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THE GLASS OF LEMONADE!

OR, THE VICTIM OF A JOKE!

(From the Teetotal Times.)

"I shall return at an early hour," said Edward Lee, as he left his home to attend the funeral of a relative. "How happy am I," thought Ellen, as she stood at the window with her children, "watching papa," till he was lost in the distance; "he is the same kind, attentive creature that he was when first I knew him; how much, under God, has teetotalism done for us!"

Edward Lee was naturally amiable and intelligent; he had received a superior education, and he gave promise of becoming eminent in the medical profession. In early life he wedded Ellen Baker, who never gave him reason to repent his choice. For some time after their marriage, prosperity and happiness dwelt with this affectionate pair.— Alas! Edward L., not having his very affable disposition under proper control, was, by degrees, led into company and intemperate habits, which proved his ruin, and he was at length thrown into gaol. However, on his liberation from prison, he assiduously endeavoured to retrieve his character and fortune, and, in some measure, succeeded. But he did not entirely abandon the cause of his fall, and, therefore, it was still his bane; and, notwithstanding his love for his family, the rebukes of his friends, and his own vows and prayers, he again became a drunkard! When the deepest misery was, the second time, staring this unfortunate family in the face, teetotalism was introduced into the town of B., and Edward and his wife were induced to take the pledge.

When sober, Edward Lee was ever persevering and clever, and now that his great stumbling-block was taken out of the way, he became increasingly diligent in the exercise of his profession, comforts, and even elegancies were flowing into his home. On the Sabbath he led his wife and children to the house of worship, and the joys of other days were returning. Such was the happy condition of this family when the scene with which our sketch opens, occurred.

Edward found a number of friends assembled to pay the

last tokens of respect to one departed. Solomon says, "it is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart." But in this our Christian country, mourning and feasting are often so blended together, that death produces a very different effect. Though the hue of death may yet be hanging over the spot so lately made cheerful and bright by the voice and smile of the deceased who shall be known there no more for ever; and the minister hath just said, to the rattling of the clods on the coffin-lid, "dust to dust, ashes to ashes," and hath admonished survivors of the frailty of humanity, and the dread realities of an eternal world; and, although it is reasonably to be expected that the mind is subdued and filled with serious thoughts, yet, sometimes, even among Christians, does the frivolity of the evening form a perfect contrast to the solemn engagements of the day.

On the evening in question, the wine went briskly round, as it would have done had it been a more joyful occasion.— Edward Lee was the only teetotaler present, and he was much rated for holding such anti-social views. His sisters, among others, tried hard to overcome his "absurd prejudices." After the conversation had assumed a different character, and Edward was earnestly discussing, with a gentleman, an interesting point, his elder sister approached him, and, handing him a glass, said, "If you will persist in teetotalism, taste some lemonade: knowing you were a teetotaler, we had it made; but, perhaps," added she, in order to make her motive still less apparent, "perhaps you may not take lemonade." "Oh, yes! I thank you," said Edward, "I should be glad of a little," and, taking the glass, swallowed its contents. It was the work of a moment—and he immediately discovered the cheat—it was an intoxicating liquor. The ladies tittered, and some laughed outright. They laughed, and so did the fiends of hell, who were narrowly watching them, and enjoying their sport.

"Poh! poh!" exclaims one, "this is making a serious matter of a good joke!" A good joke! to endanger the present and everlasting welfare of a fellow-creature! Surely you know what wretchedness intemperance had brought upon Edward Lee and his family—how dangerous a thing it was for your victim to taste the poison—how he had, ever so long as he tampered with the glass, been unable to conquer his ruling passion! Edward possessed a sensitive mind; he could not help feeling that he had been insulted, and that he was the laughing-stock of the company; but, unfortunately, he gave way to foolish feelings, instead of lifting his heart to the only Source of Strength. He left the party at an early hour, but he returned not home that evening.

Ellen sat in the comfortable parlour, her attention divided between a pious volume and a lovely babe that slumbered in the cot beside her: she had thought much, during the evening, of present and anticipated happiness, and all seemed brighter by contrast with the chequered past. Time flew, but her husband came not, and Ellen, supposing that he was detained by some one who required medical assistance, and her maid favourably conjecturing as to her master's absence, retired to rest. But morning came, and the day stole away,

still Edward was absent. In short, days, and weeks, and months rolled by, and the only tidings that came was, that on the evening of the funeral, he had been seen to enter the SWAN, at a late hour, had sallied forth perfectly intoxicated, and had most likely fallen into the river! The river was dragged, but Edward's body was not found!

What days and nights of bitter anxiety and tears were now Ellen's portion: she never again raised her head in this world. Whither had Edward Lee fled? He was alive, but a vagabond and a fugitive upon the face of the earth! It appears that, for some time, he wandered in that disguise with which intemperance clothes its victims, obtaining precarious employment, and that of the meanest kind, the proceeds of which were invariably spent in liquor. In his sober moments (which were indeed "angel visits,") he thought seriously and yearningly of home, for he loved his family; but his sottish propensities kept him away. However, at length he *did* return. As the darkness of his woe increased, so would the vision of the home he had left brighten: his mind was too enfeebled to reason deeply on the change that his fall might have produced in that home! The nearer he approached, the greater was his desire to clasp his wife and little ones to his heart. Had Ellen's temper been acrimonious, he might, instead of turning his face homeward, have sought the river, vainly hoping to end his sorrows in its cold embrace; but she had ever spoken and acted forgiveness. "Where," thought he, when he saw his former residence deserted, "shall I find my family? They may be miles away! they may be in a workhouse, and I may be the cause of all their misery!" However, on inquiry, he found that they lived in an obscure part of the town. Thither he bent his steps. On approaching the indicated cottage, he saw, in the closed shutters, signs of mourning. Strange forebodings filled his mind. In answer to his trembling knock, the door was opened by a good-looking girl, decently, but poorly clad, who, upon seeing the strange-looking figure before her, started back in fear: to her surprise she heard the stranger utter her name, and the conviction flashed on her mind that he was her father. At this moment Edward saw several persons in the room dressed in funeral habiliments, and the sight revived melancholy recollections. "We have nothing to give away, good man," said one; "we must not now be disturbed—go away!" But this address was lost upon the supposed beggar, who much to the astonishment of all, made his way into the room, and then stood still, stupidly gazing on the scene. "Where is Ellen?" he asked, and a flash of crimson went and came in his cheek, and the sudden illumination of his eye was so unearthly, and the tones of his voice were so sepulchral, that it was concluded he was one attacked by fever. And so it was. The exciting scenes through which he had passed, the free potations in which he had evidently but lately indulged, and the awful apprehensions that had filled his mind, were too much for his weakened constitution. The stranger was, of course, soon known. "Tell her," he said, "that I am here—that I have come to ask her forgiveness, and to make her happy—where is she?" At this moment a noise was heard on the stairs. "She is coming!" said the delirious man, and he rose from the chair on which he had sank, as if to receive her. The door opened, and some men entered, bearing in the coffin which contained the lovely Ellen!—Even in his delirium the truth flashed upon Edward's mind, and, uttering a fearful cry, he fell back insensible. The mortal remains of Ellen Lee were committed to the tomb, "in sure and certain hope of a joyful resurrection;" for, in the valley of tears and death, the rod and staff of her SHEPHERD comforted her.

The unhappy Edward kept his bed, afflicted by delirium tremens. He often called for liquor, which, for some time, was as frequently administered by injudicious friends. His elder sister, from pure charity (for she was a member of a

Christian church, and she had long since ceased to regard her fallen brother with that respect which she once entertained for him,) resolved to visit him. His degradation, brought on, she said, by his own misconduct, was good reason for her feeling ashamed of him; but, although he deserved little pity, yet, since he was her own brother, there was no knowing what people would say if she did not visit him.—What to do about his poor children, she could not possibly tell—she had a little family of her own—should richer relatives take no notice of them they must go to the Union.—She would certainly read him a cutting lecture, and try to bring him to a sense of his miserable condition.

She went. As she entered his chamber, her brother fixed his languid eyes upon her without speaking. "Edward," said his sister, "do you not know me?"—"Know you? Oh, yes!" said he; "ah! ah! I think I have reason to know you, Anna! I am thirsty—I am thirsty; have you nothing to give me to drink? Ah! ah! I want something to cool my parched tongue, for I am tormented in this flame!"

"Edward," said his sister, solemnly, "do not talk thus!" "Why?" "It's not right—it's sinful." "Sinful! ah, my life has been a life of sin." "Then," said Anna, "it's high time you should repent." "Repent!" said the miserable man, "it's too late: I shall soon die—the sod will cover me, and,

"There's no repentance in the grave,
Nor pardon offered to the dead."

"True," said Anna, who could not now restrain her tears; "but you know while there is life there is hope; an opportunity of securing pardon through the infinite merits of the Redeemer."

"Anna!" returned the dying man, "I tell you it's of no use; I've trampled too long on God's mercy; and have you not read, that no drunkard shall inherit the kingdom of heaven. Oh! Ellen, where thou art I shall never be!—Anna! HAD IT NOT BEEN FOR YOUR REMONSTRANCE, I had not been what you see me now, a miserable being, sinking into —" Here he became exhausted. Anna's sin was brought to her remembrance.

Edward Lee was visited by a worthy Friend, who was with him when he died, pouring into his ear the consolation of the gospel. This good man hoped that Edward died without mercy; "but," said he, "who can tell?"

EXTRACT FROM AN ADDRESS,

Delivered by Mr. James Laycock at a Temperance Festival held at Woodstock, on Wednesday the 22nd Sept., 1847.

In appearing before you, we trust, and feel assured, that we are no ranting enthusiasts, no raving fanatics, though our opponents make these charges against us, which we may probably notice by and by. No, we take our stand on the immutable principles of Science, which are as firm as the everlasting hills, and durable as the world itself. We know no higher, no safer ground, on which any cause can be founded; we repeat, alcohol is a poison, and as such, taken as a beverage, it is a dire foe to the performance of the healthy functions of those admirable organs which constitute the human system. I beg here to call your attention to a most lamentable error, into which men, from whom we would have hoped better things, have fallen, which is confounding stimulation with strength. That ignorant people should fall into this error is almost a consequence of their ignorance, but that men of science, and medical professors should have fallen into this general error and still retained in the 19th century, illustrates most strikingly the force of habit, and the inveterate nature of prejudice, and it has been left to Teetotalers, if not to discover, at least to disabuse the public mind of this most pernicious and destructive error. Disease, and excitement, in some cases give momentary

and extraordinary strength to the human system. Hence it is not uncommon to see the poor emaciated, debilitated maniac, or almost super-human strength, and require the energies of several powerful and robust men to keep him from injuring himself and others; but when the fit is over, he relapses into the natural state of debility caused by the disease. Alcohol, in like manner, will produce every degree of stimulation, from the pleasing and delusive excitement of which, what are called moderate drinkers are so fond, to raving madness, and the complete prostration of mind and body; and it may generally be seen in all these stages, in those great convulsive occasions where all the various devotees of alcohol assemble, the moderate drinker becomes stimulated, while those who drink a little deeper of the potation become amazingly great men. I know nothing which makes men so great, at least in their own estimation, as alcohol, while those who have imbibed deeper potations, are some of them abusive, profligate, or lying sprawling on all parts of the floor, or too drunk to move; and the last are generally men who have a great deal to say against teetotalism. When, my friends, I see teetotalers rolling on the floor, lying helpless in the streets, or rolling in gutters, or essaying to go up the chimney, or bed, mistaking lamp-posts for ladies, and canals foracademised roads, then I shall begin to question the correctness of their principles. Ah! my friends, but the devotees of alcohol are such great men as to ridicule and despise teetotalers. If the subject were not too grave and serious to ridicule and sarcasm, it would be amazingly laughable, to see one of these great men lying helpless on the floor, either in the mud, and a toad in a gutter, but this is a specimen of greatness of which teetotalers leave no rivied, and the honours and trophies to the devotees of alcohol.

But I was shewing the great delusion of confounding stimulation with strength. Alcohol stimulates, but does not strengthen. That eminent physiologist and surgeon, Dr. Hunter, the founder of the Glasgow museum, before teetotalism originated, stated that alcoholic stimulants reduced the system, and that the depression they caused was greater on the stimulator, and that they left the system weaker. It certainly appears somewhat extraordinary, that teetotalers could, on this subject, have to instruct and to correct, not by the public mind, but that even of medical professors. I do not claim this as a discovery of teetotalers, for they probably have taken the fact from such high authorities as Dr. Hunter, but having ascertained the fact, they have made the use of it, they proclaim it to the public, and they are ready to meet before the public any of the old medical practitioners who may dispute it. This, my friends, is a most important point.—It has deceived generation after generation, and the medical profession have generally imbibed and acted on the error. It is then a matter of the greatest importance, that we should all know, and remember, that alcoholic beverages stimulate but do not strengthen.

Alcoholic liquors, too, injure the appetite and weaken digestion. Many people take them under the idea that they give strength, and enable an individual to perform his work with greater ease. This they do while the stimulation lasts, which is only for a short period, and then they leave the recipient weaker, and with a diminished appetite, and the weaker powers of digestion. Dr. Beddoes says "vicious liquor is like a two edged sword. By its first operation it promotes indigestion, its second depends upon the change to vinegar which wine, however genuine, undergoes in the stomach."

Some people are so ignorant as to suppose that because they do not die immediately after drinking alcoholic liquors that they are not poisonous. It is just as rational to conclude that because the consumers of opium do not die after its immediate use, that opium is not a poison! The most virulent poisons may be taken in a diluted state for ten, twenty, thirty years—even arsenic and prussic acid—without

causing death. Alcoholic drinks, speaking with proper accuracy, are diluted poisons; and the strength of the poison they contain, is just in proportion to their quantity of alcohol.

From the nature of these beverages, a most important consequence appears as the inevitable result, that those who avoid the use of them will be stronger and better adapted for labour than those who use them. This does not admit of a doubt by those who have carefully, and in an unprejudiced manner, examined and tested the matter. Before teetotalism originated, Dr. Beddoes had tested the fact in a most efficient and striking manner. Making anchors for ships of the largest magnitude, is considered as the most laborious employment in which men can be engaged. The heat is intense, and the labour as great as the human system can sustain. The doctor was so well assured of the correctness of the cold water system, that for a certain sum of money he engaged six persons to abstain from intoxicating drink, and to work for one week against six who drank the usual quantity of intoxicating liquor. The result was, for the first two days, the water drinkers were beaten by beer drinkers, but on the third day they overtook them, and before the end of the week, the water drinkers were greatly in advance, and quite triumphant. Such facts as these show that it is high time to discard the old, ignorant, barbarous idea, that intoxicating drinks are necessary in laborious employments. Let us, then, my friends, discard it as a delusion and a barbarism unworthy this enlightened age.

Our subject, my friends, is individual and general good. We wish you to act in unison with the intelligence of the age. We wish you to be regulated and guided by the immutable principles of science and the laws of health. We wish you to avoid those diseases which are the consequences of drinking, such as epilepsy, hysterics, convulsions, tearful dreams, inflammation of the stomach and bowels, brain fever, rheumatism, puerisy, inflammation of the liver, gout, jaundice, indigestion, dropsy, palsy, madness, idiotism, delirium tremens, premature old age, and a host of other diseases. We wish you to avoid those habits which lead too often to poverty and crime, at which our better feelings stand aghast. Instead of spending your time and your money in the taverns, we wish you to cultivate your minds by reading books, and newspapers, containing useful and valuable information; and your bodily powers, in improving and ornamenting your farms and gardens, thus making the wilderness like Eden, and our forests to blossom like the rose. We have adopted a new country for our home, let us lay the foundation of a great, happy, and prosperous nation, by improving our mental and physical powers, and abstaining from whatever would debase and degrade them. In no locality of its size, surely, have there fallen so many victims to alcohol as at Woodstock and its vicinity. Let us now wipe away, as much as possible, this stigma from this neighbourhood. Let us lessen the number of the inmates of our jails and our asylums. We live in an age of transition and progression.

I have mentioned literary men as being carried along the stream of popular delusion, as it respects the nature of alcoholic drinks. Since I noted this, I have been most highly gratified to find that the great temperance movement has reached the leading minds in literature. Dr. Johnson, long before this cause originated, observed:—"In the bottle, discontent seeks for comfort, cowardice for courage, and bashfulness for confidence," and he asks, "who that ever asked success from Bacchus was able to preserve himself from being enslaved by his auxiliary?"

When Sir Isaac Newton was writing his "Principia," he lived on a scanty allowance of bread and water, and vegetable diet. Sir Walter Scott says, that "greatness of any kind has no greater foe than a habit of drinking." After mentioning these observations and habits of literary men, the author from whom I have extracted them, says,—"Although

our times are not altogether free from moral imbecility in which he means drinking habits) yet the evil is now lessening every year, and the men of might of the present age exult in their enfranchisement from the galling yoke of so inveterate a vice." And how, my friends, has this been effected? Mark the language of the author,—“by the popular temperance movement of the day”!!! This is, indeed, cheering intelligence. I have long felt assured that our cause, founded on the immutable principles of science, must ultimately prevail; but I had no idea that it had already delivered a great portion of the literary world, “from the galling yoke of an inveterate vice.” I have for a series of years watched the course of our literary publications on this important subject, and found them, generally, to pass it over in silence, which conveyed to my mind an impression that our cause was not easily to be assailed; however, we have had one most useful, able, and popular work on our side, which, if it have not expressly defended our principles, has done, perhaps, more than this. Its able conductors have annually given their very numerous workmen and their families, a festival, or soiree, like that at which we have assembled, on which occasions our principles have been strictly adhered to: need I mention Messrs. Chambers, the proprietors of the Edinburgh Journal, which, happily for the welfare of society, has a circulation of, I believe, from 90 to 100,000 copies weekly. To announce to you, my friends, that we have now made a lodgment in the citadel of the press, is to communicate the most cheering and important intelligence. Every well informed individual knows that the Press is, beyond comparison, if we except the pulpit, the most powerful instrument for good or evil, of this extraordinary age. The Press is now the great source or fountain of knowledge, which influences the opinions and destinies of mankind to an extent inconceivable to superficial observers and thinkers. How cheering, then, is it to reflect that the “popular Temperance movement of the day” has not only reached this source of knowledge, but that its effects—its benign and blessed effects—have been to deliver the organs of the press “from the galling yoke of an inveterate vice.” We trust, my friends, that our course is still onward, till it not only delivers the press but the world from the “galling yoke of an inveterate vice.”

We call, then, upon the friends of peace, humanity, and benevolence, to aid us in this noble and God-like cause. We call upon them to aid us in arresting the dread march of that poverty, vice, disease, and crime, which has so prostrated the energies, squandered the wealth, and injured the morals, both of our native and adopted countries. He is no real, true, and enlightened politician, patriot, or statesman, who will stand idly by, and see the fourth or more of his countrymen and fellow creatures fall the victims of poverty, crime, disease, and premature death, and not lend a helping hand to their rescue.

EXTRACT FROM A SERMON

Preached by the Rev. Richard Jones in the Methodist Chapel, Pictou, on Sunday evening, 26th September, 1847.

“But let us, who are of the day, be sober”—1 Thes. v. 8.

Now, sobriety, taken in its widest sense and unlimited application, embraces the whole man—the operations of the mind as well as the senses and appetites of our bodies or animal nature. Hence we are directed not to think of ourselves more highly than we ought to think, but to think soberly. And when the apostle Paul was charged with being mad, he replied “I am not mad, most noble Festus, but speak forth the words of truth and soberness.” It is, however, our intention to consider the subject, principally in reference to the indulgence of our senses and the gratification of our appetites in the use of intoxicating drinks; for it would ap-

pear that the apostle had particular reference to this when he wrote the text, for in the preceding verse he says, “For they that sleep, sleep in the night; and they that drink, are drunken in the night, but let us who are of the day be sober.” We cannot denounce too severely the vice of drunkenness. If there is any one vice, from which we are bound to flee in our day, this day of light and of superior knowledge, more than another, it is that of drunkenness or intemperance in all its phases. Hence we are free to say, that too much encouragement cannot be given to well directed efforts for the suppression of this vice; for the hastening in the day when the drinking usages of our country shall be mere matters of history, instead of being, as they are at the present time, after all that has been done, to a fearful extent, matters of fact. I am aware that there are different views entertained by those who profess to be anxious to do away with this evil. There are some who argue that Divine Revelation sanctions the use of intoxicating drinks. Now I would ask, who does not see that such a sentiment as this would greatly encourage drunkenness, would greatly encourage intemperance, the very opposite of that spirit which is inculcated in the text, and which ought to characterize every man who believes in Divine Revelation and professes to be governed by its principles? It is true that in reading the Scriptures we find that they inform us that in the olden times men were found who did use intoxicating drinks. But do we find any where within these sacred pages, the Scriptures sanctioning their use? They state the fact; they inform that men did use them; but they denounce those who did so in language too plain and forcible to be misunderstood. What mean such passages as these? “Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.” “Woe unto him that giveth his neighbour drink that putteth thy bottle to him and maketh him drunken also—the cup of the Lord’s right hand shall be turned unto thee and shameful spewing shall be on thy glory.” Now we have selected these from a class of texts that might be greatly multiplied. In searching the Holy Scriptures we find frequent references of the above nature. One would think that such awful denunciations would most certainly alarm, terrify and keep any man, who in the least degree believes in the truth of the Bible, who is at all a believer in Divine Revelation, from having anything to do in the way above alluded to with strong drink, engaging in the unholy traffic, or indulging in a practice which is so injurious to man, and so hateful to God. Every man who has paid the least attention to the effects of intoxicating drinks on the human system must admit, that instead of affording nourishment to those who use them as a common beverage, they are highly injurious to their physical frame: and if they are injurious to the health and strength physically, how much more injurious are they to their social, their civil, and their religious interests. Instead of making the individual, the family, or, I will venture further, even the nation that indulges in them, more happy, richer, more useful, or more pious, the very reverse is the case. They invariably plunge those who use them as a beverage into idleness, poverty, vice, disgrace, disease, suffering and unutterable wretchedness. It is true that incautious thousands who refuse to come to the light that their deeds may be made manifest, who refuse to allow the truth to fasten conviction on their minds so as to influence their conduct, mistaking them for wholesome nourishment, eagerly drink of the ruinous poison, reel for a time, and finally close their earthly career amidst the most horrid agonies. If sobriety, temperance, or, if the term will suit you better, total abstinence is to be regarded as the handmaid of piety, that piety which is the fruitful source of all that is excellent and lovely, then intemperance is to be regarded by us as the handmaid of crime, the pest of our country, the enemy of religion, the harlot mother of a thousand abominations, and the fell agent of carnality,—death and the devil. Does some time serve

temporizing objector say. "Oh! what exaggeration!" Exaggeration! It is impossible to exaggerate here. Exaggerate!—what language can describe, or metaphor illustrate the havoc that intoxicating drinks have made among mankind. But there is another feature of this subject. If the manufacturing, vending, and drinking were consigned over to the unprincipled and the vicious, the fact is, the whole system would soon sink in one mass of putrefaction, and would speedily find an interment as a public loathsomeness in a sepulchre of infamy. But it is a lamentable fact that many of the opposite class are the salt of the system, those who give to it vitality and strength. Intemperance will never be done away, so long as moderate drinkers are occupied in fixing the links of the chain that connect them with the drunkard. It is a truth as self-evident as a mathematical proposition, that if there were no moderate drinkers there would be no immoderate drinkers; and therefore the conduct of the former, if viewed in its ultimate consequences, is worse than that of the latter. The moderate drinker is to be held fearfully responsible for the sad catalogue of the consequences of the whole system; for the latter are but the perfect specimens of the art; they are the grown up offspring of the system; the ripe fruit of the bad seed of moderation. This sentiment we are persuaded will be maintained just as long as the truth remains unanswerable. Moderation is the source of drunkenness; and moderate drinkers have it in their power to subvert and annihilate intemperance for ever. The use is the cause of the abuse; and consequently, the use is wrong. Thousands are brought to premature graves by it who were never suspected of intemperance. This fearful truth we are free to admit. We repeat it, that thousands are brought to premature graves by moderate drinking who were never suspected of intemperance. In the midst of religious professions, and of apparent security and peace, one secret fire has been preying upon their vitals, corrupting the sources of feeling, destroying principle, searing conscience, and ruining the soul. To this last sad consummation the unhappy victim has been drawn by degrees. He never dreamed, when taking his dram, of lying down in a drunkard's grave; but by degrees he was led on from one step to another, till the habit of drinking was confirmed, and then with no less certainty, though tottering pace, he reeled down to hell. For God has said that no drunkard "shall inherit the kingdom of Heaven." Need I now inquire of this Christian audience, whether it is the abuse of a useful beverage that has wrought such unsparring desolations—or rather is it not the use of that which is in its own nature, when taken even in small quantities, calculated to sap the foundations of all that is good. He that in defiance, then, of the reasons and the arguments which can be brought to bear against the use of alcohol as a beverage, persists in drinking it, and closes his eyes against the increasing light of science; the denunciations found in the book of God against those who use strong drink, must persist in an unholy indulgence which invariably leads to the transgressing of all the duties he owes to himself, and brings him to set an example pernicious in proportion to the moral influence which he exerts.

By this time no doubt you are ready to inquire, "What shall we do?" Had we to look only to ourselves, had we to depend upon our own strength alone to oppose the host of evils led on by this evil spirit, we might well cry out in despair, "alas! what shall we do?" But as Christians, believers in Divine Revelation, we know, if we only be true to our principle as Christians, what to do—not to look to ourselves, nor to depend upon human strength. He that depends on his native strength for success, must faint and die. We have no strength of our own to do good. But looking to God, illumined by the light which comes down from God, we can see that those who are with us are more than all they who are with our enemies. By means of the truth which is mighty in God to the pulling down of strong holds, and by means of the

truth alone, is the great design of the temperance organization to be accomplished. United by a bond of common practice, and excluding from among ourselves, as an organization, the use of the intoxicating cup, by means of the truth we urge others to unite with us and engage in the same enterprise. And as long as the friends of this movement proceed upon the principles which the gospel teaches, and labour to bring them practically and powerfully to bear on public opinion, they need entertain no fear for the result—I say they need entertain no fear for the result.

But now, I would ask, has this course been invariably pursued in the advocacy of these principles, for which we as heartily contend as any other man? Has the course which I have thus briefly pointed out, which as Christians, as believers in Divine Revelation, we are bound to take, always been taken by those who have stood up as the advocates of this mighty movement, this benevolent enterprise? Let facts speak for themselves. An opposite course has too often been taken, to the injury of the cause, to the wounding of the feelings of some of its best friends. I have stated that it is by means of the truth, by proceeding on the principles of the gospel, that we are to expect success; and in no other way. If we lose sight of this position, if we compromise these principles, and take another course, no wonder that we toil and toil, and toil, and yet lament the want of success. Like the disciples who had toiled all night without their Lord, when he approached and asked them had they any meat, they were doomed to say "we have toiled all night and have caught nothing." But when their Lord came to their assistance, and when in compliance with his direction they cast the net, what was the result? God was there—co-operating with God, acting under the direction of Heaven, and of Heaven's King, great was their success. Of late years, contrary, we know to the design of the original movers in this matter, a different course has been taken. Has it not? Now don't be startled with what we are going to say. Has not abuse in many instances been substituted for argument; misrepresentation put in the place of truth; and an attempt made to keep the whole movement as far from even the appearance of a connection with religion as possible? Now we are aware that these are bold statements, but we are prepared with facts to establish our position. And while we cling to the principles, and proclaim ourselves still a member of the total abstinence society, though an abused and misrepresented one, we protest against the course so frequently taken by those who advocate these principles. Attempts have been made to separate the movement from religion. Why? Because we are afraid of the charge of Sectarianism! of being under the influence of the priesthood; and of having it at last viewed as priest-craft! as a movement under the direction of the priesthood who are said to enslave the minds of the people. There are those who thus keep it apart from even the appearance of religion—though I am happy to say it is not the case in our own District. But being more or less acquainted with different parts of the Province, I know that lecturers have been employed to go out and travel for the purpose of lecturing on this subject who have been men of infidel principles; who have not hesitated to avow infidel sentiments; and in some places—we speak advisedly—preference has been given to such. And why? Because they are connected with no sect, or church organization; and hence they would be free to act, and would be less suspected of exerting a sectarian influence than others!

But again. Has not the Sabbath been desecrated, and the worship of God treated with contempt? Are there not instances, even within your own knowledge, of meetings being appointed in the very vicinity where the worship of God was being conducted? And while the minister of God was left with but a few to engage in the solemn worship of Jehovah, the other place was crowded with listening hearers—listening to precisely such humorous, light and trifling

discourses as are given on ordinary occasions. Does this comport with Christianity? Again, it is not less notorious that prayer has been objected to. It has been declared as being in the way of the success of this movement. I recollect, not many miles from where I am now standing, of an altercation between two parties, professors of religion too, but who entertained different views on this subject. One desired that there might be prayer; the other declared that prayer had better be dispensed with, because in the prayer offered there might be something to offend the ear of the infidel, or the Universalist; those who made no pretensions to experimental Christianity. Hence prayer is to be dispensed with—God kept out of the movement—no reference to the Divine Being either in the beginning or the end of the chapter. Oh! are not such facts startling to those who profess to be governed by the principles of the Gospel? The cause can only succeed when based upon these principles—not when advocated without reference to God. Such a course directly tends to sever the whole from religion. Take it away from religion, you strip it of its power and close up the door of success. We unhesitatingly say so, because we believe the Bible; and the Bible says, that except God conduct the plan the best concerted schemes are vain, and never will succeed. Without God there is nothing good, wise, or strong. Hence when it is objected to have prayer mingled with the movement: when the Sabbath is desecrated, and the worship of God treated with contempt; when men are employed who make no pretension to adherence to the Gospel, but even avow opposition to it—does not all this shew clearly, however much we may have refused to look the matter in the face, that there has been an attempt to keep the movement as far from even an appearance of a connection with religion as possible.—*Pictou paper.*

INFIDELITY AND TEETOTALISM.

From the Journal of the American Temperance Union.

When the Gospel of the grace of God was first preached in the world, it was charged with fostering licentiousness, and so Teetotalism has been considered as pandering to infidelity. Years ago a cry was raised by a Bishop at the North, "The triumph of Temperance is the triumph of infidelity." The ground assumed was that Temperance was pretending to accomplish a work of moral reform to which the Church and the Gospel had proved inadequate. The shameful cry was soon hushed by an array of facts which showed that the Temperance reformation was but an humble handmaid of the Gospel in the great work of converting the world and filling it with the knowledge and the love of God. More recently the attempt to separate, in all works of moral reform, philanthropy from religion, that men of all creeds and no creeds may sit on the same platform and co-operate in works of well doing, has in its success emboldened the advocates of no church and no religion to say none are needed, that the world can be stripped of all its thorns and briars, sins and sorrows, on the simple principle of universal brotherhood. This, with the criminal desecration of the Sabbath, and an advocacy of some principles of religious error in one or two Temperance publications, which might be named, have excited a more rational alarm; and at the meeting of the Evangelical Alliance at Edinburgh (as we stated in our last) the subject of Temperance being introduced, the Reverend Edward Bickersteth, vicar of Watton, than whom there is not a purer minded man on earth, suggested that an endeavour should be made to ascertain how far facts in physical science may have tended to encourage infidelity, and also the connexion between infidelity and Teetotalism. The suggestion roused and called forth the friends of this blessed principle, who were able to show on the spot, that if infidelity, ready to take hold of every popular movement, had fastened itself to the Temperance car, the car must not be held responsible.

In pure temperance there is nothing attractive to infidelity, nothing that engenders infidelity; every thing here fosters the purest and best emotions. But something more was needed than what could be produced on the occasion, and the energetic editor of the Teetotal Essayist addressed a circular to the most eminent and experienced leaders of the Temperance movement, including ministers of religion and officers of societies, asking "What has been, as the result of their observation, the effect of the operations of Total Abstinence Societies in reclaiming drunkards, in checking the drinking customs, and above all, in leading persons to attend the house of God and to adopt a profession of the Christian religion?" A large number of most satisfactory replies have been received, which are published in the Essayist, showing that Teetotalism in England has been one of the most powerful agents in breaking up infidelity, Sabbath breaking, and every other immorality, and gathering men into the kingdom of Christ. Twenty-five testimonials are given in the October number, and fifty-four are on hand for future publication. We wish we could publish them all—they must be published in some form in our country, they furnish altogether the best argument we have seen against all religious objections to Temperance, and the strongest reproof to the Church withholding her influence from our great cause.

We give a few of the testimonials:

Rev. Dr Morgan, 36 years minister in Bradford. I have attended meetings and preached sermons in Leeds, York, Hull, Barrow-upon-Humber, Rippon, Huddersfield, Manchester, and many other places, and in all I found that Teetotalism, directly or indirectly, promoted the cause of reformation, and in no instance whatever, have I witnessed or even heard of its encouraging infidelity. Wicked persons of all descriptions have, by its means, become real Christians.

Rev. W. W. Robinson, Chelsea. I can produce evidence of the conversion of infidels, not to nominal but to real Christianity, who would not enter a place of worship, clearly proving that Teetotalism was a pioneer of the everlasting Gospel.

Rev. H. E. Graham, Cornwall. My Church, a considerably large one, had been deserted during the reign of infidelity, for so I consider drunkenness to be. Six hundred persons were converted among us to Teetotalism. I was compelled to enlarge it with 450 new sittings, all of which were well filled, and the parish is in such a state that I feel a pleasure in being its minister.

Rev. Evan Jones, Monmouthshire, Wales. I have been connected with Teetotalism ever since 1836, and have lived in or visited six counties in Wales, and, in all this time, have heard of but one single place where some members of the Teetotal society were suspected of infidelity. Teetotalism in Wales is under the guidance of religious men! I could particularize scores of cases in which persons who were much addicted to strong drinks, have been led to abandon their evil way through the instrumentality of Teetotalism.

Rev. W. Reid, Edinburgh. For twelve years the Temperance movement has been the subject of my thoughts and observation, and I have never yet met the individual who has been led to infidelity by the way of Total Abstinence.

W. Morris, E-quire, Manchester. As a Sabbath School teacher and employer of almost 1000 persons of all ages, am of decided opinion that the Total Abstinence society has done more in reclaiming the drunkard and placing him in the house of God, than any other agency.

Rev. William Wright, Chelsea. During the whole of ten or twelve years, I have never met with a solitary instance of Teetotalism leading persons to infidelity.

S. Booth, Surgeon, Huddersfield. My own observation and experience go to prove the very opposite of that which says that infidelity and Teetotalism are connected. We have 195 reclaimed characters, honorable and useful members of society, and even of Christian churches.

George Hunt, Canterbury. Of thirty-five reclaimed characters, fourteen are members of Christian churches.

Doubtless many Infidels have embraced Teetotalism, but surely it has not caught the infection of unbelief when beneficently placing them on an elevation from which their minds must be more open to the influence of the evidence by which Christianity is accompanied. Instead of Total Abstinence tending to Infidelity, I regard, as one of its blessed results, its frequent recognition of the obligations of Christianity.

J. G. Thornton, and John Kershaw, Sec. of the Leeds T. Society. At one of our weekly meetings, at which about two hundred persons were present, it was proposed that a show of hands should be taken on the following points: First, how many are there here who have adopted a course of Infidelity since becoming Teetotals? Secondly, how many have joined Christian churches since they joined Teetotal Societies? Third, how many now at this meeting regularly attend places of worship, who, before becoming Teetotals, never did go to such places? To the first proposition, no hand was raised; to the second, twenty hands; and to the third, forty-four.

Rev. John Victor, Bristol. During my twelve years' experience in Teetotalism; I have personally known hundreds reclaimed from Intemperance, led by the adoption of Total Abstinence to abandon their vicious practices, and regularly attend the services of God's house. Among the many thus reclaimed, I have known at least many scores of the most abandoned brought not only to a Christian profession, but to the positive enjoyment of saving grace.

J. H. reclaimed, now preaches the unsearchable riches of Christ.

J. J., G. H. and B., all attributing their conversion to Teetotalism, are now officers of Christian churches.

I have known large classes of Sunday scholars gathered from juvenile inebriates, through the efforts of the Teetotal Society.

Rev. I. W. Mathews, Boston. I have been a minister 25 years, a Teetotal minister 8 years. I have seen something of drunkenness, Infidelity and Temperance. While I was a moderate partaker of strong drinks, I was ever and anon called to bewail some of the members of the church that had fallen into drunkenness; since I became a Teetotaler, never. Before I signed the pledge many became practical infidels, falling into utter irreligiosity; since then, not one.

J. Collentine, Guerssey. The Society in this island has been a mighty instrument in reclaiming drunkards. We remember upwards of 100. Several of them, once outcasts, are now members of our local committee, advocates of the cause, and members of the Christian church, adorning their profession by a consistent walk and conversation. Not one single solitary case has occurred of any one of these reclaimed persons joining the ranks of Infidelity.

Rev. Robert Chamberlain, Dorset. The manifest tendency of Total Abstinence is to lead to sober reflection, to the house of God, to the feet of Jesus. This has been the result in a large number of towns in this region.

It is plainly manifest that Teetotalism is more of a religious movement in England than in this country. Had it not been for the spirit of independence of religion that was early infused into Washingtonianism, the cause of Temperance and the cause of religion too, would both, probably, have been in a much better condition than they now are in this country. They ought both to be but one cause. They were so at first; they must so be again, before we can make much progress.

EFFECTS OF RUM—Elijah Van Cleff, who recently committed suicide in Mammoth county, N. J., after several years of intemperance, signed the pledge and kept it for a long time. Finally he was induced to "taste a drop" at a public house—his old appetite was roused—he became drunk and went home and hung himself!

Progress of the Cause.

Reesorville, Oct. 25th, 1847.—After perusing your Temperance Advocate, and seeing the reports of the respective Societies, it is obvious that the enterprise is universally diffusing the seeds of peace and contentment. Almost every nation has felt the power of the Total Abstinence cause, and every part of our own Canadian nation has witnessed its mysterious power in rivetting the cords of broken affection, and restoring again to individuals the boon of domestic felicity. We need not go beyond the precincts of our own village, to witness the moralizing effects of this great enterprise. That awful monster that once usurped the throne of reason, has been dethroned, and no longer holds its senseless captives in chains of maddening power. The family firesides that were once the theme of discord and disgraceful revelry, are now the scenes of devotion, peace, and industry, and the emblems of reformation grace the lintels of many a door; and the peace and quietness that is evinced at our political meetings, tells loudly in the stranger's ear, that the banner of Total Abstinence has here been unfurled. But we regret to say that this, not unlike other places, has its days of languishing, and there are still some reckless wanderers left.—F. H.

WOODSTOCK TEMPERANCE FESTIVAL.

This event, interesting to the locality, took place on the 22d September. The day was most lovely and propitious. The attendance was numerous and respectable, as far as it regards the working and middle classes. The gentry, I regret to say, do not patronize those excellent and benevolent institutions, Temperance Societies, and instead of taking their natural, and proper position as leaders in the advancement and improvement of Society, it is our painful duty to place them in the rear of the other classes. The Festival was held in the rural and lovely grove of John Hatch, Esq., at the foot of a green and beautiful eminence and winding through the trees in a most picturesque manner, was erected a large circular table, at which could be seated from 3 to 400. To the South there stood a tent or booth, ornamented with boughs, and forming a recess, for the ladies. In the middle, was a long table loaded with the delicacies of the Feast. On the North rose the beautiful eminence which commanded a view of the whole. It was a most pleasing and interesting sight, to see this large circular table quite filled, and ornamented with the China; the Tea Trays; the piles of sandwiches, cakes, and confectionery, and surrounded by those fair ladies, who are the life, the grace, and the ornaments of Society. To see such a large and interesting assembly in such a beautiful and romantic situation, met to promote the cause of humanity, benevolence, and patriotism, and free from all party and sectarian objects, could not fail to be highly gratifying to every philanthropist. But I should not omit to say, that the younger and more active of our friends, accompanied by the excellent Woodstock Band, and a train of Carriages and four horses and others driven *la tandem*, with other vehicles, made a procession through the town, and in returning and driving through the grove displayed, if possible, the usual skill of Canadian driving or jehusim. Between 3 and four o'clock, the Company sat down to the bountiful repast, and when this was concluded, the Rev. Mr. Beardsall gave an able, and interesting address.

The provisions that were left were then sold to the assembly. A procession was then made to the Court House to attend the appointed evening meeting.

The Court House was crowded beyond all precedent, the seats and avenues, being filled to excess. The audience, with trivial exceptions, behaved in the most decorous manner, and listened to the speakers with great attention.

The meeting was addressed in an interesting and effective manner, by the Revs. Messrs. Beardsall, Winterbottom, Fawcett, and Landon, and Messrs. Foster, Laycock, and Ellison.

It is gratifying to observe, that after deducting necessary and unavoidable expenses, a handsome surplus was left for the promotion of the cause.—Woodstock Herald.

Perth, Oct. 23.—The Juvenile Temperance Society in Perth held a meeting in the Baptist Church, on Friday evening last.—Mr. Morrison, Teacher, their worthy President, in the Chair. This gentleman has the happy knack of drawing out young men, and showing them where their real talent lies. On this evening, the Rev. Peter McDonnell introduced the business of the evening with a few excellent and useful illustrations on the formation of character. Mr. McEathron, one of the Juveniles, presented a few striking statistics on the evil effects of the drinking customs of society. Being called upon by the Chairman to offer a few remarks, I pressed upon the committee of the Juvenile Society to appoint a deputation of their number to wait upon every one of the inhabitants in Perth to solicit pecuniary assistance for the purpose of purchasing a monthly tract. I am informed by their President that arrangements have been made to accomplish this object. It is to be hoped that the enlightened and humane will give these young missionaries in a good cause a cordial and hearty welcome, and encourage them in the pursuit of their noble enterprise. It is a pleasing sign of the times to find so many of our youth so well employed.—ABRAM DUNCAN.—*Bathurst Courier.*

NEW BRUNSWICK AND NOVA SCOTIA.

(From the Temperance Telegraph.)

A report of the Temperance Committee of the Baptist Convention of Nova Scotia and New Brunswick, which was unanimously received by a vote of the Convention at its last session, held at Nictaux, Nova Scotia, on the 28th ult.; thus placing the influence of a denomination numbering 75,000, out of which are 15,000 communicants, towards the advancement of Temperance.

REPORT:

The Temperance Committee, in reporting, have to regret that the cause of Total Abstinence has made but little progress in Nova Scotia for some time past; but have the pleasure to state that in the last twelve months there has been a waking up in New Brunswick as to the importance of action in this great and benevolent cause: that a large number of societies have been formed; that persons have been engaged, and paid, by these societies, to lecture in different parts of the Province, and that the result has been hopeful and salutary; that the numbers added to the pledge are constantly increasing; that many persons raised from degradation and the very gate of ruin have been restored to the bosom of society, and placed in the field of usefulness. But, after all that has been done, the gigantic foe, in both Provinces, is yet unsubdued, guarded by the customs of society—armed by the laws of the land—without fear or dread, commits the most violent outrages on all classes of individuals, from the highest to the lowest ranks. Therefore, your Committee recommend that this Convention consider the Temperance cause an auxiliary, among other moral institutions, towards the advancement of the great cause of Redemption, as well as the alleviation of human suffering; and, in order to carry out this glorious moral reform, your Committee further recommend that this Convention do advise, as the duty of all Baptist churches, and Baptist ministers in connexion, herewith to listen to the cries of suffering humanity, and aid in saving from that awful, yet common, death—the death of the drunkard, their fellow human being.—J. R. CURRY, Chairman of the Committee.

ENGLAND.

MANCHESTER.—*Lecture on drinking customs.*—On Monday evening a lecture on the evils arising from the present drinking customs of society, and the desirableness of establishing a model parish, with a view to eradicate them, was delivered in the Mechanics' Institution Lecture Hall, by the Rev. W. Wight, B.A. There was a very numerous and highly respectable audience; W. Beaumont, Esq, the Mayor, presided. On the platform, we observed Mr. Ald. Hadfield, Mr. P. Rylands, Mr. E. Robinson, Mr. T. G. Rylands, the Rev. P. P. Carpenter, Mr. N. Cooke, Mr. Smith, of Penketh, and several other gentlemen, resident in the town and advocates of the temperance movement. After a few introductory observations from the Mayor, the Rev. W. Wight came forward and was warmly received. In the course of his address, which lasted nearly three hours, he strongly condemned the drinking customs of the kingdom, and shewed at considerable length the evils and immoralities resulting from them. He was afraid that although our nation might be said to be pre-emi-

nent in good works, it was also pre-eminent in whatever was degrading to our nature and dishonouring to God. We had unparalleled wealth, a multitude of churches, chapels, schools and benevolent institutions; numerous clergymen, school masters, Sunday school teachers, town missionaries, &c., and yet, notwithstanding all these, the amount of pauperism, irreligion, ignorance, immorality and crime, was most appalling. They might talk of infidel France, but the amount of crime there had no proportion to that of Protestant England. We had 114,193 children without education, although we boasted of our educational efforts and it has been estimated that upwards of a million and a half of our youthful fellow-creatures went forth into society every year, entirely ignorant. In London alone there were 10,000 prostitutes, and it has been estimated that the total number of these unfortunate creatures, in this country, was 228,000. Medical Testimony showed that their average life was five years. Showing 228,000 of these wretched females were swept off every five years. There was no Sabbath observance among us. In one place there were 70,000 inhabitants, and of these 30,000 attended no place of worship whatever, and in most places it was found on the average, that two-thirds of the people never attended church or chapel. On this point a comparison of the most lightened of our parishes at home, with even the worst of our missionary settlements, was greatly in favour of the latter. The country was studded with huge work-houses, gaols, and penitentiaries, and on inquiry from their inmates, it would be found that with most of them intemperance had been the cause of their misfortune.—After some further statistical information, drawn from lunatic hospitals and houses of correction, in illustration of his views, the lecturer called upon the meeting to discourage the pernicious customs by every means in their power, and to aid whatever aimed at their entire annihilation. In conclusion, he explained a scheme he had devised for the purpose, which he called the model parish, and which, if carried out, he was of opinion would effect not only local reformation, but ultimately national improvement. He proposed to obtain, as early as possible, a district in the central part of the kingdom, if possible, where a new population was springing up. This district to be secured in perpetuity to five trustees; here a school would be erected in the first place, and the funds augmented, the trustees would proceed to the erection of a church, parsonage, schools and a college. Of course the clergyman and teachers must set the example of total abstinence from all the drinking customs of society, and of all intoxicating drinks, and be prepared on suitable occasions to impress upon the children the importance of never acquiring a taste for such beverages.—The Rev. gentleman was listened to with the most marked attention during his lecture; and after a vote of thanks to the mayor, the proceedings terminated shortly before eleven o'clock. The admission to the lecture was gratuitous, but donations were received at the door in aid of the funds for establishing the "model parish."

SCOTLAND.

SCOTTISH TEMPERANCE LEAGUE.

Brief Notes on the Present Aspect of the Temperance Movement in Scotland. By the Commissioner of the League. No. II.

On Tuesday, the 27th July, we visited Auchterarder, on our way to Perth. Little or nothing has been done in this place by the friends of Temperance for several years, and, as might be reasonably expected, the cause has been, and still is, in a languid condition. The meeting, which was but thinly attended, took place in the Rev. William Pringle's Church, at the close of which we had an instructive interview with a few of the old friends, some of whom appeared anxious that something should be done to re-vitalize the society. Mr. Pringle observed, that he had resolved some time ago to convene a meeting for the purpose of re-organizing the association, and that he intended to do so as early as possible. On the following evening an important missionary prayer meeting was held in the same church, at the conclusion of which an opportunity was afforded us of delivering an address on the moral and religious aspect of the temperance movement. For this privilege we are indebted to the reverend gentlemen who conducted the missionary service, Messrs Jack, Pringle, and Macdonald. Mr. Pringle and his numerous family have been total abstainers for several years; and there is under this temperance roof, what seldom to be met with amongst the members of a single family: viz: the Hebrew, Greek, Latin, Italian, German, and French lan-

ages spoken daily, with as much ease as the mother tongue! This circumstance is recorded for the benefit of what are termed intelligent supporters of the drinking system.

On Thursday, the 29th, we entered the far-famed city of Perth, which contains a population of some 21,000 people; and for fear of being led astray by fair names and delightful scenery, we set out at once, in company with James Whittet, to obtain an order to visit the inmates of the county prison, which was cordially granted by Sheriff Barclay. We spent about two hours in visiting from cell to cell, and ascertained that out of thirty-eight male prisoners, not less than thirty-five had been dragged thither by strong drink, and one poor man was recovering from a severe attack of *delirium tremens*. In conversing with the female prisoners, nearly four, out of the total number, twenty-seven, acknowledged that had it not been whisky they would not have been there; and one old woman in her seventy-first year, under sentence of transportation for seven years, stated, whilst the tears trickled down her furrowed cheeks, 'whisky, nothing but whisky, has brought me to this of it!' It may be observed, that John Monro, M. D., who has been surgeon to the prison for eleven years, informed us that he had never met with a single prisoner who appeared to receive injury from being deprived at once of intoxicating liquors. The first lecture was delivered in the evening, in the Baptist chapel, to a most attentive, though not very numerous audience. Andrew Miller, a venerated member, occupied the chair.

Friday, 30th, being at liberty, we set out, in company with C. Macintosh, one of the secretaries, to Scone, a village about five miles from the city, for the purpose of arranging a meeting on Saturday. After obtaining the use of the Free Church school, which was cheerfully granted by the minister, we commenced a visit to the inhabitants, and spent an agreeable evening. Previous to the lecture on Saturday, we called upon a number of the people, and there having been no meeting in the village for nearly ten years, it was not at all to be wondered at that we only met with two or three abstainers. The meeting, however, was attended by upwards of sixty individuals, and so deeply interested did they seem in the subject, that another address was announced for Tuesday, when from eighty to ninety assembled; and, at the conclusion, a society was established, and thirteen respectable persons put down their names, and appointed a committee.

On Sabbath evening, the 1st August, a discourse was delivered at Dr. Young's church, on the Sunday-school aspect of the question, and according to the statement of several friends there were above twelve hundred present. At the termination of the service in the church, about one hundred and sixty of the teachers and friends of Sabbath-schools adjourned to a large room, where we gave a familiar address on the general aspect of Sunday-schools in England, at the close of which a general conversation commenced on the respective merits of the mode of conducting schools in England and Scotland. All present appeared to be satisfied, and a more pleasant hour we have not spent for some time. Perhaps our moderation friends, especially those who enter a glass or two before bed-time, may look upon such gatherings as tending to infidelity.

On Monday evening, at half-past six, about two dozen of ladies (or *females*, as they wisely preferred the term), met in Dr. Young's session-house, to consider the propriety of establishing the 'Perth Female Total Abstinence Society'; and after a brief address on the importance of such associations, a series of regulations were adopted, and a committee appointed. We are happy to learn that the city has already been divided into districts, preliminary to it, it is earnestly to be hoped, an active, persevering crusade against women's great enemy—the strong drink delusion. At eight o'clock, another meeting was held in Dr. Young's church, but the audience was not so large as on the previous evening.

The most of Tuesday was spent in calling upon medical gentlemen, in company with James Mitchell, for the purpose of obtaining signatures to John Dunlop's invaluable Temperance Certificate, and fifteen out of the eighteen frankly gave their assent.

Whilst in Perth we visited the School of Industry, an institution for the reception of destitute orphans, children who have been deserted by their parents, &c. We spent a pleasant hour with the boys, and felt much gratified not only with their general docility, but especially the clear ideas most of them had of temperance as a great cause of ignorance, poverty, theft, &c.

At present the number of boys is about thirty, seven of whom are orphans, nine have been deserted by their parents; and the respectful, obliging teacher observed, as the result of frequent conversations, that almost the whole of the children had been brought to their present situation by drunken fathers or intemperate mothers.

On the evening of Sabbath, the 8th, a most important meeting was held in the City Hall, Perth, on the moral and religious aspect of the abstinence movement. The Rev. Wm. Lindsay, president of the society, commenced the service, after which our friend Robert Rae, delivered an impressive address; and we concluded by a few observations. There were upwards of a thousand persons present.

The Temperance movement, upon the whole, is in a pretty healthy state in Perth; but no sane man can visit that sink of wickedness, the Meal Vennal, off South Street, or its twin-sister the Police-court, without being firmly convinced that a vast amount of work remains to be accomplished. There are above sixty copies of the *Review* circulated in that city, but we hope that Mr. Robertson, the bookseller, and our friend James Roy, will soon be able at least to double the circulation, and, if the members do their duty, it can easily be done before the *Review* for next month appears. We felt glad to find a respectable comfortable Temperance Hotel in George Street, kept by an old friend of the cause, Mr. McPherson.

We proceeded to Dunkeld, fifteen miles north of Perth, on the 9th. This society has been recently re-organised and is now in a somewhat favourable position. The Rev. Mr. Wilson takes a deep interest in the cause, and has continued to do so since he adopted the principle in Canada, in 1832. The Rev. John Black, an aged minister, is also a member, and appears anxious to see the work going forward. At the close of the first lecture the Rev. Peter Scott, of Sutton, York-shire, made a few pointed observations, in the course of which, he remarked, he had been a thorough going abstainer for at least twenty years. It is but very seldom, indeed, that we find one minister in the chair at a temperance meeting, a second opening, and a third concluding the proceedings. The attendance on both evenings was better than the friends expected, and the people listened with great attention. There are a number of warm-hearted members in Dunkeld, and long may they continue so!

We had two large meetings at Methven, six miles west of Perth, with a population of 600, on the 11th and 13th, in the Rev. George B. Watson's church. There having been no regular meetings in this village for several years, the cause, as a consequence, is rather in a lifeless condition; however, Mr. Watson is most enthusiastic, and has been instrumental in inducing a number to adopt the principle. We look back to the hurried visit with considerable interest.

We paid a visit to Newburgh, on the 12th, and although the town contains a population of 3,400, a temperance meeting has not been held for more than five years. The address was delivered in the Town hall, to a mere handful of people. The 'old serpent,' as usual, has been very busy in aiding the moderationists to manufacture a goodly number of educated as well as illiterate drunkards. This place appears to be in a fearful state with intemperance. John Buchanan, and other two working men, were all that we met with; seemed at all interested in the object of the meeting, and it was even quite a relief to meet with so many. We could not help inquiring at ourselves, next morning, proceeding towards the boat, how many poor drunkards have been allowed to go quietly to their account, since the last temperance lecture was delivered in Newburgh?

We visited Crieff on the 14th, the largest village in Scotland, the population being about 4000. We found the abstinence committee in Crieff composed of a number of, what is not to be found in every place, common-sense working men. Three lectures were delivered, two in the Rev. John Martin's church, and one in the Rev. Wm. Ramsay's. Mr. Martin has been an abstainer from ardent spirits for twenty-one years, and a total abstainer for sixteen. We understand that Mr. Ramsay also took an active part in the movement a few years ago. Previous to the lecture on Monday, we delivered an address to children, in Mr. Martin's church. The audience, however, was principally composed of Duncan Fletcher's day-scholars, who all appeared very clean and listened attentively. Mr. Fletcher established a juvenile abstinence society twelve months ago, which has done and is certain to be productive of much good. Let us by all means get hold of the young.

and if the adult portion of the community cannot be brought in, why, one thing is certain, they cannot remain here for ever! Each of the medical gentlemen in Grief signed the Medical Certificate.

We had an encouraging meeting in Comie, on Sabbath evening in the Free Church school. This village is about six miles from Grief, with a semi-amic population of about 1000. Of all the country places we have visited in the land of cakes, we have no hesitation in stating that the teetotalists in Comie are certainly the most intelligent. It is really refreshing to meet with such men as Peter Clark, Peter Taylor, Peter Drummond, John Morrison, John McEwan, &c. We had also a pleasant interview on the subject with the Messrs Macfarlane.

We held a meeting on Tuesday, in Muthill, a village about three miles from Grief. There has been no meeting in this place for a considerable time, and the society became defunct. We called upon a number of the inhabitants, left tracts, and invited them to the lecture, and, unexpectedly, a most cheering meeting we had in the Free Church. At the close of the address we had an interview with about half-a-dozen of old members, who agreed to meet on an early evening to re-organise the society, and make another effort to revive the unpopular yet important question. Daniel Macintosh and a few others, evidently felt very grateful for the unlooked for visit.

We met our esteemed friend, John Dyer, of Northampton, at Perth, on the 29th, and heard his second lecture in the evening, in the Rev. Mr. Lowe's chapel. The people listened with great attention to what was advanced, and an excellent impression was evidently produced upon the respectable audience. We proceeded, in company with Mr. Dyer, on the following day to Dundee, and on Sabbath evening delivered a discourse in the Rev. Mr. Reston's church, on the Sabbath-school aspect of the question, but as we felt very unwell, the service was anything but agreeable, and, for the same reason, our observations respecting the state of the cause in Dundee, must stand over until our next visit.

UNITED STATES.

The cause of Temperance in Alabama is progressing rapidly, and a winter in the Nashville Whig says it is likely to sweep like an avalanche over the entire state.

In Tusculum there is not a single retail drinking establishment. Fifteen Divisions of the Sons of Temperance, and a Grand Division has been organised—the latter located at Montgomery.

REV. SHOPS IN THE CAPITAL.—During the last session of Congress a resolution prohibiting the sale of intoxicating liquors in the capital, was passed by the House of Representatives. The keepers of refectories in the basement, however, did not see fit to obey, but continued to sell as usual. A movement has lately been made to give effect to the resolutions of the House, and we hope it will not succeed to ruin influence. The Columbian Fountain says:—"The Secretary of the Senate, has recently, in his official capacity, ordered Mr. West to remove his remaining stock, and the order has been obeyed. A similar order, it is understood, will be issued by the Clerk of the House, and will doubtless be obeyed by the proprietor of the other shop. Every good citizen will rejoice that the Capital of the Nation is about to be freed from the deadly Opus. The only effective way to banish rum from the capital is, to remove the refectories, for while these are permitted to remain, Ignor will be sold and drunk, and the capital be used as a rum-shop. If a few Honourables must have their grog, let them procure it elsewhere; but we trust the capital will never again be polluted by regular rum-shops. —Crystal Fountain.

LICENSE IN OREGON.—By the kindness of a friend, we have before us a file of the "Oregon Spectator," published at Oregon City, from which we learn that the legislature of the Territory have passed a law, licensing the manufacture and sale of liquor, and fixing the price of a license to distil at \$300, a license to sell wine and distilled liquors in any quantity, not less than five gallons, at \$250; and a license to keep a "drum-shop," as the act styles it, at \$100. The first two, last year. In the latter case, a bond is to be given with security for \$1000. Gaming, disorderly conduct, and selling on the Sabbath, are prohibited, under penalty of forfeiting the bond and amount of security, to be sued out by the Clerk of the Court. For selling without license, the fine is from \$25 to \$150, for each offence. This law, stringent as it is, did not suit the views of the Governor, George Abernethy, who would

be satisfied with nothing short of entire prohibition. He therefore vetoed it, but it was subsequently passed by the constitutional majority of two-thirds, and is now a law. All this looks well for Oregon. We have no doubt it will eventuate in the complete suppression of the traffic in that territory.—Pledge and Standard.

Miscellaneous.

THE TIME OF DANGER.—When a man who has been a slave of intemperance abandons his folly and becomes "reformed," he needs encouragement and aid, in order to sustain himself in new and happy relations. By uniting with some well-organized association of Temperance men, he will be able to gain what he needs. But this will not preclude the necessity for vigilance on his own part. He must be watchful of himself, lest he be lulled into his former ways again. We would warn him of the fact, that it is never free from the danger of strong temptation, but he must preserve himself free from the guilt of breaking the pledge—however, on one principle, viz: by not touching, tasting, or drinking, under any pretence whatever, the poisonous beverage. A time of peculiar danger with a reformed inebriate is, when he looks upon the wine or other liquor or tampers with it. The safety is in letting it alone—entirely alone. When in company avoid those who drink moderately, as well as those who are called drunkards. Associate with Teetotalers—you are not safe with others. Many a clever fellow who sincerely desired to be reformed, has been led off by his (so-called) good old friends forgetting the time of danger.

THE Grog-SHOP A NUISANCE.—A Philadelphia paper says: "Drunken nuisance, in the shape of a man, was removed from street a few days since, and sent to the 'House of Correction' for one month. It is also said that his poor old mother held him from starving, while he had done nothing for some time but hang around the grog-shops 'like a crow about carrion.' Now we ask, why don't the city authorities remove the carrion as the crows? It is quite clear that so long as these men called grog-shops are tolerated, drunkards (the crows) will pick them. Remove the temptation, and the tempted will be saved." —S. Car. Temp. Advocate.

THE GAZET FAIR.—Mr. Haydeck, the woodsawyer, gave a small crowd around him at the Fair, to whom he stated great injustice was shown to one order of mechanics, who did not suffer to exhibit any of their productions: he referred to drunkard-makers. They would take a nice young man, as a short time, turn him out one of the vilest, filthiest, and worthless beings in the community; and he thought, as so many of these mechanics in the city of New York, that should have a room for exhibition, and see which could get the premium. While George was gathering a respectable and attentive audience, a policeman touched him on the shoulder and that would not do. George bowed assent, and said he obeyed laws—only he thought there was much partiality for some of the mechanics at the Fair.—American Temperance.

NO HOPE FOR THE DRUNKARD.—I am discouraged, entirely discouraged, said a gentleman who stepped into our office a few days since from the country; there is no hope for the drunkard, so? we inquired. O, said he, so long as these rum-shops are open, we can never hold them. The liquor-sellers are very ready to have them reform; but as soon as these are clothed they begin to earn wages and have money in their pockets, they turn them into their shops, and back they go to drunkenness and debilitation. Our first and great business is to get rid of the shops.—Ibid.

WINE AT DINNER PARTIES.—A stranger, on a recent visit to this city, informed us, that at several dinners to which he had been invited, among our most wealthy citizens, there had been no wine on the table, or but very little, often none, and that was not so in former days, and is a most encouraging mark of progress. "I have had no wine on the table," said a lady of the ten thousand to a friend, "for more than four years. He does not drink it when it is there, because of his gout; and the boys ask me about it, I tell them plainly it does not put it on, and they have ceased saying anything on the subject, and I don't think I shall put it on again." So much influence of woman.—Ibid.

"Why don't you limit yourself, said a physician to an

perate person; set down a stake that you will go so far and no farther. "So I do, said the toper, but I set it so far off that I get drunk before I get to it."

Who is the most culpable?—A young and very pretty Irish girl (says the Boston Journal); was sentenced in the Police Court, to an imprisonment of two months in the house of correction, for being a common drunkard.—She exclaimed, as the officers were conducting her from the court room, "Oh, yer honor, you oughtn't to send me there, but the man that sold me the liquor."

A man who was very much intoxicated, being arraigned, was sent to "durance vile." "Why didn't you bail him out?" asked a spectator. "Bail him out?" said the other; "Why, sir, you couldn't pump him out."

The Rev. THEOBALD MATHEW.—As several conflicting reports were in circulation respecting the recent grant made by Her Majesty to this distinguished advocate of Temperance, we insert the following, (extracted from the Dublin Freeman's Journal; which we are informed, states the case correctly:—"A committee has been lately formed in London, consisting of his Grace the Duke of Norfolk, Duke of Leinster, Earl of Arundel and Surrey, Marquis of Sligo, Marquis of Lothdowne, Earl of Stanhope, Earl of Wicklow, Earl of Fitzwilliam, Lord J. Russell, Lord Morpeth, Lord Montagu, &c., for the purpose of creating a fund sufficient to purchase an annuity of £800 a year for this public benefactor, to enable him to continue his increasing exertions and most useful labours for the welfare of millions. Her Majesty the Queen, anxious to aid in the accomplishment of so desirable an object, has been pleased to grant the sum of £300 per annum from the Civil List towards this praiseworthy object. With such an example of munificence before those who are anxious and able to promote so desirable an object, we trust that the labours of the noblemen and gentlemen who form the committee will be speedily brought to a close in the realization of the contemplated fund."

PAUPERISM, INSANITY, and CRIME combined, occasion a necessity for about four thousand relieving officers, governors, and gentlemen of insane, pauper, and criminal asylums; five hundred chaplains and physicians; about forty judges; eight thousand lawyers and lawyers' clerks; fifty thousand policemen, and the same number of private watchmen; total, 184,540; being one to fifty-one of the population.—Barnes' Tectotaler's Companion.

Poetry.

TOTAL ABSTINENCE.

More of gold than we can tell,
More to buy with, more to sell,
More of comfort, less of care,
More to eat and more to wear,
Happier home, with faces brighter,
All our burdens rendered lighter,
Conscience clear, and minds much stronger,
Debts much shorter, purses longer,
Hopes that drive away a sorrow,
Something laid up for to-morrow,

OUR CAUSE.

In heaven above was first conceived
The blessings of the temperance tie,
Which oft the Widow's heart relieved,
And often hush'd the Captain's sigh.
How beautiful upon the mount
The Saviour of the world appeared,
And at Sion's silver fount,
Where oft the sinking heart he cheer'd!
Tectotaler! on—your way pursue,
Take for your pattern Him who died;
Scatter good works like morning dew,
And learn of Him, the Crucified,
To seek the sorrowing sons of woe,
To soothe the hearts with anguish riven;
To make their cup of hope o'flow,
And raise their eyes of faith to 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.—*Wainright's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, NOVEMBER 15, 1847.

FAREWELL SOIREE TO MR. KELLOGG.

On the evening of Thursday, the 4th inst., the Ladies gave Mr. Kellogg a Farewell Soiree in the Lecture-Room of Zion Church. Tea was served with abundance of cakes, &c., at 7 o'clock; and at 8, the choir was taken by John Redpath, Esq. After a few remarks on the advantages Montreal and other cities have had lately in hearing the lectures of Mr. Kellogg; and after briefly advertising, in terms of admiration, to the late able charge of Judge Mondiel to the Grand Jury, he called on the Rev. F. Bosworth, to address the meeting.

Mr. Bosworth, who left another meeting for which he was previously engaged, that he might attend this, said that it had often struck him, that fraternal meetings of this kind were eminently advantageous. There ought to be centering of effort, communication of ideas and feelings. Union is necessary also, for supporting against temptation, and for enabling to increase effort.—When the child of pious parents is thrown on a wide world, it is of great importance that by being joined with the good, his principles shall be preserved. A boy was once seen approaching London; he was alone, and one of those wretches, who are even on the watch to seduce children from right, training them to pilfer, induced him to go with him. He was soon thrown amongst others practised in crime. There were severe struggles of conscience, and it was only in the company of others that he could be induced to prosecute the nefarious employment—he was obliged to go always with those more practised in vice than himself. Now, if our nature requires encouragement in evil, certainly it calls for it more in good. The young especially require to be sustained.—Evil influences are ever at hand to concentrate themselves around the youthful mind; and these should be met and turned aside by allowed influences. We ought to meet more frequently, in order to draw out the kindliness and the civilities of our nature. How was it with those who, in the beginning of the Gospel, met in the upper room? The faith of some was wavering. It might be weak in all, while they waited for the Spirit. They thus sustained each other; so shall we. Let us stimulate one another. As far as we can, let us be united, let us stir up kindness of heart—have the sensibilities of our nature awakened by the contemplation of the sufferings of man arising from intemperance, which we try to remove. Entertaining these opinions, I conceive that frequent meetings of this kind are highly desirable.

Mr. Andrew, of Brockville, seconded the motion. Total Abstinencers had sometimes been charged with putting Temperance in room of the Gospel. He never heard of any one doing so. The remedy however, for that, would be very easy. Let Christians take hold of the Temperance cause, and use it themselves as a subsidiary weapon, keeping it in its proper place, and intoxicating drinks

might soon be vanquished. It is not the influence of the drunkard's example which leads to drinking: that is rather a beacon to warn; but the influence of the sober drinker is bad. If they give up the use, the work is done.

Mr. Kellogg said he had been travelling and speaking a good deal lately, but under a cold water regimen, he was still strong. He had something to talk about, in the smallness of the meeting. Lot meetings be ever so small, one thing he had resolved on—when the rest of creation let go, he would hold on. He would not stand still and allow the intemperate to go down the current. He was desirous of doing some good in Montreal. He thanked them for their expressions of sympathy with him in his efforts. Man needs sympathy; it tends to strengthen his energies. Since he had spoken in Montreal, he had been in Kingston and Cobourg. In the former place, there was an attempt made to get a meeting—About ten persons attended. Place so dark, you might play hide-and-seek in it, and cold as a drunkard's home. There, there is one rum-seller to every seven families. The courage of Temperance members has run down, and they do nothing at all. Lately a man came over from the United States, saying he had made a discovery in distillation, by which money could be made. A professing Christian thought he would try it, and they met in a tavern, fastened the door, and began the experiment. By some accident the alcohol took fire, and these men suffered the fate of many of the victims of the traffickers. The American was so much burnt that he died soon after, the other may likely recover. At Cobourg he stayed at a tavern, where he saw and heard the unceasing cry from gentlemen: "Landlord, hot punch, brandy, rum." When he got up in the morning, the smell in the house, as the consequence of the hard drinking continued during much of the night, was very disgusting. At Toronto, he found friends working. Through the kind assistance of Jesse Ketchum, Esq., they have got a Temperance Hall, of which they make good use. A nongist others, they have Dr. Burns, whose name and character has much influence. Last meeting there, was large. Some Ladies joined the Society, determined to help on the cause. He was much gratified by being called on by seven Students, all members of the Society. As he came down, he felt not a little annoyed by the practice some persons have of drinking in the principal Cabins of the Steamboats, and continuing till a late hour. In the United States, this is confined to the bar; and the appeal might be made to gentlemen, whether it is right to drink in these rooms to the annoyance of many? He was sometimes asked to speak in Steamboats, but if any one objected, he did not speak. This question should be agitated. He had been to Quebec also, where he had an excellent meeting, most exciting—full to overflowing. It was on All Saints' Day. The notices were posted up; and some one attempted to have the place of intended meeting refused. The rum-selling interest, if they can, will keep down society. Some one saw the Mayor. He said they should have the Hall, and it was full; every piece of floor that would hold a foot, was covered. He spoke from a quarter to eight till 11 o'clock. Thirty signed the pledge. There is something doing there. They have opposition there, as every where, and they are fewer than in Montreal; but they are men all over, and have resolved, if possible, on having a meeting every week. They have actually the audacity to think they might bring in Lecturers from Boston, Gough, or some one else. Such spirit shewed something was doing, and more would be done. Mr. K. then took up a letter in one of the Quebec papers, on which he made remarks, very much to the amusement of his audience.

In the course of the evening, Mr. K. showed a set of Lithogra-

phic copies of Cruikshanks' sketches of "The Bottle," should like to see these hung up in every dwelling in the Province. They are sad and true pictures of the evil we seek to remove, doubtless would tend to fix very powerfully on the youthful mind the effects which must ever result from the use of the intoxicating bowl.

About ten o'clock coffee was served, and soon after, the meeting closed. Those who were present, found it an animating and pleasing meeting, small as it was. Perhaps the very smallness induced the same determination on his auditors, that it did Mr. Kellogg—that by the grace of God, if all else denied it, allowed it to slumber, yet, they would not.

Mr. Court said he would willingly subscribe to have the views of Mr. Kellogg during the winter, if it were thought desirable, and since the Soiree, there has been some conversation on the propriety of having weekly meetings. We trust this conversation will issue in something.

Before the meeting closed, it was announced that another opportunity would be afforded to the public of hearing Mr. Kellogg again on the traffic. This Lecture was delivered in the same place. Thanks are certainly due to the Trustees of the Church for their readiness in granting the use of their commodious lecture room, but this concentration of these Temperance Lectures in Church, is undesirable, as it leads some to consider the Temperance movement as confined to one Ecclesiastical body, which certainly is not; and the difficulty of getting a suitable place for meeting, will, we hope, lead to some effort towards a Temperance Hall. Such a room is very much wanted in Montreal. The present is, perhaps, not the best time for agitating such a matter on pecuniary grounds; but if we wait until "times" are declared all to be really and positively good and suitable in all respects, we are decidedly of opinion, that we shall wait a good while.

Mr. Kellogg, at the request of a few friends of the cause, delivered another address on the traffic. He took up many of the points which he had previously touched upon, and brought the whole in a way which must have convinced candidly that the traffic in spirits is in its results only evil, and that continually. The comparison which the lecturer made of the rum-seller with the Thugs who murder, "in their own way," unsuspecting traveller, for the sake of the plunder, and do nothing wrong, while they would call every other mode of life infamous, was just. The readiness with which a community like our own would arise to scowl and scout from its midst an individual who should endeavour to set up, with unblushing face, the gambling-house, and ply our youth with the various forms, which games of chance so seductively ruin, seems almost singular, when that same community gives the most unbounded aid to the rum-seller. It did not require Mr. Kellogg's eloquence to convince any of his audience that the various tradesmen we employ, the shoemaker, the tailor, the blacksmith, as well as the members of learned professions, are not only a necessary part of a community, it being a great deal better for every one to stick to his own business, and earn money for some one else for a particular object, who devotes his whole life to that object; but we fear it will take it all to convince the majority of the community that the rum-seller is unnecessary, more, that the business he engages in does positive mischief, an extent inconceivable. Domestic economy knows this, and groans under it. Political economy asserts it also, and is as hard-hearted as its laws sometimes seems to be, when it causes individual unhappiness and discomfort, in order to make

produces comfort and well-being to the mass, her laws and are with us. She wishes to make capital, in order to her and calls on labour to save for this purpose. But the rum- stands by, crossing the path at every turn, and endeavouring to beat the objects of political economy. And they are often 'dressed'; and were it not for a counteractive element, something might in to bear up and assist political economy in her efforts, she would succumb in this warfare. It is of little use merely to the rum-seller's victim of the advantages of capital, and what effect, and that capital arises from the saved wages of her. Against the incipient attempts of labour to save a little, rum-seller brings all the power of capital to bear, capital certainly fearfully misapplied, since whatever may be its effect in passing itself in the hands of the rum-seller, who refuses to sell his own merchandise or manufacture, the wretch who is the customer, and who ought to be profiting in a certain ratio to him who supplies, is wrecked and ruined for time and eternity. The lecture occupied very nearly two hours and a half in the evening, and was listened to most attentively throughout by a large audience.

Wherever Mr. K. goes, we wish him health and strength to pursue his vocation. We believe it is a good cause, one which will not produce the applause of the rich, wise, or noble of this world, but one, which, as the handmaid of the gospel, preparing the way for its reception, must yield to its earnest advocate a good return. In this light, its tendency is to save souls from hell, and hide a multitude of sins. We think it is not unlikely that it may one day seem necessary to set apart men to this duty. Something has been spoken about a Provincial Temperance League. Should the organisation of such seem advisable, it stands at their disposal sufficient for the support of missions. Mr. K. secms of the right stamp; a man who places gospel in its proper place, and gives every one to know his belief, even when the drunkard may have turned from his ways. His faith in Christ, for the forgiveness of sins, and regeneration by the Holy Spirit, are no less necessary than before. That the blessing of God may go with him, and give him success in his work, and that he may be enabled ever to ascribe the glory to Him who gives success, is our sincere desire.

We intended a fuller notice of Mr. Wadsworth's Temperance Manual in this number, but trust by this time it is in the hands of most of our readers. The directions for the Constitution of Societies, with Rules and Forms for Returns, must be of very great advantage to any one who has resolved on an effort in his neighbourhood, and feels somewhat puzzled how to get his benevolence converted into a tangible organized society. We call special attention to the Returns. Statistics on the Temperance question are valuable—worth a volume of mere moralising. The encouragement will be found on our last page. For the benefit of our readers, we may take an opportunity of transferring to our pages some of these parts of the Manual we have particularly noticed; but it would be much more convenient for each one to get a copy of the work for his own use.

REPORT OF CITY MISSIONARY.

Report for the month of October, 1847:—

Distributed this month, 5385 tracts; and contributions received for the month, £5 14s. 3d.; promise, £1 10s; received on account Advocate £2 3s. 1½d.

Visited, this day, a poor family, and left a tract with them; and, on my leaving the house, I was asked, by a stranger who stood by, if I would give him one. He went on to state that

I had given one about a month ago, and that he was unable to read it himself. His little boy read it for him; and he says that it exposed the sin of drunkenness so much that he had not tasted a drop since, and is resolved to leave it off for ever.

8th.—Another encouraging case, from reading of tract "Fools' Pence." One family that had been omitted in the distribution of this tract, but chanced to see it in a neighbour's house, and borrowed it; and, after having read it over several times, came to the happy conclusion that they would both sign the pledge, and drop drinking altogether: which, accordingly, they have done, under feelings of deep regret for the past.

18th.—On my entering a shop, and presenting the Temperance tract to the shop-keeper, he answered me, with oaths, that he wanted none of them, for he got drunk every night before he went to bed. "Well, Sir," said I, "suppose it was all truth, what you have stated; and suppose death had removed you from that bed of drunkenness, where do you think you would find your next bed?" I got no answer.

There is still a considerable number of cases of typhus fever this month, but it is now abating.—JOHN M'CALLUM.

Education.

ON CULTIVATING A TASTE FOR DRAWING.

BY REV. JOHN S. C. ABBOTT.

There are very few accomplishments which can afford one more pleasure than skill in sketching from nature. The habit thus acquired, of carefully studying the objects of beauty and scenes of loveliness everywhere spread around us, seems to invigorate the eye with new powers, and to create new susceptibilities in the soul. Drawing is, consequently, regarded as one of the most important accomplishments in the highest intellectual circles in Europe; not merely in reference to the manual skill which may be acquired, but in consequence of its influence upon the mind, in refining its delicacy of perception—in endowing it with new powers for appreciating the works of nature, and in opening in one's path through life perpetual fountains of loveliness and joy. Queen Victoria has her portfolio filled with sketches, executed by her own hand; and often has she been seen with her pen and pencil in her rambles with Prince Albert, sketching some attractive scene. The power of appreciating the picturesque, the beautiful, the sublime, is the great object to be attained in cultivating the art of drawing. Victoria can hire some artist to make sketches more highly finished than she probably is able to execute. But she cannot purchase the power of appreciating the sublime architecture of the clouds, rolling up the western sky—of feeling the grandeur of the hoary brow of Mont Blanc, or the sombre sublimity of the vale of Chamouni. If her own soul has not been cultivated to hear the voice uttered by mouldering ruins, upon which time has placed its venerable impress—if her own eye has not been trained to see the graceful beauty of Grecian architecture, or the gloomy grandeur of Gothic pier—if the cataract leaps from crag to crag, and the ocean billows break upon the beach, and the blackened rock rears its storm-beaten head from the waves, and the embowered cottage reposes in the vale, unstudied by her eye, no money can purchase for her darkened soul those emotions of luxury which she now enjoys. Look upon a cottage of peculiar beauty. Sit down before it. Study it carefully with your eye. Live by line trace its form, its fanciful architecture, its picturesque windows, and doors, and turrets; its serpentine walks and graceful shrubbery; and then, if you please, crumple your paper and throw it away. You have devoted an hour to the most profitable study. You have enlarged and refined your mind. You have improved your taste. You are better capable of appreciating the beautiful in everything—in dress, in furniture, in equipage. Your own parlour and chambers will be more tasteful in their arrangements, and you will be, in reference to all the elegancies of life, a more accomplished woman.

The lamented Charlotte, Princess of Wales, after her marriage with Leopold, the present king of Belgium, was in the almost daily habit immediately after dinner, of going out with her accom-

plished husband on little excursions for sketching scenery. Each, with portfolio and pencil, would leave the carriage and sit by the way-side, rapidly transferring to paper, now a group of fishermen's children playing upon the sand of old Runsgate; now a crumbling tower, venerable with moss and ivy; and now a monk's cell, gracefully overshadowing the graves of a village church-yard. This intellectual taste was as conducive to mental culture and refinement as it was promotive of pure and elevated enjoyment. It rendered the short year of their marriage union a year of domestic bliss, such as is rarely enjoyed on earth. And the character of Charlotte, formed and cherished under such influences, was so exalted in the eyes of the English nation, to whose throne she was the heir apparent, that her premature death caused almost every heart in the realm to mourn. Probably there was never a female whose death caused more poignant grief than that of the youthful bride of Leopold. The enjoyments which one relishes show the character of the inward spirit. The thoughtless, the frivolous, the soulless, seek pleasures ephemeral and empty, congenial to the unintellectual, the unimproved mind. But the soul, elevated by reflection, and appreciating the grandeur and the beauty with which God has adorned his fair creation, gazes upon his works with ever increasing wonder and delight; and in the sunshine and the storm—in brilliant day, and starry night—in the dirge of the howling winds, and in the mutans and vapours with which the forests and the groves are veiled—in every scene of nature, and in every voice of nature, finds a perennial source of enjoyment.

Not long ago I was passing through that magnificent gorge by which the White Mountains have been cleft from their summit to their base. In the same stage coach there was an artist, with his portfolio in his lap, and his whole soul was absorbed in admiration of the grandeur of the scene through which we were passing. Now we rolled by a beautiful lake of clear and crystal water, embosomed in its solitude of firs, where the canoe of the red man had in past time floated, and the mountain deer had stalked his prey. Again, a extract in foam and spray came leaping down, from crag to crag, from its vernal springs two thousand feet above our heads. Here was seen, speeding interminably along the hill-side, till lost in the dim distance, a gloomy forest, where through unknown ages Indians have reared their huts and kindled their council fires, or raised the war cry as they met their foes in the murderous onset; and where wolves and bears have prowled and howled through centuries unmounted. Again, suddenly rose before us a heaving precipice, with its hoary brow of eternal granite, awful in its majesty. And there the midnight storm has roared and roared when no ear could hear it. Those blackened rocks, rising above the clouds, have been riven by the lightning, and battered by the tempest, perhaps, when Abraham was playing with the children of Mesopotamia at the door of his father's tent. The artist was gazing upon these scenes with a luxury of emotion almost amounting to ecstasy.

At his side there sat a horse-trader, just returning from his sale of a drove of horses. He was apparently as sensible to the scene around us as the animals which drew our coach. Looking up with surprise at some rapturous exclamation of the artist, he said, in total unconsciousness of his own heightened mind, "Why, I have rode through this Notch many a time, in summer and in winter, without once raising my eyes." Such is the difference between the state of those who are accustomed to study the beauties of nature, and those who have never been trained to scrutinize her varying form and features. The artist was a man who had cultivated his taste; the horse dealer was a man who had not. And allowing that something is to be attributed to native tendencies, and to constitutional susceptibilities, much, very much, is to be attributed to the culture which the mind has received. The artist had his spiritual nature elevated and refined. His obtuse neighbour was but one degree above the ox which browsed by the road side. And how few and paltry are the joys of one who lives but to eat, drink, and sleep; for whom the spring morning in all its blooming beauties has no voice; and evening with its descending sun, and gorgeous canopy of clouds, no loveliness; in whose soul the roar of Niagara, and the deep bass of the tempest lashed ocean awakens no responsive melody. The world is full of beauty which he cannot see, full of harmony which he cannot hear; and every where around him there are gushing up fountains of the purest enjoyment, which he can never taste.

This same diversity of character is constantly seen in young ladies. You often meet with one in whose speaking countenance

and beaming eye you read the indications of a full, deep, glowing soul. The affections are all tender and alive. The recital of a deed of nobleness moistens the eye, while the most generous suggestions inspire the mind. To such a one the stars are family friends and social companions; solitude in society; the unadorned self is the man's companion, ever suggesting and entertaining thoughts. While another young lady has no soul to feel the mystery of existence; no eye to see the glories of creation. For the poor, spiritless mind, there is nothing more beautiful than a good ribbon—nothing more sublime than a costly robe of tawny. It would elevate your mind and heart to the appreciation of the beauties and sublimities of nature, study nature. With your eyes delineate her features, and she will speak to you in a voice unheard before, and will reveal to you beauties which the uncultivated eye can never see.—*Mother's Magazine.*

Agriculture.

LOWER CANADA AGRICULTURAL SOCIETY.

We copy the following from the Report of the above Society for the year 1847.

ADDRESS TO THE PUBLIC.

In the foregoing report, the objects for which the Lower Canada Agricultural Society has been organized, are plainly set forth, and submitted to the Canadian Community of all classes, who may feel an interest in promoting the general improvement and prosperity of this country.

The Society have obtained, last Session of the Provincial Parliament, an Act of Incorporation, by which all the previous proceedings of the Society have been recognized and confirmed; and also provides that the Society may direct that any number of rectors or Vice-Presidents may be chosen from Members residing in any particular District or locality in Lower Canada, and its Members residing therein, and may appoint or authorize the rectors to appoint local Boards of Directors in any such District or locality, and vest in them such powers as may be deemed expedient and adapted to attain the objects for which the Society is established. The Act further grants the power to use a Common Seal, with such motto and device as may be determined.

All the Society requires now is a general manifestation of public opinion in their favour to support and encourage them in their endeavours to accomplish the object for which they have been organized and incorporated.

The persevering energy and judicious exertions of the great National Agricultural Societies established in the British Isles have produced immense benefit and excited the admiration of all wise countries. They have encouraged experimental investigations every branch of husbandry, and widely diffused by their journals and transactions the knowledge of sound principles and the most approved practices in agriculture. We have the advantage of their example, and the results of their labours to guide and stimulate us; we may not be able to introduce exactly the same mode of high cultivation that succeed so admirably in the British Isles, but nevertheless there is nothing in our climate or soil that will prevent us following very closely the best and most perfect mode of agriculture practiced in the British Isles, where our capital is almost of our dung so. To farm well in England, the land must be sufficiently drained, ploughing and harrowing properly executed, for whatever crop; manure applied, if necessary; the sown and planted must be of good quality, sound, clean and of mixed variety, sown at the proper time, and the whole work well executed; all weeds that may subsequently appear in the crop must be taken away or destroyed, and the crops when at maturity carefully harvested and secured. A due rotation of crops must also be observed, and as much as possible, consistently with the rotation, each crop be sowed to the quality and state of the soil; as regards farm stock, great attention is required to their breeding, selection and feeding, and their suitability to each particular quality and keep. The agricultural implements in England are generally in great variety and of the very best description. If we desire to farm well here, we shall have to adopt exactly the same modes of careful cultivation and management. Our agricultural implements, if not equal in variety and perfection to those in use in England, should be brought as near to this perfection as possible, and if we can make an improvement in them to make the

is suitable for our circumstances—so much the better. In the management of the dairy, if we wish perfection and profit, the English system is the best, and can be adopted here without difficulty.

It would be extremely injurious, and a great bar to improvement, were we to entertain the idea that our situation and circumstances preclude us from adopting the improved system of agriculture practised in other countries, because our winters are cold, and our summers short and hot. That our lands should be covered with snow in the winter, and our rivers with ice, is a great disadvantage to us, and as regards our summers, they are short certainly, but we find them sufficiently long to enable us to grow our crops when cultivated properly, and if one farmer may have success, so can another, under the same circumstances of soil and climate, if he cultivates in the same manner. There is another fact we should not forget, that on an average, the seasons are more steady and favourable here than in the British Isles. We should not therefore allow ourselves to be persuaded that our climate is inferior to any country on earth. What require is experience, capital, and well trained farm labourers. An experienced labourer in all the works of a farm is capable of doing more than double the useful service to a farmer than a generalty of labourers can do who have not experience. It is a considerable advantage in this country that our soil and climate are capable of producing a great variety of useful plants, many more than in Britain. The greater variety we cultivate, the more valuable produce we shall have for exportation, and the less liable we shall be to the evils brought upon a country by the failure of a general crop. Different climates and modes of cultivation, will furnish a great variety of productions, and commerce encourages us to exchange their productions. Thus many countries may enjoy the productions of several portions of the earth, remote, and we may enjoy this advantage to as great an extent as any other country in the world if we adopt the means now proposed.

We may rest satisfied that agriculture will, to us, be the purest and most certain source of general prosperity; any other source of prosperity may be transitory and pass away, while the improvement of the land will be a permanent source of production that will not pass away. It is an admitted principle that agriculture must be the chief source of the riches of this country, and of the welfare and happiness of its inhabitants, then certainly every possible means should be adopted to produce a flourishing state of agriculture, and thereby secure the welfare and happiness of the people. It was the want of a regular system of agriculture, of a judicious variety, and rotation of crops, that has been the chief cause of the dreadful calamity that afflicted the Irish people this year. They cultivated the potatoe almost exclusively, as it fed five or six millions of people, and when the crop failed, starvation, sickness, and death have been the consequences, to an extent unprecedented in modern times in any civilized country; it would have been a thousand fold more dreadful if the Government had not provided food for the starving population. Of a calamity we have had ample proof in the emigrants coming this year; and it should not as a warning to us, how much the very existence of a people may depend upon their system of agriculture being conducted judiciously, and upon the most approved principles, in proportion, variety, and rotation of crops. It is necessary to a prosperous condition of agriculture, that it should afford reasonable returns for the expenditure of skill and labour, and of the land, and interest for the capital employed in stock, seed, and implements; and if farmers were careful in balancing their account each year, our agriculture would now be in a much more flourishing condition, because farmers would have discovered the necessity of change and improvement in their system.

We are connected with a country where improvements in husbandry are carried to greater perfection than in any other country on earth. They apply capital and skill to cultivation and stock, and make experiments in every branch of agriculture. We have all the advantages of their example, and the results obtained from their experiments, to instruct and encourage us at the expense of publishing them to our farmers here. We have access to all the best periodicals and publications, and may select the most useful and practical information dispersed and hidden in them, which may be termed "a wilderness of print." The "Royal Irish Agricultural Society" and the "Highland Agricultural Society" have kindly sent us their Transactions, and we expect the "Royal Agricultural Society" will do so. By application to

the Agricultural Societies of France and other countries, we have no doubt to be able to establish a friendly communication and exchange of papers with them. It will be strange, indeed, if we shall not be able to select from all these sources a vast amount of useful information, which every farmer in Lower Canada may obtain at a very moderate annual subscription. It would be almost beyond the means of any farmer to procure the same amount of information, which the journal of this Society may furnish him.

This mode of instruction, and what is termed "Book farming," may be spoken of with contempt and ridicule by those who consider themselves perfect masters of their profession, and incapable of receiving any instruction or benefit from anything that could be printed on the subject. Unfortunately, however, most farmers have not these pretensions, and how are those who are conscious they require information and instruction to obtain it, unless by agricultural publications? It would not be possible to send throughout the country, competent persons to give practical instruction in the science and practice of agriculture, and perhaps if this could be done, it would not succeed so well as publications coming from a source in which the farmers generally would have confidence. We will not admit that the farmers of Canada are not now perfectly capable of appreciating the value of suggestions and instruction, submitted in a proper spirit for their consideration and adoption,—and that they will adopt, where possible, the improvements that may be recommended, we have no doubt whatever. Were all attempts to improve the general state of agriculture to be put off, until all farmers were fully educated, we need not think of improvement during this generation. Fortunately, there is no reasonable cause that we should put off for a day our endeavours to instruct and encourage farmers in a better and improved system of husbandry. There is not a parish, and perhaps not a house, in Lower Canada, that has not readers, and hearers, who would be able to comprehend perfectly plain instruction and suggestions, offered to their consideration, and for their practice, from a Society which, we trust, shall be entitled to their confidence. We also have every reason to hope that the parish clergy will be pleased to countenance and recommend any measures calculated to produce the welfare and happiness of the Canadian people.

If it was duly considered that the produce of land is almost the only source of food and clothing, as well as of trade, manufactures, and commerce, a more general interest would be felt in the condition of agriculture, and that those who are engaged in the business of producing the means of food, clothing, trade, manufactures and commerce, should have every possible instruction and encouragement afforded to them, that would enable them to cultivate the earth successfully, as well for their own as the general advantage. Agriculture has nothing to do with politics or parties; men of all parties and politics require food and raiment, and they can only be procured from the produce of land, directly and indirectly. It should therefore be a subject of the first importance to men of all parties, that our country should be cultivated to the best advantage, and a large and valuable produce be annually created. A country not rich in her productions does not offer a prize worth contending for by any parties. The production of food in particular should be the first object with every country. If through a faulty system of agriculture, or from any other casualty, food should fail, the whole revenue of a country from every source might be insufficient to procure the required supply. It will be several years yet to come before the farmers of Canada recover the injury done by the Wheat Fly, and if the seed of the Wheat we now grow had been sooner introduced, the loss would not have been anything near so great. This proves how necessary is constant attention, that our agriculture be in a healthy condition, every department progressing successfully.

If our arable lands were drained sufficiently and cultivated judiciously, we should not often have to complain of adverse seasons, and light crops. The most skilfully farming will produce large crops in seasons that are moderately moist and hot, but to overcome or remedy natural difficulties, and be able to produce good crops in seasons that may not be so favourable, is the result of proper instruction in the science and practice of agriculture. Nineteen twentieths of the farmers of Canada cultivate their lands in the same way every year, although the seasons may differ very widely one from another in their general character. It is no wonder therefore that the crops that might succeed very well one year, would, with the same cultivation, not succeed at all another year.

News.

On the evening of Saturday, the 23rd ultimo, a most horrible and mysterious murder was committed in Montreal, two men having been shot by another, seemingly without any cause. One man has been committed on suspicion, and the Coroner's inquest resulted in a verdict of guilty against a man of the name of Carroll. The names of the murdered men are Luther Roberts and Patrick McShane.

The Earl and Countess of Elgin have been making a tour in the Upper Province, and seem to have been well received every where.

The *Quebec Gazette* says that the potato rot is making ravages every where.

Ground was to be broken for the Great Western Railroad at Hamilton, on Saturday the 23d ultimo.

The *Europe*, another of the Liverpool and Boston line of Steamers, was launched on the 26th September, at Port Glasgow.

W. Hudson, the Railway King, states that he has bought landed property to the extent of £700,000.

A number of Irishmen, resident in London, have proposed to form a brigade to defend the Pope from Austrian aggression, and have petitioned the Queen for leave to do so.

The Duke of Buckingham became a bankrupt lately, and has debts to the amount of £1,800,000.

A Workman's Association for the protection of the Sabbath has lately been formed in Edinburgh.

223 new members have been returned to the House of Commons.

Asiatic Cholera is making fearful ravages in Russia, and in consequence of its appearance at Warsaw, the Emperor had deferred his visit to Poland.

2500 firkins butter were lately shipped by a single vessel from this port. The Board of Trade have appointed a butter inspector.

In Toronto there are about 150 places where strong drink is sold on Sabbath evenings.

The Dissenters of Edinburgh have started a paper under the name of "The Scottish Press."

General Scott has obtained full possession of Mexico, but at a great cost of life. He is there with about 8,000 men. The prospects of peace is as far off as ever.

The following is a short summary of the news by the last English mail:—

The Anti-Free Traders are looking with an evil eye on the progress of that system. Lord George Bentinck has asserted that to the measures adopted by Sir Robert Peel is to be attributed in a great measure the startling decline in the revenue. There appears to be no particular excitement among political men. The peculiar pressure of the times having cast a sombre shade over everything.

Should the present state of affairs continue, we may expect a still further decrease. The other heads of revenue exhibit no remarkable alteration.

As to be expected, a defalcation in the revenue has been the result of this pressure, exhibiting a decrease on the quarter up to the 9th October, of £374,191 on the customs, and £641,980 upon the excise.

There are rumours of sweeping changes in the Customs and Excise departments. It is said that the Excise department is to be abolished, and the revenues of the joint departments are to be raised through the customs.

The property tax is to be increased to 5 per cent. Lord Enniskillen has, within the past month, enabled 700 families on his Irish estates to emigrate.

The government manifest a desire to facilitate free emigration to British Colonial Settlements, endeavouring by that means to turn the tide of emigration from the United States, which have hitherto, in a considerable degree, absorbed the valuable surplus labourers of Great Britain and Ireland.

It is supposed that the British Parliament will assemble at an early period, probably in the month of January. Some changes are said to be about to occur in the Colonial Government. Mr. Light is to be succeeded as Governor of British Guiana, by Sir W. Colebrooke, who is to be replaced in New Brunswick by Sir Edmund Head.

The Hon. Judge Marshall, of Nova Scotia, is preaching and lecturing on temperance in Yorkshire.

When the House does assemble, they will be mainly occupied by the endeavour to adopt measures to restore the shock which the commercial affairs of the country have received, and but little time will be afforded for the display of party strife.

The first Cabinet Council for the season has been held, and was attended by all the Cabinet ministers except the Earl of Minto, who is on a continental tour of diplomatic observation.

Sir Chas. Wood has promised a grand revision of the whole system of direct and indirect taxation.

A committee of the house of Commons recommended a reduction of the duty on tea, as the only means of extending the trade with China.

Mr. Hume, and Dr. Bowring press the reduction or abolition of the duty on tobacco, as the only effective means of getting rid of the demoralizing practice of smuggling.

The cholera is committing great ravages in Asia and in Eastern Europe, and is creating much alarm.

It is expected that the Montreal and Lachine Railway will be opened about the end of the present month.

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