The whole concern is a cheat and a fraud, and an imposition upon the understanding of mankind. And we contemplate with delight the effect of every total abstinence society, in which we view that union of moral force, that energy of will, that principle of self-denial in the soul, which determines to lay the axe at the root of intemperance. Sincerely do we hope that our efforts will impress our opponents with the great Christian truth, that happiness lies in the triumph of the mind over the body. It is our sensibility, our selfishness, that is chargeable with the great amount of intemperance that prevails, and that makes our otherwise favored land, a land of disease, crime, desolation, and death.—*Boston Standard*

SARATOGA SPRINGS.—CONGRESS HALL.—This time-honored and popular hotel is still kept by Joshua Collins and John Ford, under whose supervision the house was conducted and gained a host of friends last season. The success which attended the experiment of keeping it as a temperance hotel the previous year, has induced its continuance in that character. Some very essential additions and improvements have been made to it since last season. The north wing has been re-built and enlarged, and its whole appearance has been greatly improved. Messrs. Collins and Ford are sparing no pains to render Congress Hall one of the best hotels in this country, and nothing will be omitted on their part to merit, as they will no doubt receive, a full share of public patronage. It was opened for company the 1st of June.—*Am. Tem. Union*.

RESULTS OF JOURNAL CIRCULATION.—It is known to our readers that, through the liberality of a gentleman in Connecticut, we have sent, for some time, 200 Journals to Home Missionaries at the West. We have received assurances that these Journals, read and circulated by the missionaries, have excited to much temperance action, and that, as one of the great results, 92,030 have signed the pledge, and the No License tickets have prevailed almost entirely throughout Wisconsin and Iowa. The rumsellers, in trouble, threaten to drive these fearless men from the field, and now they write to us for temperance ammunition to defend their ground. We want five hundred dollars at once, to put into their hands Journals, tracts, arguments of all kinds, to sustain the cause they have so nobly defended. Every dollar, forwarded to us for this object, will be faithfully appropriated.—*Am. Tem. Union*.

GEN. TAYLOR'S TEMPERANCE.—Among the events which indicate the progress of temperance, none are more interesting than the influence of its principles over military men. A few years ago, Gen. Taylor visited the Northern States, and made this remark in conversation with a friend. "In the Florida war I preserved my health solely by temperance. Where the water was very impure, some of the officers and men insisted on the absolute necessity of using ardent spirits with it. But I always observed that they fared worse for it. As for myself, I would mix the swamp-water with coarse meal so as to clear it from sediment, and content myself with such a beverage."

THE SLAVE CASE.—A liquor seller at the South, sold liquor to a slave; the slave was poisoned; unable to walk; lay out all night; and was found dead in the morning. The liquor seller was prosecuted for the full value of the slave, and the owner recovered. Not a man, is there, in the United States who will say the decision was not right. Yet, let a liquor seller at the North, sell rum to a young man, and poison him to death, and where is the bereaved father to get reparation? If the victim has contracted a heavy debt for the rum that has killed him, the liquor seller can take all his property until it is paid. Where is protection for free men at the North? Is it not time we had a law making the rumseller responsible for the evil he does?

FARMINGTON HOTEL, CT.—In the glorious progress of the temperance reformation, the Bar has at length been turned out of doors, and a Christian Temperance Host installed in the Farmington Hotel:—a pleasant piece of intelligence to all temperance travellers through that beautiful village.

DECISION BEARING UPON LIQUOR PROSECUTIONS.—The Courts of Massachusetts have recently made an important decision. The point decided, is, whether a man may be convicted under the statute against rum-selling, for giving away liquor, while he takes a high price for some other article of small value. In the case referred to, the defendant had sold a small cake for six cents, and permitted the customer to drink his liquor for nothing. The Jury convicted the man; and upon exceptions taken, the full court sustained the verdict, and ruled that a sale may be inferred from the acts of the parties; that no disguise which they may attempt to throw over it, with a view to evasion of law, can avail them, if in truth an actual sale is proved, even though it may be indirect.

AS A MEDICINE.—So long as alcohol retains a place among sick patients, so long there will be drunkards; and who would undertake to estimate the amount of responsibility assumed by that physician who prescribes to the enfeebled, dyspeptic patient, the daily internal use of alcoholic drinks, while at the same time he knows that this simple prescription may ultimately ruin his health, make him a vagabond, shorten his life, and cut him off from the hope of heaven?—*Dr. Mussey*.

Poetry.

The following graphic sketch discovers much genius, and a personal experience in which many a once prospered man can heartily sympathize. It should be printed on a large handbill, widely scattered, and posted in steamboats and public places:

**"BEHIND" AND "BEFORE" THE DRUNKERY
"SCREEN."**

BY JOHN D. ROSS.

[Author of "Pen and Ink Sketches.]"

Before and behind.—before and behind!
'Twere well if we oft felt inclined
To keep these two little words in mind
That are pregnant with joy or sorrow;
Many a tale of weal or of woe
This brace of significant syllables show,
From which we may all, as through life we go,
Instruction and warning borrow.

For instance—look at the gaudy *screen*
Which stands the bar and the street between,
To prevent Death's doings from being seen
By the passers-by on the paving:
Before it Sobriety gravely goes
With its cheek of bloom, and its lip of rose;
Behind it, Drunkenness brews its woes,
Bodies and souls depraving

"*Before and behind! behind and before!*"
I heard a toper once muttering o'er
The words;—and a rueful phiz he wore
As he chimed the syllables over;
Before I drank of the liquid flame,
I had health and wealth and a right good name,
I knew not sorrow, disease, and shame;
In fact, I was living in clover.

Before the screen I'd a purse well lined—
A contented heart and a cheerful mind;
I had pleasure *before* I went *behind*,
Before—but ah! never after;
Behind it, my money went day by day,
My pleasures, like summer birds, flew away;
Behind it I darkened my mental ray,
And shrieked out my mirthless laughter.

Behind, behind, and nothing before,
But a prison cell or a workhouse door,
A bundle of rags on a creaking floor,
In lieu of flock or of feather;
Behindhand with payments when bills were due;
Behindhand with cash and credit too;
Before no fire when the fingers were blue
In the keen December weather!

Before the bar, but *behind* the times;
Behindhand when sounded the early chimes,
When Industry wakens, and toils, and climbs
Up the rugged ascent of Duty;
Behindhand when little ones cried for bread;
Behindhand with beard, and crest of trade;
But *before* me a wife with a *drooping head*,
Whose anguish had marred her beauty.

Trouble and turmoil, and torture and gloom!
Behind all light, and *before*, no bloom;
With no Angel sitting upon the tomb,
To rob it of half its terrors;
Behindhand when Sabbath bells stirred the air;
Before no altar to offer there
The incense of praise, and the voice of prayer,
For pardon of sins and errors.

Before the judge; and *before* one knows,
Knocked down by the law's tremendous blows,
And *behind* the bars, which in dismal rows
Stand in front of our human cages;

Behind the dismal curtain which hangs,
Where Remorse, the devil, infixes his fangs,
Inflicting on Earth internal pangs,
As instalment of Satan's wages.

Behindhand always, and want before,
And a surly voice crying out "no more!"
For the *Rum-seller* never chalks up a score,
When he knows the last cent's expended.
No eye to pity—no hand to save,
As the victim is tossed upon misery's wave,
Leaving nothing *behind* when he seeks the grave,
But the fate of a tragedy ended.

Behind his coffin no mourners go,
And when the clods on his corpse they throw,
Folks say—"I thought it would be just so!"—
Then that *Toper* fell to thinking:—
Oh I never felt so *behind, before*,
Said he, as he turned from the bar-room door;
And memory painted the smiles he wore
Before he had taken to drinking.

Behind—oh! the drink has left nothing *behind*,
But a breaking heart and a clouded mind,
And a serpent round life's flowers entwined,
And a horrible shadow o'er me.
But I'll quit the cup, and no'er be seen
Where the *Rum-seller* plies his vocation mean,
And blinded no more *behind* the "screen,"
Have a sun-bright path *before* me.

We may wisdom learn from the simplest thing,
If reason will only expand her wing,
E'en where Error lies coiled with its venomous sting,
And it's not very hard to find it;
A simple contrast like this may teach,
As well as an elegant Temperance speech;
So *before* the screen let me beg and beseech
You never to go *behind* it.

THE DRUNKARD'S GRAVE.

BY W. OLAND BOURNE.

A low rough mound, half-sodded, marked a grave:
No stone was there to tell the sleeper's name—
No flowers sprang up to speak of Christian hopes—
No Ann-ranith was there, the chosen type
Of immortality and cloudless bliss—
No hallowing thoughts awoke, like those that spring
Unbidden in the soul's spontaneous flow
When sacred ties are broken, and the thought
Turns to the urn of one whose image-throne
Is like a holy shrine where memory sighs—
No drooping willow bowed its weeping head—
No tear-dew glisten'd on an ivy-bloom—
No sorrower linger'd round the lonely mound—
Forsaken—still—it was a drunkard's grave.

MIS-SPENT TIME.

BY SIR AUBRY DEVERE.

There is no remedy for time mis-spent—
No healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active soul can feel or guess.
O, hours of indolence and discontent,
Not now to be redeem'd! ye sting not less
Because I know this span of life was lent
For loftier duties, not for selfishness;
Not to be whied away in aimless dreams,
But to improve ourselves and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems,
And shape his acts and discipline his mind,
To walk adorning earth with hope of heaven.

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—*Macnight'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 DISCOURTENE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, AUGUST 2, 1847.

CLEANLINESS.

The importance of personal and household cleanliness is at all times very great, but the subject is seldom noticed except in times of contagion. This is wrong; it should be constantly before the public mind, and at all events the lessons learned in the midst of pestilence should not be forgotten when the epidemic passes away.

Our ancestors suffered much from want of attention to cleanliness, and many grievous diseases which afflicted them, caused by a neglected state of the skin, hair, &c., are now scarcely known, at all events in Britain and America. Among these diseases may be instanced Leprosy and the Polish Plait; the latter a dreadful disease of the head, by which the hair became a solid mass that would bleed when any attempt was made to cut it. Such results of extreme carelessness have passed away, but we have still enough to mourn over.

The skin is the organ through which a large portion of the refuse matter of the body is thrown off in the form of perspiration, whether perceptible or not, amounting in an adult to about 4lbs. per day. This is all exuded through the minute pores of the skin, and it is essential to health that this perspiration should not be obstructed. If it be, the system suffers grievously, and many diseases are sooner or later caused or aggravated by the obstruction. Now, a dirty state of the skin most effectually obstructs this perspiration by filling up the minute pores, and throws all the matter that is struggling to get out, back into the system. This irritates the skin, makes the person feel uneasy all over, and is one of the most ordinary inducements to seek relief from spirituous liquors. It is this cause which produces such a quenchless thirst in those who are constantly begrimed with soot or dust, and therefore we conceive that in recommending cleanliness, we are not at all travelling out of our record as Temperance advocates.

It will easily be seen that the burning thirst and irritated condition of the skin above alluded to, are nearly allied to a feverish state of the body, and when combined with exhalations from all kinds of refuse and filth around the house, and total absence of cleanliness and ventilation within, it can scarcely fail to generate fevers of the most malignant kind. Indeed, when we look to the actual state of the great mass of society, the wonder is that Typhus fever is not much more frequent and prevalent than it is.

The remedy it will be at once seen for these complicated and fearful evils are;—frequent washing of the person and clothing, and keeping houses and yards clean, and the former well ventilated. Typhus fever, while raging among the old country population of the lower orders in this city, scarcely touches the upper classes or the French Canadian population, doubtless on account of their greater attention to cleanliness.

A NEW ARGUMENT FOR ALCOHOLIC DRINKS.

A good man, a member of a temperance society, and a reverend gentleman, met at the house of a moderate drinker. The temperance man refused to partake with them when they took their social glass. This led the clergyman to attempt a vindication of moderate drinking. What people do, they are, and must be, disposed to justify whether right or wrong. He brought forward the common argument, that "every creature of God is good,"—which would be a very conclusive argument, if it were really true that God created alcohol, or made it, just as he made water, &c.; and if every thing which God created were to be either eaten or drunk. But as many of the good creatures of God were intended for other purposes, this argument is so very absurd that it is high time that rational creatures should be ashamed of making such use of it. Have not opium eaters as good a right to use it, in justification of their practice, as this clergyman, to justify his? for indeed opium may more properly be called a creature of God than alcohol. But he used what was, to me at least, a new argument in favour of using such drinks; and perhaps it may be right that the public should enjoy the benefit, and the author the honour of it. He said, "Were it not for such drinks, we should not have so much knowledge of the wickedness of men's hearts;" and compared it to a stick put into a well, which stirs up the mud which is in it, but does not put any in. This, it must be owned, has some "show of wisdom" and religion, for it is very necessary that people should know the plagues of their own hearts. But the temperance man was not prepared to approve of this help to knowledge, and very truly said, "that it is not those who drink most that have most knowledge of their wicked hearts." This drink, by banishing serious thoughts and impressions of God, and rendering men deaf to the voice of reason and conscience, leads them often to give to others most painful knowledge of their wickedness, while they themselves become increasingly blind to it. I have not time fully to examine this new argument, but it seems to prove too much. It requires that men should drink as much as will make them *act more wickedly than they would otherwise do*, else, so far as this argument is concerned, what is the use of drinking at all? I wonder the clergyman did not think of this. But when people are taking a glass, they are more disposed to use or invent arguments, than they are to examine them. Again, this argument equally proves the necessity of the agency or temptations of a "celebrated character," who is very fond of using the drinks in question as his instrument in leading men to give sad evidence of the wickedness of their heart. But, after all, I think we might well spare this help to knowledge; for I believe that when this beverage is viewed, and laid entirely aside as a pernicious abomination, and when the agent, who is so fond of employing it, though he does not use it himself, is chained and shut up in his dismal prison, men will have more knowledge of their heart than at present, notwithstanding all the help they have from alcohol and its great patron.

OSWEGO.

OSWEGO, July 3, 1847.—I have been circulating the *Temperance Advocate* thus far on my journey, and intend, if possible, to obtain some subscribers for that excellent paper. I am determined to recommend the cause of temperance to all Ministers of the Gospel, and teachers of schools; and, I have resolved to embrace every opportunity to recommend total abstinence. I have been posting up in Oswego, this morning, a number of temperance hand-bills, and intend to do so through the remainder of this and every future journey. And I wish, through

the *Advocate*, to invite all who travel by land or water, to carry with them suitable tracts, as well as Temperance Advocates, to excite the public attention to this very important work, for no man can be excused in neglecting so easy and useful a plan of doing good. This is the fortieth year since I commenced travelling, and I have done something at tract distribution every day, or almost every day. I have been enabled to print and circulate many thousands, besides all that were given to me in Europe and America; and I do most earnestly beseech all my brethren in the ministry to exert themselves in this very important work, for *total abstinence* is a powerful auxiliary to the church of Christ. That God may bless all who are engaged in this and every good work is the prayer of
 THOMPSON OSGOOD.

CITY TRACT DISTRIBUTION.

We regret to have to apologise to the public for the slow and irregular distribution of the June number of the *MONTHLY VISITOR*, owing to the indisposition of our excellent agent Mr. McCullum. An effort will be made to have the July number circulated early this month, so as to commence the August number before the month expires.

COLD WATER ARMY NOTICE.

We refer our juvenile friends to the last page for particulars concerning their Anniversary Celebration.

Education.

COTTON MATHER'S RULES.

[The following excellent rules, for the training up of children, I have copied out of an old edition of Cotton Mather's life, written by his son, and printed in the year 1729. I have copied it without alteration, believing that the original quaint style would add special interest to the article. Hoping that it may not only let parents into the secret of Puritan family government, but suggest some valuable hints to them. I submit it to the editors of the *Magazine*, if it shall please them to publish it.—H. N.]

"1. He poured out continual prayers to the God of all grace for them, that he would be a Father to them, bestow his Son and grace upon them, guide them by his counsel, and bring them to glory. And in this action he mentioned them distinctly, every one by name, to the Lord.

"2. He began betimes to entertain them with delightful stories, especially Scriptural ones, and he would ever conclude with some lesson of piety; bidding them to learn that lesson from the story. And thus, every day at the table, he used himself to tell some entertaining tale before he rose, and endeavour to make it useful to the *Olive Plants* about the table.

"3. When his children accidentally, at any time, came in his way, it was his custom to let fall some sentence or other that might be monitory or profitable to them. This matter occasioned labor, study and contrivance.

"4. He betimes tried to engage his children in the exercises of piety, and especially secret prayer; for which he gave them very plain and brief directions, and would suggest unto them the petitions which he would have them make before the Lord, and which he would therefore explain to their apprehension and capacity. And he would often call upon them, 'Child, don't you forget every day to go alone and pray as I have directed you.'

"5. He betimes endeavored to form in his children a temper of benignity. He would put them upon doing services and kindnesses for one another, and for other children. He would applaud them when he saw them delight in it. He would upbraid all aversion to it. He would caution them exquisitely against all revenges of injuries, and would instruct them to return good offices for evil ones. He would show them how they would by

this goodness become like the good God and the blessed Jesus. He would let them discern he was not satisfied, except when they had a sweetness of temper shining in them,

"6. As soon as possible, he would make the children learn to write: and when they had the use of the pen, he would employ them in writing out the most instructive and profitable things he could invent for them. In this way he proposed to fill their minds with excellent things, which he hoped would make a deep impression on their minds.

"7. He incessantly endeavored that his children might betimes be actuated by principles of reason and honor. He would first beget in them a high opinion of their Father's love to them, and of his being best able to judge what shall be good for them. Then he would make them sensible it was folly for them to pretend to any wit or will of their own; they must resign all to Him, who would be sure to do what is best; His word must be their law. He would cause them to understand that it is an hurtful and shameful thing to do amiss. He would aggravate this on all occasions; and let them see how amiable they will render themselves by well-doing. The first chastisement which he would inflict for any ordinary fault, was to let the child see and hear him in an astonishment, and hardly able to believe that the child could do so base a thing; but believing that they would never do it again. He would never come to give a child a blow, except in case of obstinacy, or something that is very criminal. To be chased for a while out of his presence, he would make to be looked upon as the sorest punishment in his family. He would, with all possible insinuations, come upon them to gain this point, that to learn all great things was the noblest thing in the world. He was not fond of proposing play to them as a reward of any diligent application to learn what is good, lest they should think diversion to be a better and nobler thing than diligence. He would have them to propound and expect at this rate, 'I have done well, and now I will go to my father, who will teach me something curious for it.' He would have his children account it a privilege to be taught; and would sometimes manage the matter so, that refusing to teach them something should be looked upon as a punishment. The strain of his threatening, therefore, was, 'You shall not be allowed to read, or to write, or to learn such a thing, if you do not as I have bidden you.' The slavish way of education, carried on with raving and kicking and scolding (in schools as well as families), he looked upon as a dreadful judgment of God on the world; he thought the practice abominable, and expressed a mortal aversion to it.

"8. Though he found a vast, a wonderful advantage by having his children strongly biased by the principles of reason and honor (which he observed that children will feel and understand sooner than is commonly thought for,) yet he would not neglect any means and endeavors to have higher principles infused into them. He would, therefore, betimes awe them with the sense of the *eye of God* upon them, in the ways which they take. He would show them how they must love our Lord Jesus Christ; and how they must demonstrate it by doing what their parents required of them. He would often tell them of the good angels who love them, help them, guard them from evil, and do many good offices for them; who likewise take a very diligent notice of them; and ought not in any measure to be disobliged. He would not say so much to them of the evil angels, because he would not have them entertain any frightful fancies about the apparition of devils. But yet he would briefly let them know that there are devils, who tempt them to wickedness, who are glad when they do wickedly, and who may get leave of God to kill them for it. Heaven shall be set before them clearly and faithfully, as the consequences of their good or bad behavior here.

"9. When the children were capable of it, he would take them alone, one by one, and after many affectionate, loving, strong charges unto them, to fear God, to serve Christ, and shun sin, he would pray with them in his study, and make them the witnesses of his agonies, and strong cries, with which he, on their behalf, addressed the throne of grace.

"10. He found much benefit by a particular method, as of catechising the children, so of carrying on the repetition of the public sermons unto them. The answers of the catechism he would explain, with abundance of brief questions, which made them to take in the whole meaning; and he found by this way that they did so. And where the sermons were to be repeated, he chose to put every truth into a question, to be answered with *yes* or *no*. In this way he would awaken the attention, as well

as enlighten the understanding of his children. And in this way he would take the opportunity to ask, 'Do you desire such or such a grace?' and the like; and in this way he had opportunity to demand, and perhaps to obtain, their early and frequent (and why not sincere?) consent unto the glorious articles of the *New Covenant*. He thought the spirit of grace might fall upon them in this action, and they might be seized by him, and held as his temples, through eternal ages. Blessed be God, it was so with several of them."

PLEASURES OF LABOUR.

It is not uncommon to hear mechanics and other working men, repining at their lot in life, especially as compared with that of such as are engaged in the learned professions. In hours of despondency, these are imagined to be happy who are freed from the necessity of manual labour, whether as men of wealth or of letters. Contentment is the best policy. All is not gold that glitters. Inaction is not ease. Money will not purchase happiness. Lords and ladies are often very wretched people; and the instances are numerous in which even kings have thought men of humble stations the happiest. M. d'Alembert relates that Frederick, king of Prussia, once said to him, as they were walking together in the gardens of Sans Souci, "do you see that old woman, a poor wretch, asleep on that sunny bank? She is probably happier than either of us," so also Henry IV. exclaims, in Shakespeare—

"Canst thou, oh partial sleep! give thy repose
To the wet sea-boy in an hour so rude;
And in the calmest and most stillest night,
With all appliances and aids to boot,
Deny it to a king!"

which may remind us of a greater and wiser king than either: "The sleep of a labouring man is sweet, whether he eateth little or much: but the abundance of rich will not suffer him to sleep." And before I dismiss my royal witnesses, let me cite King James I. of England, who used to say that the happiest lot in life was that which set a man below the office of a justice of the peace, and above that of a petty constable. The truth is, labour is not an evil. "In the sweat of thy face shalt thou eat bread," sounds like a curse, but has been made a blessing by our benign Creator. Health, strength, and cheerfulness are promoted by the proper use of our bodily powers. Among the Jews, labour was accounted so honourable and so necessary, that every man used to be bred to some trade, that so he might have a recourse in case of misfortune. The same sentiment has prevailed in other Eastern nations. One of the Hebrew rabbies has the surname of the Shoemaker, and another of the Baker. Sir Paul Ricaut somewhere mentions that the Grand Seigneur, to whom he was ambassador, had been taught to make wooden spoons. There cannot be a greater mistake than to suppose that mental exertion is less wearing than the labour of the hands. Head work is the hardest work in the world. The artisan feels this if at any time he has to spend a whole day in calculation. All men of learning testify to the same truth, and their meagre frames and sallow complexions tell a plainer tale than their words. Sir Edward Coke, the great English lawyer, speaks thus concerning his great work: "Whilst we were in hand with these four parts of the Institutes, we often had occasion to go into the country, did in some sort envy the state of the honest ploughmen and other mechanics. For one, when he was at his work, would merrily sing, and the ploughman whistle some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon him to write doth captivate all the faculties and powers both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at his work."—*The Working Man; an American Publication.*

POWERFUL MOTIVES.—There are two things which ought to exert a great influence on man: the first is a thought of duty; and the second, the thought of usefulness. The influence of their motives has always been irresistible to noble minds. If we think it our duty to undertake any enterprise, we ought to do so, even though we may not see all the good that may result from it; and if we perceive its beneficial consequences, we ought to turn our whole attention to it, though we may not suppose that it is a duty binding upon us.—*D'Aubigne.*

Agriculture.

CREAM CHEESE—HOW TO MAKE IT.

The following recipe for making it is to be found in Delgairn's Practice of cookery, p. 457. We do not know whether the proportion of cream may not be too small; but that may be increased at discretion:

"One pint of cream being mixed with twelve pints of noonday milk warm from the Cow, a little rennet is added; and when the curd is come the whey is poured out gently, so as to break the curd as little as possible. It is then laid on a cloth and put into a small sieve; the cloth is changed every hour during the day, and in 24 hours it will be fit for use. It may be served on a breakfast-plate, with vine leaves under it, and will keep perfectly good only a few days."

The price in Philadelphia for these Cheeses is 25 cents each; the size about that of the bottom of a dinner plate, and about an inch or a little more thick.

TO MULTIPLY THE POTATO FROM THIRTY TO A HUNDRED FOLD.

—It appears not to be generally known, that the potato plant may be propagated more abundantly; and with greater ease, than most other plants. The shoots produce roots naturally at every joint below the surface of the ground, when planted in the usual way. To plant for propagation, a small piece of ground will be sufficient, as the tubers may be placed close together. When the shoots have grown an inch or two, above the surface of the earth, the tops may be cut off above the first rooted joint, and planted two or three inches apart in fine sandy earth. In the course of a week, or ten days, they will be well rooted plants, and planted at the distances that potatoes are generally planted, will produce a crop of tubers in eight, ten, or twelve weeks, (according to the kinds) equal to that produced from tubers; and, when propagated in this manner, plants may be obtained in great quantities. A more simple way will be to place the tubers in a similar manner as before stated, and when the shoots have grown to the length of two or three inches above the soil, to take up the tubers, and strip of the shoots from them; there will be six or more beautifully rooted plants, just in order for final planting. Replace the tubers as before, which may be repeated at least four times, and this will produce sufficient plants, from four or five tubers of a moderate size, to plant a road of ground at the distance that tubers are usually planted. Lateral shoots taken from a growing crop, treated like cuttings of other plants, and afterwards transplanted, will also produce a crop of tubers equal in quantity to that produced by the parent plant.—*Gardener's Chronicle.*

WHEAT.—The best is said to contain about three-fifths of starch and two-fifths of gluten, and on the due proportion of these two substances in flour the goodness of the bread depends. Hence it is said that it is expedient to mix the flour of different wheats together.

RELATIVE VALUE OF FOOD FOR CATTLE.—10 lbs. of good meadow hay are about equal to 50 of Swedes, 500 of mangold-wurtzel, 450 of carrots, 700 to 800 of common turneps, or perhaps 400 of prunips.

KEEPING EGGS.—The Editor of the Boston Cultivator recommends, from trial, the following: Put into the cask a layer of plaster of Paris, first covering the bottom of the cask with plaster, and then alternate layers of each in such a manner that one shell shall not touch another. He states that he has kept them in this manner a year perfectly good.—The following mode of keeping has been patented in England, and extensively used in this country: 1 bushel quicklime; 2 lbs. salt; ½ lb. cream of tartar. Mix the same together with so much water as will reduce the composition to a consistency that an egg when put into it will swim. It is said that eggs have been kept in this way sound for two years.

THE SCAB ON SHEEP.—Lowe, in his work "On Practical agriculture," gives the following directions for the cure of scab: "A decoction of tobacco and spirit of turpentine, with the addition of a little soft soap and sulphur vivum. The decoction of tobacco may be obtained by boiling the tobacco in brine or salt water for two hours, when prepared, is applied from a vessel like a teapot with a spout, or from a bottle with a quill passed through the cork.

lay the wool back in lines, so as to expose the skin, and pour on the liquid along the lines upon the skin."

News.

We understand that a despatch has been received by His Excellency the Governor-General, intimating the assent of the Imperial Government to the appropriation to the Provincial Government, of all funds in the Post Office Department of this colony. The printed copy of the despatch is either now lying before the two Houses, or in preparation. We have, henceforth, the means of regulating the Post Office according to the exigencies of the country.—*Montreal Gazette*

The Provincial Parliament was closed by His Excellency, on the 25th ult., with the usual ceremonies. Lady Elgin was present in the House during the proceedings. The following is the speech delivered by His Excellency the Governor-General:—

Honourable Gentlemen of the Legislative Council, and Gentlemen of the Legislative Assembly,

In relieving you for the present from attendance in this place, I have to thank you for the zeal and assiduity in the discharge of your important duties which have enabled you during the course of a Session of comparatively short duration to consider and perfect many measures which promise to be of great advantage to the community.

I sincerely trust that the alterations which you have made in the Provincial Tariff, and the additional facilities afforded to Trade by the extension of Bonding and Warehousing Privileges, will be productive of benefit to the Colony, and tend to the promotion of its commercial and agricultural interests.

I have observed with satisfaction the attention which you have bestowed on the several projects which have been brought before you for developing the Mineral resources of the Province, and improving its means of internal communication.

I trust that the measures which you have passed for the amendment of certain provisions of the Criminal Code, for the protection of Mercantile interests, for rendering the Common School Act of Upper Canada more effective, and for placing the Municipal institutions of Lower Canada on an improved footing, will be attended with beneficial results.

The prevalence of disease among the Immigrants who have arrived from Europe this Session, has occasioned me much concern. I have not failed to bring this subject under the consideration of Her Majesty's Secretary of State, and to represent the necessity of adopting measures to place Emigration to this Colony under more efficient regulation. Meanwhile my warmest acknowledgments are due to you for the liberal provision which you have made for relieving the indigent and preventing disease from spreading in the Province. The charitable exertions of the Clergy—of the Ladies attached to the Religious Communities—and of Benevolent Individuals among the laity—who have, at hazard of their lives, ministered to the necessities of the sick, are beyond any praise which it is in my power to offer; but I cannot refrain on this occasion from paying a tribute to their devotedness and Christian zeal.

Gentlemen of the House of Assembly,

I thank you in the name of Her Majesty for the readiness with which you have voted the supplies necessary for the public Service and for maintaining the Credit of the Province.

Honourable Gentlemen, and Gentlemen,

The several Addresses to the Queen which you have transmitted through me have been duly forwarded to be laid at the Foot of the Throne.

By exercising the influence which you possess in your respective Districts to carry out local improvements and give full effect to the wise and salutary enactments of the Legislature, you may render services to the community hardly less important than those which you discharge while you are assembled here. I am confident that these duties will engage your attention on your return to your homes, and I earnestly pray that our exertions for the advancement of the various interests of this Noble Province, and for the benefit of all classes of the Inhabitants, may be attended with the Divine Blessing.

The Parliament was then prorogued to Monday, the 6th September.

The *Canada Farmer* announces the re-appearance of the potato disease, and believes that it will be more widely extended this year than last. We hope the apprehension may prove unfounded.

The immigrants are carrying their destitution and disease to every locality of Canada West into which they have penetrated.

Dr. Grassett, of Toronto, of whose benevolent efforts the papers speak most highly, has fallen a martyr to the duties of his office as immigrant physician there. He died of the fever.

Wherever the immigrants go, even as far as Brantford, the inhabitants are complaining of the burden of pauperism and disease thrown upon them.

The Sutej medals, for military distribution this summer, will cost the East India Company £20,000.

On Monday week, the ship *Columbia*, which arrived in the Thames from Havre, brought over 241 hampers of green peas, of French growth; the crop is very plentiful in France.

In referring to the abuses in the public works in Ireland, last week, the Chancellor of the Exchequer mentioned an instance in which 2010 persons more than the whole population of the district were returned as fitting objects of relief!

An Indian paper states that the British authorities of Kurmahee have lately adopted a new and singular punishment for trifling offences. The culprits' faces are whitewashed, and they are then mounted on asses, and paraded through the town.

A correspondent of the *Fifeshire Journal* states that he lately saw a toad dug out of a garden, after it had been buried, in an earthen pot, deep below the surface, for the space of two years and eight months. It was alive, and apparently none the worse of its long and solitary confinement.

A model of an ancient castle, formed of artificial ice, has lately been exhibited in London.

A considerable quantity of yams has been imported into London, from the West Indies.

The Swedish government has forbidden the exportation of all kinds of grain except wheat.

A vessel which has arrived in London from Calcutta, has brought 50,000 buffa hams.

The subscription fund on behalf of the distressed Irish and Scotch amounts to £336,170.

The accounts of the crop in Germany are very favourable, and an abundant harvest is expected.

Haymaking has commenced in the neighbourhood of Bath, and the crop promises a fair average yield.

The king of Denmark has granted a sum of £15,000 for the purpose of furnishing bread to the poor at a price below the market rate.

In the reign of Charles I., a Mayor of Norwich actually sent a fellow to prison for saying that the Prince of Wales was born without a shirt.

A sum of £292 was lately found in the possession of a man and woman who had been admitted as paupers into the workhouse at Wanford, Suffolk.

The "Driver" war steamer, which arrived at Portsmouth on Friday, from New Zealand, is the first steamer which has ever sailed round the world.

Massachusetts pays one million dollars annually for public education, which Governor Briggs says is "the best insurance on public property, at the highest premium."

The sums deposited in military savings' banks during the year ending on the 31st of March 1846, were £36,234, and the withdrawal amounted to £24,563.

It is said that Mr. Cross, whose researches on the subject of electricity are well known, has succeeded in obtaining pure water from sea water, by means of electricity.

It is remarked of the Chinese language, that there is not a word in it that expresses the true idea of sin, and the only word which comes near it is one signifying a breach of politeness.

Notwithstanding the rise in the deck passage fares from Ireland, which took place on the 12th, there is very little diminution in the numbers daily arriving in Liverpool from that country.—*Liverpool Albion*.

The American papers state that a new fraud has lately been discovered at New York. By means of a mixture of molasses, the appearance of brown sugar is given to common salt, and the similarity is so complete, that the sense of taste alone can detect the difference.

Monies Received on Account of

Advocate.—Rev. W. McKillican, Vankleek Hill, 2s. 6d.; *Per J. Christie & Son, of Toronto*, Rev. J. Richardson, 1s. 10½d.; T. Ewart, 2s. 6d.; Pickering, A. Ferguson, 1s. 10½d.; Sharon, C. Belfry, 1s. 10½d.; Scarborough, Miss B. Secord, 1s. 10½d.; Keswick, W. Law, 2s. 6d.; H. Black, St. Thomas, 1s. 5½d.; Dundas, A. Garey and G. F. Howell, 5s.; Sundrys, Montreal, 13s. 9d.; Rev. L. P. Adams, Georgeville, 2s. 6d.; W. Wood, England, 2s. 6d.; Mr. Fitch and Sergt. Henderson, Quebec, 5s.; G. Hunt, Sorel, 2s. 6d.; J. Jackson, Bromo, 1s. 3d.; Rev. S. Brownell, Crowland, 5s.; Rev. J. Douglas, Sherbrooke, 2s. 6d.; Rev. K. Creighton, Waterdown, 2s. 6d.; P. E. Washburn, Picton, 2s. 6d.; P. Le Scour, St. John, N.B., 2s. 6d.; J. Judd, Westport, 2s. 6d.; L. Corporal Snort and Private Harriman, Bytown, 5s.; J. Laing, Wellington Square, 5s.; D. Sinclair, Carillon, 2s. 6d.; J. Menzies, Ramsay, 2s. 6d.

Tract Effort.—Received at Office, T. W., Montreal, 10s.; A. R., Montreal, £1 5s.

MONTREAL PRICES CURRENT.—JULY 26.

ASHES—Pots, 25s 6d a 25s 9d	PEASE - per min. nominal.
Pearls 25s 6d a 25s 9d	BEEF per 200 lbs.—
FLOUR —	Prime Mess (do) 70s 0d a 00s 0d
Canada Superfine (per bbl.	Prime - - (do) 57s 6d a 60s 0d
196 lbs.) - - 26s 0d a 26s 9d	PORK per 200 lbs.—
Do Fine (do) 22s 6d a 25s 0d	Mess - 95s 0d a 100s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 80s 0d a 00s 0d
Do Middlings, 17s 6d a 20s 0d	Prime - - 70s 0d a 00s 0d
American Superfine	BUTTER per lb. - - - 6d a 0d
(do) - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - 5s 3d a 5s 6d	

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COLD WATER ARMY.

PIC-NIC AND PROCESSION.

August 11, 1847.

We are requested to call the attention of the Juvenile Teetotalers of Montreal, to their approaching Anniversary Celebration, to take place on Wednesday afternoon the 11th instant, on the same beautiful ground as last year. The children are requested to assemble on the ground as soon after one o'clock as convenient, and are particularly entreated to take up their places under the awnings, where they will not be exposed to the sun. *They will not be admitted by Tickets as formerly*, on account of many getting in by that means who ought not, but all Teetotal children, having a Medal, Sash, or Flag, will be received, and partake of the refreshments provided. The REWARDS will be distributed as follows:—To those children returning the ten most numerous lists of new members; to the five most numerous lists of old members; to the two best written lists; to the two cleanest kept books; and one for the best written five verses of original Temperance poetry; twenty rewards in all.

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