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THE GUIDE TO GLENDALOUGH.

BY S. C. HALL, F.S.A.

heroes, they say, look back with pleasure to the first triumph that procured fame; and lovers, we know, call to mind with deep joy their earliest tokens of affection; no man can to an author ever equal that he felt at first seeing himself "in print;" the sweetest moment of an author's life is that which gave the idea of a great picture; the man of science reverts with rapture to the mere thought, out of which grew a discovery to enlighten and fit mankind. For my own part, few incidents of a busy, somewhat varied life, afford matter for more true enjoyment than my first lesson in temperance—a lesson which led immediately to reflection, subsequently to consideration, and ultimately to the adoption of a principle, which I have ever continued to regard a blessing, second only to that of Christianity in its influence on my mind and heart. That blessing, which by divine mercy has been made to produce for my own great benefit, and I humbly hope for the benefit of others, was given me by a poor boy, a guide, who accompanied me, about four years ago, from the village of Eskerry to the far-famed Seven Churches, in savage Glendalough,

"Whose gloomy shore,  
Skylark never wanders o'er."

The youth was perfectly unconscious of the train he was engaged in; of the seed he had planted for the hereafter; he as fancied, perhaps, that I should become a "teetotaler," and that I should be crowned king of the ancient O'Toolles, which we were tramping, and to this day remains in evidence that his simple story carried with it such convictions as to have led to many blessings in his neophyte—improved health, augmented income, greater intellectual strength, infinitely higher motives for continuous labour, a foundation of domestic happiness, and a perpetual safeguard from self-reproach; the youth as little knew that the four he spent with me was productive of benefit not to

me alone—that he was making me his instrument of good to others, adding to the cause of temperance one member, who devoutly hopes to be the means of largely increasing the number of those, who see in temperance, religion's best auxiliary, and, next to religion, the safest teacher of duty to God and man.

My anecdote is briefly told; I took the youth somewhat suddenly as my guide from a cottage door, beside which he was standing, and bade him at once mount the car upon which I was proceeding to visit the marvels of the gloomy lake. The evening was cold and raw, and I had in my pocket a flask of "mountain dew;" the poison, so called in mockery of the delicious draughts which nature sends each morning to the bees and flowers. Having drank of it myself I offered it, as a matter of course, to my companion; he declined it, to my surprise: for the temperance movement in Ireland was then new to me, and I had little notion of the spread it had even at that time made; having little faith in a revolution so un-Irish, and being, moreover, anxious to test its strength, I pressed the liquor upon him, and at length went so far as to offer him a crown if he would drink some of it. "No," said he "not for a thousand crowns, nor for all Lord Wicklow's lands, if they were offered me: and," he added, after a pause, "if yer honour knew as much about me as I know about myself, I do not think you would be after asking me to do so bad a thing." A very little persuasion led to his telling me his simple story:—

"I have been a guide to the Seven Churches," he said, "almost ever since I could steele the distance; and many's the half-crown and more I got for my day's walk; I earned a dale in the week—and spent it. When I'd get my day's hire, though the gentry I'd be with would give me drink enough, it's for more drink I'd go with the money. You would'nt give three-ha'pence for the dirty rags I carried. I never stretch'd on a decent bed, but mostly in a neighbours out-house, and oftener in the gap of a ditch. I had the fever once, and I lay there like a dog to die. My old grandmother was begging about the country at the same time. Agh! yer honour, I was drunk morning, noon and night, and the bastes I used to be amongst had more sins than I. Well, how is it now?" he added, and he drew himself up with honest and truly dignified pride. "Yer honour took me of a sudden, or it isn't in this coat I'd have been with ye; for I've two better, and a top-coat besides; and I've as nate a cabin as you'd wish to see; and my grandmother keeps in it, spinning her old days in pace; and I've five pounds ten in the savings bank, in case of the sickness; and in the place of being a blackguard nobody would trust, I'm respected by the gentry, and lock and key is never put upon anything that comes into my hands; and more than that, there's a purty colleen that thinks I'm almost good enough for her, and her father's been to see if the cabin would do; and all this change, yer honour, glory be to God! because I would'nt buy poison, nor take it when 'twas handed me!

"And now," he added with emphasis, approaching solemnity, "I have it to your honour's self if you'll ask me to take the drop you carry."

My answer was at once, "Indeed, my good lad, God

forbid that I should tempt you : but I owe you a compliment and will pay it freely." I took the flask and flung it far over a rock into the waters of the lake beneath. The scene is before me at this minute, as vividly as when it happened : the youth literally danced for joy : capered backward and forward on the mountain summit, absolutely intoxicated by a pure draught of pleasure ; the compliment touched his warm Irish heart ; it went so far beyond his expectations ; it was so practical a comment upon his story, so comprehensible a mark of its approval. I never saw pleasure expressed in a manner so impossible to be mistaken.

It is likely that the youth has long since forgotten the transaction, but I have not forgotten it, and never can forget it. That day was a white spot in my life. The moral of this simple anecdote is obvious ; every temperance advocate, no matter how humble may be his position, weak his intellectual powers, and apparently inefficient his means, cannot say what may be the amount of good he is doing, when he tells to many, or to one, the blessings conferred by temperance on him. I date my conversion to Total Abstinence from that evening. My teacher was a rude lad, who could neither write nor read : but I, and with me those who have been influenced by my counsels and example, owe a deep debt of gratitude to that youth—my humble guide to Glendalough.

#### ARE "GOOD CREATURES" TO BE USED IF THEY CAUSE US TO SIN?

BY BENJAMIN PARSONS.

"Every creature of God is good!" How often this text is quoted against Total Abstinence, and not unfrequently with an air of triumph. But those who thus quote it seem to forget two very important facts :

First, that intoxicating drinks are neither good creatures nor God's creatures. In the proper sense of the term, alcoholic drinks are not creatures at all : they are the result of disorganization. All science demonstrates that they are poisons, certainly, therefore, not good as human beverages ; and all observation proves that they are the productions of human skill, or rather of human folly and extravagance. It is, therefore, a species of blasphemy to say that our allmerciful Creator is their author. What is this but to attribute the wickedness of man to the goodness of God?

Secondly, were the argument good for anything, it would prove too much. For, in the mouths of moderate drinkers, if it have any meaning, it imitates not merely that every creature of God is good in its place, but that every creature of God is good to be eaten or drunk! At this rate we ought to eat "wood, hay, or stubble;" all sorts of plants, vegetables and weeds ; all kind of earths, stones and metals ; and not only all sorts of insects, reptiles and animals, but to eat one another! And then it would be our bounden duty, also, to drink every description of liquid that could be proved to be the work of the Creator. In fact, we ought to do our best to eat the earth and drink the sea. It averts well for our cause that every argument brought against it may be reduced to an absurdity.

But instead of making our appetites and prejudices the interpreters of Scripture, we must allow the Bible to expound itself ; and especially ought we to listen to Him who spake as never man spake. Now the Saviour informs us that every good creature must be refused, rejected, and cast away, if they would cause us to offend or sin.

Every one will admit that the eye is a "good creature of God." Yet what does the Son of God say? "If thine eye offend thee, pluck it out and cast it from thee." To "offend" in this text means to lead into sin, or to cause us to sin. Who can tell the value of the eye? or the pain and inconvenience arising from its loss? Yet the Redeemer tells us that this good creature of God, this master-piece of divine

skill, this window of the soul, this avenue of light, truth and joy, should be abandoned, if it become to us in any way an occasion of sin. Millions have perished in consequence of their following the "lusts of the eye;" millions in perdition mourn that they were not born blind, or even that they had not literally obeyed the divine injunction. Some tell us that we have no sanction for Teetotalism in the Bible, that the scriptures nowhere tell us to give up the use of these liquid poisons. Porter and beer, gin and brandy, are not, they say, mentioned in scripture, therefore we ought to drink them daily. But neither are arsenic, oxalic acid, the deadly nightshade, or prussic acid, therein mentioned ; therefore we ought to drink these also. Instead of countenancing such folly as this, our Lord's words command us to reject the use of the most valuable of his gifts, if they cause us to sin.

How much might be said respecting the value of "a right hand," or "a right foot?" What would the world be without hands or feet? Take away every man's right hand, and what a helpless race we should have become. Sir Charles Bell's work on the hand should be read by every one : he has there shown, also, the superiority of the right hand to the left. Now the Son of God especially mentions the right hand, the most valuable member of the two :—"If thy right hand cause thee to sin, cut it off and cast it from thee." Better lose a hand, a right hand, than sin against God. What a high order of piety is here! What self-denial enjoined! What a sacrifice demanded! Like the eye the hand is a stupendous exhibition of Divine wisdom, and power and goodness. The hand is a "good creature of God;" and yet this precious gift of Heaven, this token of Divine love, is to be given up and actually destroyed, if it become to us a source of temptation. Surely if such valuable members are to be cast away rather than sin against God or our neighbour, then one would suppose that none but an intoxicated brain would venture to intimate that poisonous liquors which have sent myriads to perdition are not to be given up because the words "Teetotalism," or "Total Abstinence," are not mentioned in the sacred writings.

Volumes might be written on the value of the human foot. Talk with the man who has lost it, and now has to move about with a crutch or a wooden leg ; what a long tale he will give of the thousand inconveniencies arising from its loss! Still, our Lord says, "If thy foot cause thee to sin, cut it off." Every one must admit that the foot is a "good creature of God;" yet the same power that formed this valuable member, the same love that gave this precious gift says respecting it, "If it cause thee to sin, cut it off."

Every object that prevents our perfect and implicit obedience to the will of our Lord—that which is most pleasant and most profitable—the darling idol, the lucrative employment formed and carried out on sinful principles, from there because they become snares, and traps and stumbling-blocks either to our own soul, or to the souls of others, by which we or they may fall into the pit of perdition ; from these we must be separated, these must be given up and cast away. It is not enough, as Dr. Adam Clarke observes, to shut the eye or to stop the hand ; the one must be "plucked out" the other must be "cut off." Neither is this enough, we must cast them both from us. Not one moment's truce to an evil passion, sinful appetite, or an unlawful or injurious occupation.

Here, then, we have a Divine sanction for Teetotalism although the word is not mentioned. For if good creatures of God are to be plucked out, cut off, and cast away when they cause us to sin, then, surely, the most baneful poison, the vile productions of human art, caprice and cupidity ought at once to be abandoned. It would be a waste of time to stop to prove that intoxicating drinks cause men to sin. They have hurled the best of men from the highest dignities and have sunk them below the swine here, and have sent

to herd with demons hereafter. It is difficult if not impossible to exaggerate the mischief they have done. Numbers, every week, enter the drunkard's grave and the drunkard's hell! Thousands of thousands of families are a pandemonium instead of a paradise, in consequence of the use of these poisons. Society is polluted; the church is robbed; benevolent institutions are beggared; the path of life is unfrequented; and the broad road to death is crowded—because these liquors are manufactured, sold, given away, and drunk. And yet there are hosts of Christians who sleep soundly, notwithstanding all this devastation of body, mind, and morals! Talk of the famine in Ireland, or the cruelties of Pagan sacrifices, or Cannibalism! The horrors of intoxicating drinks outstrip them all.

What shall we say of professing Christians manufacturing these poisons? Our Lord's command is that a right eye, a right hand, or a right foot, should have no mercy, but be at once destroyed if they lead us astray. "Good creatures," are to be abandoned if they tend to iniquity. But the producer of strong drinks, far from obeying the Redeemer's command to lessen incentives to sin, actually multiplies them, and thus becomes the destroyer of his own species! Oh, who would stand in the place of these men, when the Judge of all shall "make inquisition for blood?" How true are the words of James, if applied to these persons—they "heap treasure together for the last day!"

Self-denial is the first step towards being a Christian, or a pilgrim to glory. He who does not deny himself has never entered the true church through its only legitimate door. If he be in the fold, he has "climbed up some other way," and will most certainly be expelled. If the eye, the hand, and the foot, are all to be sacrificed, rather than remain incentives to iniquity, then is total abstinence an important branch of Christian self-denial, and one of the most wholesome doctrines of the gospel of Jesus Christ.

#### SOME REASONS WHY LITTLE BOYS AND GIRLS SHOULD BECOME ABSTAINERS.

Dear Children,—You will do well to consider the following reasons why you should never learn to drink.

First, You do not need intoxicating liquors. You do not need them in order to get health. Those who never taste them have finer countenances, and clearer eyes, and ruddier cheeks, than those who take them every day. Daniel and his fellows were fairer and fatter on pulse and water than all the children that did eat the portion of the king's meat, and did drink wine. You do not need them in order to get strength. All the nutriment contained in a gallon of ale is not worth more than is contained in a penny worth of bread. It is much better, then, to get that nutriment by eating the bread than by drinking the ale, when the ale contains, along with the nutriment, a great deal that is really poisonous. They who live on simple food, and whose only drink is milk from the cow, or water from the fountain, are stronger than they would be if they used strong drink, and stronger than those who do use it. Sampson, the strongest man of whom we read, drank nothing stronger than water from his infancy. You do not need them in order to get happiness. They cannot give happiness. They can, indeed, give vain laughter, and foolish frolic, but these are not happiness; on the contrary, they end in misery. Indeed intoxicating drinks produce a far greater amount of wretchedness than any, perhaps all other causes put together.

Second, You would be injured by using intoxicating drinks. You would be injured in your persons, as we have already seen; in your health and strength, and also in your mind. You would be injured, too, in your purse, for it is a very expensive thing to drink intoxicating liquors. How many millions have thus injured themselves, and how many thousands are thus injuring themselves at this hour! My

young friends, you ought to take warning. If you learn to drink, you may injure yourself in a hundred ways.

Third, You should become abstainers, in order that you may help to reform drunkards. I have heard of children taking drunk-n fathers and mothers, and drunken brothers and sisters to temperance meetings, and persuading them to take the pledge; and thus they have reclaimed them. How very few children are there but what have got some drunken friends. If you, then, have got any, you can go to them and entreat them to go with you to the temperance meeting and sign the pledge. If you have got no intemperate friends, you can go and seek out the poor dying drunkard, and plead with him to pledge and reform. This is noble work for little children. Angels might wish to be engaged in it; and only think of the awful fact, that there are six hundred thousand drunkards in our land, and that sixty thousand of these die every year, and your hearts will be melt'd within you, and you will be ready to come forward and assist in helping to reclaim the men. And if you can succeed in reclaiming only one drunkard, great will be your reward. What then will it be if you reclaim many! And if you try, you may.

Fourth, You should become abstainers, that you may assist in putting an end to drunkenness. It is a foul stain on the church and the world. It is a whirlpool whose black roiling waters suck in tens of thousands of the young every year, and draw them gradually down to death and everlasting destruction. In this gulph, the health, and comfort, and hopes, and fortunes, and lives of millions have been swallowed down; and unless men give up drinking, millions more will perish in the same way. The waters of this gulph are supplied by moderate drinking. If you taste at all, it matters not how little or how seldom, you are assisting in supplying these waters. When you abstain you do what you can to dry them up. Come, then, and assist us in this humane work.

Think well of these things, my young friends, and then, for your own sakes, and for the sake of the drunkard and the world, resolve that you will never taste strong drink.—*J. Ballantyne.*

#### THE INFLUENCE AND AGENCY OF WOMAN IN BEHALF OF TEETOTALISM.

The influence of woman, like the circumambient air, surrounds and pervades every member of human society, and, like the atmosphere, also gives life, health and happiness to all who breathe it, just in proportion to the resultant of its purity and power. It may sink and debase the minds and the morals of a nation, as it did at the Court of the dissolute Charles of England, or may elevate and refine them, as it does at the Court of Queen Victoria the First. It may extend the planting hand and the fostering smile to the drunkard-making manners and customs of society, as it has done for many years ago, or it may withhold them, and benignly banish from social life the inebriating cup, as it is now beginning to do, and ultimately will do, both in this and in various other lands. It is the mercury in the thermometer of civilization, and, as it rises and falls in the tube, tells the degree of vitalic, refining and caloric purity, that pervades the various masses of human mind and matter. It is the yeast both of social and national progress, and is constantly prompting both the various individual and the corporate lumps of human dough to rise in some and different degrees towards that state of perfection, for which they were all intended, and has in fact elevated, expanded and matured some of them into the most beautiful, palatable and salubrious biscuit and bread, that has ever yet been broken by the hand of man. It gives tone to the voice, and complexion to the cheek of every distinctive community,—in some instances melodious and hale, in others discordant and sickly. As no nation was ever better than its laws,—so no

community was ever more temperate, religious, moral or refined than its women.—In all benevolent movements the ladies do not ever *follow*, but always *lead* their lords. So long as *wine* is smiled upon by *Woman*, so long will it by *Man* be quaffed to madness. She moulds the manners and customs, and holds in her hands the temporal, and to some extent the eternal destinies of humanity. Like sunlight streaming through apertures into dark and dusty apartments, her teetotal, reformatory and refining influence penetrates the more sombre-hued character of surrounding man, and transforms the floating seed-motes of Bacchanalian revelry and vice, into golden and redeeming bars of teetotalism and virtue. Such being the influence of woman, either for good or evil, it becomes the sex—and especially all that are *teetotal*—to be instant and active in exerting it in behalf of temperance and humanity.—*Mass. Cat.*

#### BRITAIN'S JUGGERNAUT.

What little boy or girl has not heard of Juggernaut, one of the gods of the heathen? Who has not heard of his idol-car, like a mountain on wheels, and decked with the richest and most gaudy trappings; of his great festival days, when tens of thousands assemble to do him reverence; and of his costly sacrifices, when human beings, blinded by satan and sin, throw themselves beneath his wheels, that they may be crushed to death, in hope of receiving a great reward? And who that has heard of these things is not ready to exclaim, what blindness, what folly, what madness in men, to worship a huge pile of wood, and mangle and destroy themselves beneath its wheels! The poor ignorant worshippers of Juggernaut have found pity in the bosoms of British Christians. Good men have been sent across the dangerous ocean to tell them of their folly, and lead them to the only fountain of happiness, the living and true God; and children have been taught to pity the wretched worshippers of Juggernaut, and to do something for the purpose of saving them. We rejoice that this is done. It is a glorious work. May every child who reads this engage in it, and may the Lord bless the work, and make it successful.

But there is a Juggernaut nearer home than India. There is a Juggernaut in Britain. It is in the very midst of us. Ay, there are more than one, but there is one which surpasses all the rest in the splendour of its appearance,—the number of its worshippers, and the costliness of its sacrifices. Its name is Bacchus, it is the Juggernaut of intemperance.

Look at its temples. They are far more numerous than the temples of the living God. They are often, too, far more splendid. They are to be seen in every parish,—in every village—at the corner of almost every street.

Look at its priests. They stand inviting you to enter. They have got laughing countenances and soft words, and they are very full of zeal in adding to the number of those who worship this great idol.

Look at its convert-makers. They are generally jolly-looking, smooth-tongued, middle-aged men; and they resemble the pilgrim-hunters of India, who go about catching and ensnaring men to worship the idol.

Look at its sacrifices. How costly! One man sacrifices his fortune, even to its last farthing. Another sacrifices his business, and becomes an idle and ruined man. Another sacrifices the happiness of his wife and children, and drives them forth to the cold world to be tossed about helpless there. While all sacrifice their character, their comforts, their health, their prospects, and not a few their immortal souls. For, alas, how few drunkards ever turn from the worship of Bacchus to the worship of the true God. But this Juggernaut has got worshippers of a different kind,—respectable worshippers: they go not to its temples, but worship at home and in private. They hold high festival days, too, when they gather together their families and friends to pay honour to the customs of the worshippers of this idol god.

Look at the number of these worshippers. They can hardly be estimated. They consist not merely of thousands, but tens of thousands, yea, of hundreds of thousands. The king as well as the beggar, gentle women as well as stern men, the man of three score years and ten as well as the youth, the sons of genius as well as the stupid sot, are all numbered among the worshippers of the British Juggernaut. No fewer than 60,000 annually sacrifice themselves in its service; how great then must the numbers of its worshippers be!

And now, children, what think you of this idol god? Do you not see that it is the enemy of the true God, and the friend of satan? Do you not see that it is blinding and destroying millions of your fellow men? Do you not pity its poor victims? Surely you must. Oh, then, worship it not yourselves. Help to destroy the idol. Many good men and children too, are trying to do so. In plain words, the idol is strong drink. Never touch it then, and teach others to do the same, and the idol will soon be destroyed. And, oh! what a happy morn will that be when this event shall happen. It will cause rejoicing in heaven, and boundless happiness upon earth.—*Juvenile Temperance Messenger.*

#### THE FREE CHURCH ON INTEMPERANCE.

At the meeting of the Free Synod of Glasgow and Ayr, Dr. MacFarlane of Renfrew brought forward an overture to the General Assembly on intemperance. A petition was presented from Laurieston on the same subject.

Dr. MacFarlane said that his overture was exceedingly general in its terms. It was evident that intemperance existed to a very great extent, and that some measures ought to be taken for its remedy. The memorial from Laurieston left them to say what these measures should be. He would not occupy the Synod by going into the extent of the evils of intemperance, as he was addressing men who were more accustomed than him to meet scenes of intemperance in their parochial visitations. He recollected some years ago when he visited his parish in this city, that, in some districts, every third, fourth, or fifth family might be regarded as intemperate. He did not mean to say that they were all absolute drunkards, but there were many of them given to tipping, which was immoral, and destructive to society. Taking the excise returns for the year 1841, the year in which the census was taken, and comparing these returns with the population, we are warranted to infer that more than two gallons and a half of ardent spirits were used by every man, woman, and child in Scotland. He went on to contend that the crime of intemperance was the chief cause of the evils of society, and took occasion to show that Scotland consumed more ardent spirits than England, Ireland, or any other country in Europe, and that it required a strong effort to be made to root out the drinking system from the customs of social intercourse, with which in this country it is so interwoven. He sat down by moving the adoption of the overture. Mr. Hutchison of Johnstone begged most cordially to second the motion. He remarked that the presbytery of Paisley, with which he was connected, was at present publishing a series of tracts on intemperance, from which he found, that within the bounds of that Presbytery alone, not less a sum than £115,000 per annum was expended on ardent spirits. After a short discussion, the overture was unanimously agreed to. On the motion of Dr. Paterson, the memorial from Laurieston was received, and the Synod agreed to memorialize the magistrates within their bounds on the subject of licensing public-houses.

#### ADVANTAGES RESULTING TO WORKING MEN FROM THE TEMPERANCE MOVEMENT.

The first advantage arising from it was this:—it broke through that cold indifference which had always been felt by

the more respectable classes to the lower. It brought them into occasional communion, they stood upon the same platform, they mingled together, and by that interchange of feeling, understood each other better: hitherto they had looked at a distance, and their estimate of each other was necessarily inaccurate; but the poor labourer raised to-day by the adoption of the temperance principle, stood a fellow-workman with the rich talented man, and some even of the titled of the land; his voice was heard in the same chorus, and his appeal spoke to the same multitude. Would you break down the barriers that have always separated mankind, and made them think harshly of each other—would you destroy the spirit of caste which alienates our sympathies, and withers the affections,—bring men together; let them see each other, let them reciprocate the courtesies and kindnesses of life, and, brought together by the ties of a holy and good cause, whatever they were before, you will make them men. This softening of the feelings has been much promoted by the temperance cause. The man that yesterday was in rags, the victim of debasing appetites, to-day, with his heart swelling with high emotions, speaks of his deliverance to assembled thousands: you have by owning him, opened up a spring in his degraded nature that will wash away many of the impurities brought on by his excesses.

This mingling together men of different classes and various pursuits, has a kindly influence upon society. The development of various talents has done much towards creating a respect for the poor man who has struggled to obtain knowledge and communicate it to others. Few movements have done more in this particular than the temperance movement. Some twenty or thirty years ago, it would have been a strange thing for a meeting to be addressed by working-men; now it is no uncommon thing to hear them speak with force and fervency, and even gracefulness of manner, with much knowledge and practical good sense.

It has assisted with other causes to familiarise working men with public business, and has removed many obstacles out of the way: independent of these considerations, it has produced a desire for knowledge in the minds of many of our population, teaching them to make inquiries that never before occurred to them. Many a man who has been in the habit of attending temperance meetings, talks in his own rough way about digestion, nutrition, and the properties of food and stimulating drink, who scarcely knew before that he had a stomach. He may talk confusedly about them, but there is quite sufficient to let you know that he has paid attention to it—somewhere read or heard about it.

Temperance societies have encouraged a revision of men's habits. Nothing more natural. When a man finds that he has been trained up all his life in the error that stimulants are absolutely necessary, and has lately found out that he can do quite as well without them, he is more ready to listen to any other suggestion affecting his habits. A man says, "Well, for twenty years I have been drinking porter, believing it to be a good thing. I have found myself in error. How stand my other habits? May I not be under a delusion in something else?"

It has promoted the cause of peace, and done much to advance education. Of these things, as friends of the temperance principle, we have a right to be proud; but our efforts must not stop here. The trophies of our success surround us at every step, and they will inspire us with fresh hope for the future, and a determination to persevere. At this time, when every tongue is speaking about improvement, the advocates of temperance must be alive to the call made upon them. In the present demand for education, they will find their efforts much needed. The great mistake is always been made, that the working-classes can do nothing of themselves. A feeling of dependence has been cultivated and cherished, and they have fallen into the

error, and sat down in apathy and listlessness. Their minds have often been soured, and they have consequently rejected any suggestions that may have been offered to elevate them. They must help themselves, or remain where they are. They have resources which they now misemploy, or waste in the indulgence of the pot-house; and they must become active agents in their own work.—From "*Lectures on the Moral Elevation of the People.*" By Thomas Beggs."

## Progress of the Cause.

### CANADA.

BERLIN, June 5, 1847.—Every summer since the formation of the total abstinence society in Berlin, the zealous and judicious friends of the cause here have celebrated their toils and triumphs at a temperance festival. On the forenoon of the fourth of June, several hundreds of persons from various parts of the district convened in a beautiful grove near the village. After a short speech, and a tune from the band, a procession was organised. I have seldom seen such an army of good looking, well-dressed, and well-behaved men, women, and children, as I saw in that procession. No good man could gaze on such an exhibition of the potency and purity of our principles, without emotions of pleasure. The smiling faces, the thrilling music, the waving banners, all contributed to improve the imposing scene. When we reached the ground again, a blessing was asked; then refreshments were presented to those who were entitled to them. During the time we were partaking of the ample and sumptuous repast provided for the occasion, the vocal and the instrumental band entertained us with cheering and thrilling music. When the cloth was removed, Mr. Fergusson, a popular temperance lecturer from Scotland, delivered an able and appropriate address; he was followed by the writer, and the Rev. Mr. Heel. The Rev. Mr. Heel deserves great credit for his untiring and efficient labours here in the temperance enterprise. Mr. Burkholder delivered a short and spirited speech in German. Upwards of thirty names were appended to the pledge. The committee of arrangement merit the approbation of all who attended the festival, for they spared no pains to oblige and please the patrons of our modern passover.—GEORGE W. BENGAY.

LANCASTER, June 14, 1847.—Pursuant to notice, our annual Temperance Soiree took place on Saturday, the 12th instant, at the residence of Mr. Thomas Ross, front of Lancaster. Although the atmosphere wore a very unfavourable aspect, there was a general turn out. Our friends from Martintown came with banners, and a magnificent band, playing several appropriate airs. The business of the day was then opened by singing; after which, Peter Christie, Esq., of Martintown, implored the blessing of God, by prayer, on our undertaking. The meeting was then addressed by Mr. Munson, of Cotcau du Lac, and P. Christie, Esq., of Martintown, in language which was highly suitable. After the speaking was over, Mr. Munson, our respected and worthy president tendered the resignation of his office—in consequence of his removal to Cotcau du Lac—which was accepted. Mr. Thomas Scott was then unanimously elected to fill the presidential chair. We then formed into marching order—the ladies leading the van—with eight stand of magnificent colours, the band playing "Auld lang syne;" we marched the distance of half a mile; the word halt was given; when we retraced our steps to the house of Mr. T. Ross, where we partook of a sumptuous repast; after which, we escorted our friends as far as Lancaster village, on their way home—ever happy to meet, and always sorry to part. Alas! who would be a drunkard, enslaved

by his potions, after beholding the love, good feeling, and friendly disposition that the sons of temperance bear to each other. If such energetic measures were adopted throughout the land, as have been of late in Lancaster, nothing could oppose the happy consummation of the temperance reformation throughout Christendom. But, thank God, every prospect in the temperance reformation wears an appearance which plainly prognosticates that the time is not far distant, when the sons of men will venerate the temperance cause (for it is one which is second to none save religion) in becoming free-men, Christians, and philanthropists.—F. E. McBAIN, C. S.

### SCOTLAND.

**JUVENILE ABSTINENCE MEETINGS.**—The meetings of the British League of Juvenile Abstinents are being carried on with increasing interest. At Adam Square Hall, the average weekly attendance is 400; Gibbs Close, 120; Water of Leith, 140; Davie Street 100. Stockbridge, Fountainbridge, and other district meetings, will be opened early this month. The children manifest the greatest anxiety to be admitted members.—*British League, Edinburgh.*

**UNPRETENDING USEFULNESS.**—It may be not generally known to our readers that the cause of Total abstinence in that portion of the country lying between Callender in Perthshire, and Inverkeithing in Fifeshire, has of late undergone a delightful change for the better, through the instrumentality and generous exertions of Mr John Donaldson, late of Gathouse of Fleet, whose business takes him at least once a month to every town in this county. Less than twelve months ago there were very few teetotallers in Callender; it has now a flourishing society of upwards of one hundred members. In Downe and Dumbliane, similar effects have followed Mr. Donaldson's exertions. In the town of Inverkeithing, six months ago, there was no society, and very few who remained true to those principles which Mr. Donaldson ably and untiringly advocates. Unpropitious as were the circumstances, and cold and lukewarm as were many of the former friends of the Abstinence cause, yet there were a few good men and true, to rally round this excellent man, who first reformed himself, and then resolved to rescue his fellow-men. On each succeeding visit, the attendance on the gratuitous but pleasing labours of Mr Donaldson was increased, until the formation of a society was the result of his generous labours.

The North has been roused from its slumbers; the active exertions of that devoted man, T. L. White, have been thrown in to aid the friends in their efforts to resuscitate the long slumbering cause; and already the effects are manifest and cheering. We regret the particulars have reached us too late for this month; we have only space to say we expect much from the North with such friends as Maitland at Aberdeen—Smith at Dundee—Fraser at Inverness—Oliver at Dingwall—McDonald at Fraserburgh—Hutchison at Peterhead.—*British League.*

### Miscellaneous.

**CURIOUS FACT FOR MODERATE DRINKERS.**—Some object that they drink but a small portion of alcoholic drink, and, therefore, cannot be injured by it. This remark arises from ignorance. One drop of alcohol would fill a tube whose length and diameter are the eighth of an inch. If you decrease the diameter one-half, you must prolong the tube four times, if you wish it to contain the same quantity of liquid. This is a mathematical fact, and therefore no conjecture. Well, then, go on decreasing the diameter of the tube in question, and proportionably prolonging it until you get a capillary as small as the smallest blood vessel in the human body, the tube will be of an astonishing length, demonstrating that one single drop of alcohol, when passed into the minute vessels of the human frame, will be sufficient to cover over nearly the whole surface of the body, and consequently as an inflammatory poison, capable of deranging our health to a very great degree. What, then, must be the mischief effected by taking daily a wine glass or more of this pernicious spirit? To talk of moderation in the use of alcohol is absurd; the only moderation here is abstinence.—*Rev. B. Parsons.*

**TEETOTALISM THE SAFE HAVEN.**—See that frail bark just launched upon the rough ocean, assailed by fierce storms, thundering waves, rapid currents, and daring pirates, and yet more exposed by shoals, sunken rocks, and lee shores, but far more still by a weak, obstinate, violent, and blustering commander, and secretly mutinous crew; by a singular providence she has sailed into port and is safe. Who that knew her condition could have hoped for such a favourable result. Just such is the danger of an amiable and unsuspecting youth, quitting the parental roof, and confiding with his fellows for earthly fame. Fashion, companionship, hospitality, kindness, tempt him to taste the fiery liquor, and smoke the mild cigar. Recollections of paternal example sanction his moderate use. His danger becomes imminent, his ruin almost certain, when, lo, you find him safely moored in the haven of Teetotalism, surrounded by a band of brothers: he is safe. He would rise at his escape, adore the providence which wafted him there; resolves through life to breast the billows of intemperance, and trusts to shout the triumphs of Teetotalism before the throne of light.—*R. Tabraham.*

**HINTS TO TEETOTAL ADVOCATES.**—"True eloquence I find to be none but the serious and hearty love of truth: and that whose mind soever is fully possessed with a fervent desire to know good things and with the dearest charity to infuse the knowledge of them into others. When such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he would wish, fall aptly into their own places."—*Milton.*

**THINK.**—Thought, engenders thought. Place one idea upon paper—another will follow, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it the more clear and fruitful it will be. If you neglect yourself, and use other people's thoughts, giving them utterance, you will never know what you are capable of. At first your ideas may come out in lumps—homely and shapeless,—but no matter, time and perseverance will polish and arrange them. Learn to think, and you will soon learn to write, and the more you think, the better you will express your ideas.

There is as much eloquence in the tone of voice, in the look, and in the gesture of an orator, as in the choice of his words.

**"CHARGE IT AS SUGAR."**—In America, and in some parts of Scotland, spirituous liquors are sold at what are termed "groceries." Many a dram is taken in these places by persons who are not suspected of being tipplers; and the husband has often to pay for the wife's drams, and the mistress for her servants, when they little suspect it. One day a tolerably dressed female entered a "grocery" in New York, in which were several customers. "Mr. Brown," said she "have you any fresh corned pork?" "Yes, ma'am!" was the reply. "Cut me about four pounds?" "I will, ma'am!" "And what is this sugar a pound?" "One shilling, ma'am." "Then," said she, lowering her voice, "let me have half a pint of gin, and charge it us sugar on the book!" To what despicable artifices will men and women resort who have imbibed a love for drink!

**RHUBARB AND JALAP VERSUS SPIRITS.**—The late Dr. Abernethy was once consulted by a gentleman whose drinking habits had greatly impaired his constitution. After receiving advice, the patient said, "But, Sir, what spirits will you recommend me to drink?" Dr. Abernethy, in disgust, replied, "Why, Sir, you may take tincture of rhubarb, that is a spirit; or you may take tincture of jalap, that is a spirit; and they have this advantage over other spirits, that though you take them into your body yourself, they will take themselves out of your body as fast as they can."

**STRONG DRINK, POVERTY, AND FELONY.**—At the Cumberland Sessions about a fortnight since, the wife of a cartwright, described as a good worker, was tried for felony. She had received stolen goods while in a workhouse. "How does she come to be in the workhouse?" asked the Chairman. "Her husband drinks," replied a policeman, "and that makes them poor." "Ah!" rejoined the Chairman, "if we could abolish drunkenness we should have light business here. Drunkenness is generally at the root of the cases that come before us."

**FATAL LEGACY.**—At Lambeth, in the beginning of April, John Parfitt, aged 74, received a legacy of £119, which proved a curse to him. He got drunk, rolled into a cellar, and half-killed himself. He had not been sober since the 28th March, when he received the money. £6 has gone in fines for assaults, and £5 for damage done into a china shop.

**NO PLEASING A DRUNKARD.**—A denizen of the town of Kendall, who was very fond of drink, returning home late a few weeks ago, found his wife seated by the fire anxiously waiting his return, as is often the case under such circumstances, the intemperate husband first assailed his wife with hard words, and then proceeded to harder blows. On the good woman mildly remonstrating with him and alleging that she had said nothing to provoke his anger, he retorted, "Nee, I know thou sed nowt, but thou's a thinkin' devil."

**WHERE THERE IS A WILL THERE IS A WAY.**—What is want of power, in the moral sense of the world but want of will? One man tells you that he cannot help getting drunk; another, that he cannot help swearing; but does not every one see at once the difference between such cases and that of a man who, being lame, tells you that he cannot help limping? Let the drunkard know, that some one has mixed poison with his liquor, and he will presently show that he can refrain from drinking, if he will. Let the swearer stand in the presence of the King, and you will see that he can avoid swearing.

**GO FORWARD!**—Though very much has been accomplished in arresting the progress of intemperance, still the demon besets the inhabitants of country, village, town and city. He invades the social circle, the assembly of the populace, and prowls around and within temples dedicated to religion, benevolence and justice. His career is upon the mountain wave with the fleets of the world; his track is upon rivers and plains.

## Poetry.

### I WANT NO WINE CUP FLOWING.

I want no wine cup flowing,  
Rapt feeling's power to aid,  
When Nature blushing, glowing,  
Paints the fields and forest glade;  
When young hearts, in their gladness,  
Dream not of grief or pain;  
And age-dimmed eyes their saduess  
In brightness lose again.

Chorus—When spring's glories all are blowing,  
Sprouting leaf and gentle flow'r,  
Then I want no wine cup flowing,  
In that grief depelling hour.

I want no goblet brimming,  
My bosom's joy to raise,  
When birds their songs are hymning,  
'Neath summer's blossom'd spray;  
And less when autumn teeming,  
Points the waning year's decay,  
And clouds like gold are gleaming  
At the falling hour of day.

Chorus—When autumn's winds are blowing,  
Blighting leaf and fading flow'r,  
Then I want no wine cup flowing,  
In that soft and solemn hour.

I need no wassail, wildly  
Giving strangest fancies birth,  
When the star-gems, beaming mildly,  
Shed their halo on the earth;  
Nor yet when morning's lustre  
Falls on turret and on tree;  
And each flow'ret's dewy cluster  
Breathes its fragrance on the lea.

Chorus—When the sun of heaven is glowing  
In his majesty and pow'r,  
Then I need no wine-cup flowing,  
In that holy matin hour.

I need no wine cup flowing,  
To freshen Mem'ry's wing,  
When back her glances throwing  
Far distant as I sing,  
To scenes where childhood wasted,  
Ah! many a happier hour,

Than manhood's prime e'er tasted  
In all its pride of pow'r

Chorus—When mem'ry's light is glowing  
On some sweet and sunless hour,  
Oh! I need no wine cup flowing  
To aid her soothing pow'r.

I seek no goblet brimming,  
When, with affection's pride,  
The hand of love is trimming  
My fire at eventide.  
My home is lone and lowly,  
But sunlit spot to me;  
And ne'er shall draught unholy  
Mar its blest felicity.

Chorus—When domestic peace is glowing,  
With a mild benignant pow'r,  
Oh! I seek no wine cup flowing,  
In that bright and gladsome hour.

I need no mantling chalice,  
My bosom to inspire;  
Or 'gainst th' oppressor's malice  
To rouse the patriot's fire.  
Oh! ne'er can the devoted,  
In their hour of burning shame,  
With the dauntless and devoted  
Strike for liberty or fame.

Chorus—When the patriot's flame is glowing,  
And dangers round him low'r,  
Oh! I need no wine cup flowing  
In freedom's threat'ning hour.

## 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—Macnigh'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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JULY 1, 1847.

### ELEVENTH ANNIVERSARY OF THE AMERICAN TEMPERANCE UNION.

The eleventh anniversary of the American Temperance Union, was held in the Broadway Tabernacle, New York, on the evening of the 13th May. The place was densely crowded by an attentive auditory. We can only, as promised, give a brief summary of the report.

The World's Temperance Convention, and the decision of the supreme court of the United States at Washington on the License Question, are counted the two great events of the past year. Respecting the former, the report says:—

More than three hundred of the workmen on this noble edifice came together from different and distant parts of the earth to see the work they had accomplished, and to praise Him who thus far had blessed them in their enterprise. For five consecutive days they continued in deep investigation and high communings, and when they separated, again to cross oceans and mountains, and labour in the several spheres in which God had placed them, it was with an enhanced estimate of the value of the temperance cause, and a resolution that each would do in his place whatever God would enable him, to extend its blessings to the whole family of man.

The latter of these events is justly a subject of congratulation to our friends in the United States, and the results will doubtless



tell on the world at large. There being some uncertainty about the right of State Courts to prohibit the traffic in intoxicating liquors, it was appealed and the Supreme Court unanimously affirmed to the States the right of "regulating the trade, and licensing the sale of ardent spirits." The decision was received by the friends of temperance throughout the country with great rejoicings. Large public meetings were held in New York, Providence, Boston, Portland, and other cities, in which resolutions were adopted, expressive of their confidence in the justice of this decision, and its important bearings upon the further progress of the temperance reformation.

In the State of New York during the past year, the question of License or no License was referred to the ballot box. In the whole State there were votes given for License, 111,884, no License 177,683, majority for no License 65,799.

In Maine, a law has been passed prohibiting the traffic altogether, and empowering the heirs or widows, and orphans of the unfortunate drunkard, to recover the money paid for liquor.

In Vermont, in March last, a vote was given by ballot, giving a majority against all License in the State, of 8091 votes.

In the State of New Hampshire, an efficient and interesting temperance movement has been commenced under Dr. Charles Jewett, and several towns have refused to grant Licenses.

In Massachusetts, with one or two exceptions, all Licenses are withheld.

In Rhode Island, every town but three has, for two years past, voted no License.

In the State of Connecticut, which once voted no License, an attempt has been made to close the low places of sale, but yet countenance and sustain the reputable vendor in his business. The friends of temperance are now in office there, but it is doubtful whether they will take any new action in the matter at present.

In this State there are now 300 licensed taverns, 700 grog shops, and 175 distilleries, in full operation. "The blasting influence of these charnel houses," says the State Report, "is too visible to be hid from the observation of any who are not wilfully blind."

In New Jersey, the License question is to be decided in the ballot box, in December next.

In Pennsylvania, a State Convention was held at the capital on the 27th January last. In many counties there are no Licenses granted.

In Delaware, "no License" was referred to the people by counties. Only one of three returned no License, but the agitation as usual was found most favourable to the cause of temperance.

In Maryland and South Carolina, the Legislature refused to give the question of no License to the people.

In Ohio, some counties have received the privilege of no License by their own vote.

In Indiana, Michigan, Iowa, and Wisconsin, the question has been given to the people. In all, about one-half the towns have voted no License; and in Iowa, every county, except Keokuk, a dark border county on the west.

Such progress in the creation of a public sentiment against legalizing a traffic in intoxicating drinks, is most heart-cheering to the friends of humanity. Indeed, few are its open defenders but the venders themselves and their numerous dependants, who first seek for gain and next demand some public action which, amid all the horror of the traffic, shall make it reputable. The remainder of the community call for its destruction. Even the poor miserable inebriate, with all the fury of his burning thirst, wishes it at an end, goes to the polls, and votes no License.

That amid 9,000 distilleries, 4,000 breweries—amid vintners, importers, venders, taverners, licensed and unlicensed groggeries without number, all expecting from the trade an easy and immense profit, there should be opposition to a public sentiment so rolling onward, crushing all their hopes and driving them to some honourable and honest employment, was to be expected. No great reform, touching either men's appetites or purses, has yet been carried forward without fearful conflict.

The repeal of the License law in the State of New York, is then commented on, but without any feeling of despair. The report says:—

So unexpected a revolution neither confounds nor perplexes the friends of temperance. \* \* \* The more the ruin traffic is scrutinized, the more does it rouse in the public mind a burning indignation as the great cause of all the drunkenness and woe existing. Without the traffic, the poison would be harmless as the serpent's poison benumbed by winter. The vender brings it in to market, mixes, adulterates and increases its virulence and action, commends it to the public by the most ingenious devices, entraps the weak and unwary, and glories in his spoils. Everywhere and every hour, the work of destruction is going on in all our cities, towns, and villages. There is no cessation.

The report says with reference to the License system:—

If the poor tax of the State in 1845 was \$600,000 and two-thirds were occasioned by intemperance, it will be no less under the renewal of the License system in this and all years to come. If each of the 4000 licensed venders in the city of New York, received the last year three dollars a day on an average, and there were \$12,000 expended daily, and \$3,180,000 in the year for that which was valueless to the consumer and expended chiefly from the pockets of the poor, and if three times that sum, or \$9,540,000, were thus misspent and wasted in the Empire State, bringing with the expenditure on intoxicating drinks all their train of personal degradation, poverty, crime, and death, no better prospect is before us in the renewal and continuance of the License system.

The matter is even worse than the Secretary makes it. By an error in multiplication he gives \$3,180,000, when it should be \$4,380,000; and instead of only \$9,540,000, the supposed, and doubtless true, amount misspent in one year in New York State is \$13,140,000.

The report goes on with reference to the licensing system:—

"You may defend yourself against me," says the vender, "by moral suasion, but you shall not by law. I'll not be driven from my hogsheds and bar by force, only by argument. Show me that I have intentionally injured you or your son, that I have made the drunkard what he is, or fraudulently deprived him of his property, or hardened his heart or ruined his soul, and I will give up my business."

Show the wolf that he intended harm to the sheep. All he wants is its blood. If he can have that without the life of the sheep, he will be satisfied. All the rumseller wants is the money of his victim. He is sorry to see him a drunkard, and to see his property and health and life fade before his traffic. All this goes against him. It is only incidental to his business, and while his business must go on, all this must happen. And if the wolf had a license to take the blood of the sheep, how little would all its innocent looks and plaintive cries affect his heart? How would he steel himself against all that could be said, and say that that which was legally right could not be morally wrong. "Go to the Governor that has given me a license, and blame not me for promoting my prosperity."

The plea, too, is offered, that no law suppressing the traffic can be enforced, and therefore none should ever be enacted. Why not say the same of laws against murder, arson, theft, counterfeiting? Who says the law cannot be enforced, but the rumseller? And what a spirit is his, which refuses obedience! He is the cause of all the difficulty, the only nullifier. And are people never to be defended against unendurable evils, because the doer never chooses to regard punishment, or law, or to cease doing others an injury? Surely a government that would wink at this, would not be ordained of God for good, but for evil of the basest kind.

To protect themselves against the venders, the people have resorted in some cases, and may be compelled to in more, to political action. They see no reason why of two candidates for public office of the same political party, one of whom will defend them against the traffic, while the other will sacrifice them to it, they should be expected to cast their votes for the latter because he was first in political nomination. The friends of temperance are in many places causing their power to be felt in this matter in primary meetings;—the aspirants for public offices are beginning to feel that these have rights as well as others, that there are

moral rights as well as political, and that those rights are to be sacredly regarded. Hence the character of the Legislature is vitally improving, though perhaps not yet distinctly visible.

The following is encouraging:—

The Presidents and teachers of most of our Colleges and eminent literary institutions are decidedly and actively with us, teaming up, as far as their example and counsel can go, the influential youth of the nation on total abstinence principles. The entire Sunday School system may be considered an auxiliary to our cause, while numerous distinct juvenile organizations are enlightening the hearts and hands of children in the enterprise. The conductors of large public works and manufacturing establishments of every description, are with us. On scarce a railroad that goes out of Boston, is intoxicating liquor sold; and one has here resolved that intoxicating liquor shall not be carried upon their road. Several of our large steamers are temperance boats. Seventy-four thousand seamen are now enrolled on the temperance books in the Marine Societies of our ports and harbours. The sailor glories in his temperance principles, and could the numerous 2200 shops which infest these places be closed, the seamen of America would soon, as a class, be the most temperate of our population.

What follows may be read as if written for Canada.

In no portion of our country is a greater interest felt than the West. There lies open a beautiful paradise capable of sustaining one hundred millions. Who shall form the character of that mighty population that are to cultivate its prairies, or settle by the side of its noble rivers? Under what influences shall the mighty influx of foreign population come in hither, or the immigrant settle from the older states, and the generations yet unborn come upon this stage of action? Shall it be under the influence of the distillery, the beer house, and the grog shop, or under that of total abstinence from all that intoxicates? The question is soon, yea, at once to be decided. There is, there can, be no delay. Immense agencies are in the field. Mammoth distilleries are in operation, and steamers are strewing the poison at every landing on all the rivers. But there are strong counteracting influences at work. Men who understand the value of temperance principles are spreading them abroad, and doing what they can to gain a firm hold of the public conscience.

We have extracted largely from this report, but must find room for the following appeal.

As a great national reform, involving the interests of all classes, ranks, and orders of men, all occupations and employments, we look to men of every character and station, to law-makers and magistrates, to judges and jurists, to the medical profession, to agriculturists and manufacturers, to conductors of public works, to merchants and traders, to teachers and governors of youth, to parents and heads of families, to mothers and sisters, all powerful in their social and domestic circles, to help us onward. All have an influence which can be brought successfully to bear upon riding the world of the enemy we combat. But as a moral reform, for such, perhaps, pre-eminently it is, we invoke the aid of the ministry and churches. Of these a large portion have ever been with us, and how could it be otherwise, seeing the cause removes one of the greatest obstructions to the spread and reception of the Gospel? and yet there has been in the ministry and the church, in the last few years, an indifference and apathy to our progress most painful and distressing as well as unaccountable; yea, many ministers and churches have altogether refused co-operation, and some have been decidedly and openly opposed, and even become, as they express it, for conscience sake, patrons of moderate drinking. We hope for better things, and, if we are not deceived, there is a waking up to the temperance reformation in the churches as that which may not be neglected without a fearful responsibility. Ministers and churches are beginning to realize that if the cause has prospered in the hands of other men and other organizations, still this is no excuse for the neglect of it, as it would prosper still more in their attendance upon it; as it cannot well prosper and succeed without them, since no moral reform can be expected to rise higher in the world than it does in the church. The church equally with the world, if not to so great an extent, has been a sufferer from intemperance, and now, if, through indifference and neglect of the church and the ministry, it should roll backward, fade away, and perish, on them would fall the curse of him who comes not to the help of the Lord against the mighty. The

Committee rejoice in a recent organization in the city of New York of an association of clergymen and pious laymen, to be conducted on Christian principles, not antagonistic to other organizations, only to intemperance, on the sure basis of the Word of God, from Christian love and to be so conducted as to commend itself to the attention and regard of all the friends of religion and pure morality. Could such an organization be formed in every city in the land, it might be productive of great and happy results; while without the triumphs of temperance the full triumphs of the cross can never be secured. The manufacture, sale, and use of intoxicating drink, as a beverage, ever has proved, and ever will prove, the great antagonist of the Gospel, the great weapon of the Devil, who goes about as a roaring lion seeking whom he may devour; and while he can keep men under its power, he will keep them away from God, and virtue, and heaven, and fill up the dark caverns of eternal despair with ruined victims. The drunkard hates the Bible and the Sabbath; his appetite rules; his God is his belly, his soul is scathed and fitted only for perdition. Thousands and tens of thousands in Britain and America are hurried year by year, prematurely and wretchedly, to the drunkard's grave. The poor heathen have been swept by millions from earth, and now, says Archdeacon Jeffrey of Bombay, without the intervention of the temperance reform, on the most thorough total abstinence principles, the Christian Church will become the most drunken part of India. And is there no help? Shall the Church of God look on and be silent? Shall she indulge herself in the drunkard's drink and wipe her mouth and say, I have done no harm? Never, no, never, was there such a call for self-denial, zeal, and activity, and perseverance, in this mighty work; and if the church holds back and suffers the fiery billows of intemperance to roll over the world, what can she expect but to have her altars polluted, her ministry a disgrace, her tables filled with vomit and filthiness, and her ordinances swept away as with the besom of destruction? "Be instructed," says God, "O Jerusalem." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

#### TEMPERANCE MANUAL.

It will be observed from an advertisement on our last page, that Mr. Wadsworth intends issuing a Temperance Manual, provided a sufficient number of subscribers can be obtained to cover the expenses. Such a volume must be of no small service in the cause of temperance; and, as Mr. Wadsworth remarks in his prospectus, "will be a valuable companion for lecturers and official members of temperance societies throughout the province." We know that a book containing a brief statement of the various grounds on which our practice can be defended, has hitherto been a desideratum here. We should suggest that a mature commentary be given, embracing all the verses of Scripture which are supposed favourable to the use of intoxicating drinks. The remarks on each verse need not be long, but reference might be made to works in which a full defence of our principles may be found. We think a page or two might be well occupied with skeleton rules and regulations for incipient societies; and remarks on the best mode of conducting monthly, quarterly, or annual meetings, so as to render them interesting. Suggestions as to the agency suitable for carrying on operations of the associations, increasing the number of adherents to the principle of total abstinence, etc. It may be thought that some of these matters are too trifling to be taken up thus; that this is going too much into detail; and that every one knows very well how to get up a society, elect office-bearers, pass resolutions, etc. That is all true; but one standing complaint from our correspondents is, that meetings are not interesting; and if Mr. Wadsworth can, from his experience in the formation of societies, embody some of the results of that experience in his volume, he will not be blamed in many quarters for minuteness. The great thing, however, for us is, to be in earnest; to have a clear understanding of what we are seeking in the temperance reformation. To those who are of

this spirit, we are sure this *vade mecum* of Mr. W.'s will be useful; and we trust persons intending to subscribe will do so without delay.

### COLD WATER ARMY!!!

Mr. Wadsworth, invites the Children composing the *Cold Water Army*, to meet him in the School Room of the Free Church, Cole Street, on Friday afternoon, the 9th instant, for the purpose of practising the Temperance Odes, to be sung at the approaching anniversary. Singing to commence at half-past four o'clock.

### LICENSE OR NO LICENSE.—No. XIII.

RED JACKETS AND RED NOSES. BY GEORGE W. BUNGAY.

During the last three months I have been toiling with tongue and pen in the Empire State, endeavouring, in my poor way, to secure the advancement of the temperance reform. I invariably met with a generous and hospitable reception; my meeting have been numerously attended—thousands have signed the pledge, and my pilgrimage became a triumphal march. The rum-suckers and the rum-sellers have spared neither time, toil, nor expense, to secure a triumph at the ballot-box. They compassed sea and land to make proselytes. Their publications have multiplied like the frogs and flies of Egypt. They have held private and public meetings, and have organized societies; in a word, they have been so troublesome that the teetotalers expressed a desire to have them sent to "Bungay." The rum-sellers say they only wish to accommodate the public. Last spring, when the verdict of the people was for no license, they wrenched the handles from their pumps, nailed up their sheds, closed up their doors, chopped down their signs, upset their watering troughs, and allowed travellers to stand in the storm in the street unaccommodated. They say the temperance men are using unconstitutional measures, although the Supreme Court of the State of New York, and the Supreme Court of the United States have decided in favour of the constitutionality of the law. They found no fault whatever: with the old law, and it was like the new one which is so odious in their estimation, with the exception that the new law takes the power to grant licenses from the hands of the few, and gives that authority to the many. The people are themselves the board of excise, and this law was voted for by an overwhelming majority of the people, who in that country have the power to make or unmake their laws. Tavern-keepers declare the law must be bad because it is broken. They might with equal propriety declare the laws of God are not good because they are violated, or try to have the ten commandments repealed, because wicked men disregard them. The law is good, and those are bad who break it. They cry out—Litigation. If they keep the law unbroken, temperance men will not prosecute them. As well might the burglar and the assassin cry out litigation. Some of the rummies wish to know what right I, as a Canadian, have to visit the United States at this peculiar crisis. I told them that in my years ago the Americans drove the Red Jackets from this country, and now I retabate by helping to drive away the Red Noses.

FEVER AND FAMINE.—No. XIV. BY G. W. BUNGAY.

The grain worse than wasted in breweries and distilleries during the last twelve months, would have supplied with bread the fifty thousand persons who have perished with starvation in Ireland. Whilst the brave sons and the beautiful daughters of the Emerald Island are dying with fever and famine, the manufacturers of liquid poison are converting the staff of life into a stream of death, which destroys more victims than are destroyed by starvation and

disease. Would the dispensers of licenses be willing, providing they had the power, to authorise apothecaries to poison next year as many unhappy creatures as have died for want of food the present year. Would they listen to the plea that the doctors wanted cases for dissection, that we have a surplus population, that grave-diggers and coffin-makers needed employment, that they were willing to give a handsome premium for the privilege. Now the granters of licenses, (unintentionally I hope,) do worse than this. Those who die of starvation hear the hoarse barking, and see the glaring eyes of the wolf before it drinks their blood and picks their bones—they do sober—they are not guilty of suicide—they have their senses and can prepare for the awful realities of eternity. The tens of thousands of drunkards who have died during the past twelve months, did not die sober—they are guilty of suicide. They first put their senses asleep and then slept the sleep of death themselves. It would be better for Boards of Excise to legalize the destroying angel, to unseal the vial of fever and famine, than to make it lawful for men who are too lazy to work, too selfish to sympathise, too greedy to be honest, and too corrupt to regard the restraints of law, to engage in a business that slaughters more victims in the same space of time in Europe, than were slain by starvation. God has given us a large loaf, shall we turn a portion of it into poison and then swallow the poison ourselves, or shall we cut off a thick slice and give it to our brothers and sisters in the old world. Have nature and the god of nature smiled upon us and filled our gardens, orchards, and fields, in order that such blessings as fruit and grain might be changed to curses? Was it the design of Providence that these things which are calculated, when properly used, to sustain life, should be employed in taking life? Would the magistrates who grant licenses banish pestilence and famine from the haunts of men if they had the power to do so. They have the power to drive away a fouler foe to human happiness. We have a great many miniature family famines in Canada, because a certain class of men are authorised by law to pursue a business, the legitimate fruits of which are fever, famine, and death. Gentlemen of the Boards of Excise, if a certain number of victims must be annually sacrificed, you will confer a greater benefit on humanity, and do more credit to yourselves, by making immediate arrangement to have them starved to death, than to authorise liquor-makers and liquor-sellers to poison them to death. "A word to the wise is sufficient."

THE INDIA RUBBER YARD STICK.—No. XV. BY G. W. BUNGAY.

I have just returned from the State of New York, where I have been agitating the license question for several weeks past. It is a remarkable fact that in such towns as Warsaw and Kent, where legal and moral suasion have been judiciously and efficiently employed to banish the drinking usages, the rummies have not been able to secure signatures enough to authorise the magistrates to bring the license and no license question again to the ballot-box; whilst in such places as Buffalo and Albany, where the principal men are not men of principle, the rummies have raised the black flag, and obtained a verdict in favour of the evils of intemperance, and put a veto on all the advantage of no license.

The principal objection urged by half-hearted temperance men and whole-hearted drunkards, is, "In no license towns they sell more liquor than they ever did before in the same time." If the statement be true, it proves that liquor-sellers care no more for the laws of the land in which they live, than they do for human happiness. What should we think of foot-pads and burglars, who boasted that they stole more than ever because they would not

restrained by wholesome laws! What can we think of a traffic which so petrifies the heart, and benumbs the conscience, and muzzles every sense of moral responsibility, that those engaged in it triumph whilst they trample on the laws and rights of the people! But their discreditable assertions have no foundation in truth. If they sell more liquor now than formerly, why do not temperance men condemn the excess law, and petition to have it repealed? Why are they so well pleased with it?—they send streams of remonstrances to Albany against the repeal of the law. Why do they bring the question to the ballot-box again in those towns that went in favour of *license* last year? On the other hand, if the rum-sellers sell, and the rum-suckers use more liquor now than they ever did before in the same space of time, why are they not satisfied with the law as it is? Why do they toil day and night in order to secure its repeal? When they are brought up before the bar of justice, why do they instruct their witnesses to swear that they sell but very little, not any to be used as a beverage, only a very little for medicinal purposes. Out of their own mouths we condemn them. If their word be good for any thing at all, it is worth something when they are under a solemn oath. Under oath they swear, or instruct their witnesses to swear, they sell but very little.

They remind me of the man who had an India rubber yard stick. When he purchased goods he stretched it to its utmost extent, when he sold them he allowed it to contract to its natural length. When the rummers are behind their own bars they swear they sell more than ever. When they are brought up to the bar of justice they swear they sell but very little. Their business makes their consciences so elastic that a lie will not strangle them; though it were black as Erebus, it would not make them black.

#### To the Editor of the Temperance Advocate.

Sir,—In a recent number of the *Montreal Transcript* our attention is called to a fearful illustration of the evil of intemperance as lately exhibited on board the steamer *St. Louis*. A man, waking from a state of intoxication, uttered some profane expression, for which he was reproved by a fellow passenger, who inquired, "Have you no love to God?" to which he replied—"You shall see my love to God," and immediately plunged into the river, and thus closed a life no doubt rendered miserable by intemperance. A crime is thus committed, not only of the deep dye, in itself considered, but rendered peculiarly fearful, from the circumstance that it ushers its perpetrator immediately into the presence of God.

I have thought of this case in connection with the extenuating circumstance, if indeed any exist which can be properly so termed. It belongs to God to determine the amount of guilt contracted by erring creatures, and to us to shun even the appearance of it. I will, however, say that to me it appears probable that his responsibility to the Author of life is grounded not so much upon the closing act by which his crime was consummated, as upon the pursuit, probably for years, of a course tending to that end. He was seeking employment, and as he awoke from his guilty slumbers, probably the condition of a destitute family, tendered so by his own conduct, rushed upon his mind; and I can easily conceive that the kind reproof of his fellow passenger, presenting such an elevated sentiment, might at that moment produce, by contrast, a deep and despairing sense of his moral, as well as physical and social degradation. He seems to have thought that he had no friends—a consideration perhaps too well sustained by the general treatment he has received; for such unfortunate be-

ings are generally regarded, even by the professedly benevolent, with all the indifference of the Priest and Levite. Life became a burden, and he rushed unbidden into the presence of his God.

But let not the man who indulges himself in this well ascertainment of poison, in any of its forms, suppose that he alone, who thus, in a violent manner, puts an end to his life, is guilty. Reflection would awaken the keen accusations of his own conscience of the same crime—a crime in the process of consummation more rapid, possibly, than he is aware of. This incident will undoubtedly produce a sensation of horror in most persons who may chance to read it; yet how few, comparatively, will suffer it to awaken appropriate reflections upon the general character and results of intemperance. How few will consider that this case, fearful as it is, does not, as far as the principle is concerned, differ materially from what is exhibited every day, though under circumstances less calculated to excite general attention. May it not be well to inquire, what, in a moral point of view, is the difference between the man who, in a fit of intoxication, suddenly closes his own life, and those whose bloodshot eyes, and bloated and carbuncled visages, furnish indisputable indications of the extensive and destructive influence of the alcoholic poison, by which they are gradually accomplishing the same end. Yet the former case finds its way into the papers, and excites general attention, while the latter are daily passing silently into eternity, scarcely noticed, and not at all in connection with the evil by which they have as certainly shortened life as though, in the delirium of intoxication, they had closed life by their own hands. The absence of deliberate intention is no excuse for intelligent beings. Carelessness and recklessness are themselves crimes, and cannot be pleaded in excuse for their consequences.

The writer in the *Transcript* evinces a commendable anxiety to arouse the generosity of the benevolent, and excite them to proper efforts for the suppression of this alarming evil. And what can excise the apathy so generally prevalent in relation to it? The evil is acknowledged—its magnitude is immense, and we cannot plead lack of encouragement. The practicability of combating it on an extensive scale, and in the most efficient manner, is no longer problematical; experiment has already resulted in demonstration. There is hope for the drunkard, and what is of equal interest, hope also for the rising generation, a large proportion of whom, if the present apathy shall prevail, will be inevitably engulfed by this moral maelstrom. Nothing can exceed in simplicity and directness of application the leading principles of the temperance reformation. The philanthropic men who originated the mode of operation by which so much has been accomplished, like true philosophers, considered the cause of the evil, and directed their efforts at its foundation. They considered that the love of strong drinks is in all cases contracted, and as mainly conducing to this they noticed the prevalence of the erroneous opinion of their utility, and of the custom of strangely regarding their use as an expression of sociality and friendship. The remedy sought to be applied corresponds with this state of things.

1. The correction of the error referred to by the general diffusion of information, demonstrating not only their uselessness, but decidedly injurious tendency, in all cases, to persons in health.

2. By the formation of associations pledged to total abstinence to counteract, and, if possible, abolish the senseless custom of using them on social principles.

These are the simple means which have proved to be of a character so potent as to influence communities, states, and even nations, to an extent astonishing to all. Is there anything objectionable in point of principle in any of the features of this plan?

I am aware that objections are raised. It is an easy matter to raise objections, and however groundless they be, when sustained by inclination, appetite, or interest, or when prompted by moral cowardice, they may be suffered to exert all the influence of well-grounded principles. It is indeed quite practicable to satisfy, or rather silence conscience in this way.

But would it not be wise, especially for those who call on the Father who is no respecter of persons, and by whom actions are weighed, and motives scanned, to inquire into which scale they are throwing their influence. And let it be considered that in such a cause cold indifference is hardly less criminal than active opposition. No Christian can for a moment endure the thought of contributing to such an evil, and thus become accessory to the numberless crimes and appalling miseries following in its train. And yet all that is necessary to render us guilty of all this, is to cherish the selfishness and indifference so significantly expressed in the inquiry, "Am I my brother's keeper?" while at the same time, like the individual who first proposed it, we may have been, if not equally guilty of our "brother's blood," yet sufficiently so to have abundant cause to dread the scrutiny of Him who will, sooner or later, bring to light the most hidden motives by which our conduct and influence have been determined. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain,—if thou sayest, behold we knew it not, doth not He that pondereth the heart consider it: and he that keepeth thy soul, doth He not know it, and shall not He render to every man according to his works?"

That a cause so good should languish for lack of Christian support is truly deplorable. And that your unwearying exertions may yet be crowned with success corresponding with the importance of the subject, is the prayer of—

A FRIEND OF TEMPERANCE.

June 15, 1847.

#### NOTICE TO CORRESPONDENTS.

W. Jones' address is in type, and will appear shortly.

### Education.

#### EFFORTS AT SOCIAL IMPROVEMENT.

(Concluded from our last.)

Of the value of, and necessity for, mechanics' institutions, as respects general elementary instruction, we have a striking testimony in the report just published of the Mechanics' Institution of Huddersfield. This useful establishment is attended by 778 students, pretty nearly all of whom are operatives, or lads belonging to factories. The great business of the institution seems to be the conducting of classes; but there are, besides, a library, to which 500 members resort, a reading-room, weekly lectures, and an annual soiree; the members generally enjoy likewise an annual cheap trip by railway, on which occasion there are some festivities. The main thing, however, as we have said, are the classes, which are held in the evening; nor, from the account before us, are these means of improvement unnecessary. What a revelation of illiterate condition of a busy manufacturing town in England, is afforded in the following candid statement:—

"The education of the working-class in the town and neighbourhood has always been kept steadily in view by the committee, as the first and most important subject of their high trust; and the large extent to which their exertions and appeals in this direction have been responded to by the working classes, is regarded as an augury of much practical good, and of true success for the future. Whilst the committee, however, are rejoiced at the regular and frequent attendance of a large portion of the members, they cannot but regret that so many uneducated young men who enter the classes are deterred from continuing in them on account

of the difficulties which beset them at the commencement, and who leave them in utter despair of achieving the mastery of the commonest rudiments of learning. There are the names of a large number of such men on the books, who, after paying for the first fortnight in advance, never appear again in the financial columns. These persons, in passing through the probationary class, where they are examined by the secretary, are for the most part totally deficient even in elementary knowledge, and many of them are unable either to read or write. Their average ages from eighteen to twenty-five. The committee, fully alive to the necessities of the class, have long ago provided separate teachers in the reading department to meet the emergency, and apportioned a separate room for their exclusive use during the hours of their meeting; and there are other elementary classes, from simple addition to the compound rules in arithmetic, and like elementary classes for writing. Notwithstanding all this, however, there are some men who, conscious of their deficiency, and of the insurmountable hindrance which ignorance presents to all the advancement and noble immunities of life, cannot be persuaded to devote themselves to a necessary culture. And whilst the committee would sympathise with their unhappy condition, and regret the hard circumstances which may have operated against their education in early life, yet still they feel that they should scarcely be discharging their duty, if they did not offer them a word of friendly and faithful admonition. They would say—You have never given a fair trial of your own strength against the armed power of knowledge. You have given up the contest the moment you entered the list, without so much as meeting your antagonist, and defying him to the hazard of a battle. This is neither brave nor manly. Who gave knowledge the immense power she possesses, and armed her with those words of flaming fire which tenny you so much? It was the mind and industry of man. And are not you also a man—having the same average faculties of all other men? What one man can do another man—and, generally speaking, all men—can accomplish. It is the will, and not the capacity, which is so frequently wanting in the fight for learning; and the experience of the committee in connexion with the working classes will justify them in saying that few amongst them who have the will lack the power to learn, and that numbers of them, even in our own institution, are capable of advancing to the region of the higher culture. Let no man, therefore, be abashed by difficulties. If he once stir himself under them, they will, as they have ever done, vanish away, and leave him free to advance onward. "Who art thou that saith there is a lion in the way? Rise, sluggard, and slay the lion! The lion has to be travelled."

The classes for arithmetic, writing, grammar, and logic, design, ornamental and mechanical drawing, elocution, music, French, German, geography, and history, are reported to be all doing useful service. An institution performing so much good has our best wishes.

An attempt to another species of improvement in the condition of operative bodies is now making in different parts of England. This consists in clubbing means to purchase articles at wholesale prices, with a view to distribution among members. Thus a scheme is proposed to establish a co-operative corn mill, a co-operative baking establishment, the co-operative purchase of groceries, &c. &c. No one can find any fault with these arrangements. To higher classes club for various purposes, why should not mechanics? Considering the immense sum in the aggregate paid as wages to the operative classes—as, for example, the large sum which is distributed weekly in Glasgow or Manchester—it has scarcely appeared to us a remarkable thing that there was so little clubbing of means for economic objects. We fear that a too common cause of the phenomenon is the want of a general knowledge of business among the working classes, also a want of settled purpose or steadiness, and perhaps a want of confidence in each other. Having often experienced the deceitfulness of persons who pushed themselves forward to act as managers and trustees, they may well dread a recurrence of financial disaster.

In 'The Herald of Co-operation,' a paper which appears to be the organ of co-operative principles, allusion is made to a plan bettering the condition of the working classes, described by us year or two ago in connexion with the proceedings of a Paint-house painter. This plan consists in workmen having a pecuniary interest in the establishment to which they are attached. Instead of depending altogether on wages, they receive a share of the profits, much on the principle pursued in the past

regions of Scotland, where the shepherds are paid partially by the profits derived from sheep, their own property, which mingle with the flocks of their employer. We can conceive that plans of this kind might answer every desirable purpose in various professions, though, according to the existing laws of partnership in England, it would be difficult, perhaps impossible, to carry them into execution. We are less sanguine of the success of schemes of co-operation in trade, where the partners are all to be manual labourers with a portion of capital. In a ready-money business, in selling bread, the obstacles to success are insignificant; but when we come to extensive concerns, where capital must be expended and returns wanted for, in some cases for years, the chances are greatly against the project turning out satisfactorily. In the article treating on this subject in the above paper, no allowance is made for possible losses of notes or paying debts. That is a matter, however, which requires serious consideration. In the conducting of most businesses, profits are slowly realised, quickly as they may appear to be realised. A tradesman, on making up a balance-sheet at the end of a year, perhaps finds that he has made £500 of profit during the past twelve months; but that, strangely enough, he cannot take more than £10 or £20 of cash from the concern. The profits are all in figures—so much for debts owing to him, and so much for accumulative stock. Debts, if not bad, come in of course in time; but the tendency to an increase of stock is a terrible drawback on money returns. The stock may be in goods, or mechanism wherewith to carry on the trade; but in any form, it is equally obstructive of the principle of taking and dividing money profits periodically. It is from this cause that so many persons in trade are ruined by paying out partners. The bulk of the assets being in stock, the proportion belonging to a retiring partner needs to be paid in cash; and the struggle to carry on business after paying this cash, which is affected by entering into serious obligations, often leads to bankruptcy. It is quite possible to become insolvent, and yet possess assets nominally worth more than would pay every one twenty shillings a-pound.

All this we mention in a friendly way to bodies of working-men, who feel inclined to attempt co-operative trading. The subject is one of great difficulty, not only in consequence of its novelty, but the state of the law, and other circumstances. Our belief on the whole, is, that operatives, as a class, are not prepared to enter on projects involving a considerable amount of capital, enterprise, and risk. But there is no reason why they should not prepare themselves for taking advantage of any reasonable scheme of this nature which may by and by offer. With this end, it is desirable in the meanwhile that three things should be steadily kept in view, and upon this there can be no mistake. Every man proposing to rise out of his sphere requires, first, to possess the general instruction and intelligence which would adapt him for performing the function of a partner; second, he requires to save and accumulate a certain amount of capital, the whole of which he must be prepared to peril or be out of for a time; and third, he requires to train himself in those habits of self-denial which would insure his conservation of whatever advantages fall to his share. All working-men who possess these three requisites are ready to become partners in a co-operative trading system; and their plans be well matured, we wish them speed. Those who do not—and we fear the bulk of the operative body are in this condition—must wait. Self-culture, economy, steadiness—how each is kept back in the social world in consequence of your lingering delays!

### WRITINGS OF WASHINGTON.

Among the writings of this great and good man is a series of maxims, under the head of "Rules of civility and decent behaviour in company and conversation." There are one hundred and ten in all, but as yet there have been but fifty published, from which we copy the following:—

Every action in company ought to be with some sign of respect to those present.  
 Speak not when others speak, sit not when others stand, and walk not when others stop.  
 Be no flatterer; neither play with any one that delights to be played with.  
 Let your countenance be pleasant, but in serious matters somewhat grave.

Show not yourself glad at the misfortune of another, though he were your enemy.

In writing or speaking, give to every person his due title, according to his degree and the custom of the place.

Strive not with your superiors in argument, but always submit your judgment to others with modesty.

Undertake not to teach your equal in the art he himself professes; it savors of arrogance.

Being to advise or reprimand any one, consider whether it ought to be in public or private, presently or at some other time, also in what terms to do it; and in reproving, show no signs of cholera, but do it with sweetness and mildness.

Wherein you reprove another, be unblameable yourself, for example is more prevalent than precept.

Be not hasty to believe flying reports, to the disparagement of any one.

In your apparel be modest, and endeavour to accommodate nature more than procure admiration. Keep to the fashion of your equals, such as are civil and ordinary with respect to time and place.

Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

Utter not base and frivolous things among grave and learned men; nor very difficult questions or subjects above the ignorant, or things hard to be believed.

Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is time to converse.

Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend, deliver not before others.

Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

Treat with men at fit times about business, and whisper not in the company of others.

When you speak of God or his attributes, let it be seriously, in reverence and honour, and obey your natural parents.

## Agriculture.

### CUCUMBERS AND MELONS.

**PROTECTION AGAINST BUGS**—Cucumbers and melons for pickling may be planted till the first of July. New land lately cleared from the forest, is best for vines, if it can be had; next to this, a piece which was the last year in soil, and planted with corn or potatoes, is to be preferred. It should be of a medium state of richness and dryness, a better crop, so far as our experience goes, being more generally obtained from such land, than that which is extremely rich. Make the hills seven or eight feet apart. A very common error is to make them too close, so that the vines have not room enough, and they smother each other. Hog manure, that is pretty well rotten, or that which is in a green state, well mixed with muck and leached ashes, will do well. The manure of pigeons and hens is also excellent, but is very strong, and should be mixed with double its bulk of loam or muck. Dig the holes for the hills so deep that a peck at least of manure may be put in without coming above the surface of the earth, level it off and plant the seed. To provide against the bugs and worms, it is best to plant a large quantity of seed. If there is twelve to fifteen plants to a hill while they are small, no injury will be done; but they should be thinned to no more than three, just before they begin to run, and have got well out of the way of insects. To keep off the bugs, millinet boxes are the best preventives while the plants are small, and that is the time they are most likely to be injured. The boxes are cheap—made of pine boards 6 inches wide, merely nailed together square—the edge of the boards on two sides grooved—the millinet drawn over and fastened by tongues driven into the grooves. They should be large enough to cover the hill without crowding. Plaster, coal ashes, or leached wood ashes, scattered over the plants while the dew is on, have

some tendency to keep the bugs from eating them, but are not altogether effectual preventatives.

Several years ago we made trial of water, in which hen dung had been soaked until the water fermented, for keeping off bugs from vines. An old hog-trough was carried to the place, two or three shovels full of clean manure from the hen-roost thrown into it, with three or four gallons of water. It soon fermented and the odour from it was very offensive. A half pint of this liquid was poured on each hill each alternate day. It kept off the bugs almost entirely, and made the vines grow astonishingly. They were melons, and produced the heaviest crop we ever saw.

### FARMER'S CALENDAR.

**INDIAN CORN.**—It is an error to plant seed from States further South. In a cold season only, the seed of a colder climate will ripen well.

Often breaking up the surface keeps the soil in health; for when it lies in a hard bound state, enriching showers run off, and the salubrious air cannot enter.

Weeds exhaust the strength of the ground, and, if suffered to grow, may be called garden sins.

The hand and the hoe are instruments for eradicating weeds; yet if there is room between the rows for the spade, it is well to use it.

Never keep your cattle short; few farmers can afford it. If you starve them, they will starve you.

It will not do to hoe a great field for a little crop, or to mow twenty acres for five tons of hay. Enrich the land, and it will pay you for it. Better farm thirty acres well, than fifty acres by halves.

In dry pastures, dig for water on the brow of a hill; springs are more frequently near the surface of a hill than in a vale. Rain is cash to a farmer.

Cut bushes that you wish to destroy in the summer, and with a sharp instrument; they will bleed freely and die.

Sow clover deep; it secures it against the drought.

Never plough in bad weather when the ground is very wet.

It is better to cut grain just before it is fully or dead ripe. When the straw immediately below the grain is so dry that, on twisting it, no juice is expressed, it should be cut, for then there is no further circulation of juices to the ear. Every hour that it stands uncut after this stage, is attended with loss.

Accounts should be kept, detailing the expenses and produce of each field.

When an implement is no longer wanted for the season, lay it carefully aside, but let it first be well cleaned.

Obtain good seed, prepare your ground well, sow early, and pay very little attention to the moon.

Cultivate your own heart aright; and remember, that "whatsoever a man soweth, that he shall also reap."

Do not begin farming by building an expensive house, nor erecting an extensive barn, till you have something to store in it.

Avoid a low and damp site for a dwelling house. Build sufficiently from your barn and stock-yard to avoid accidents by fire.

Keep notes of all remarkable occurrences on your farm. Recording even your errors will be a benefit.

Good fences make good neighbours.

Experiments are highly commendable, but do not become an habitual experimenter.

The depredations of birds are fully compensated by the services they render in preying upon insects.—*Western Indiana Farmer.*

### News.

An attempt has been made to assassinate the queen of Spain, by firing at her in the street. She was not injured.

In Portugal, the insurrection had been so far successful that the rebels have possession of two entire provinces, and the ministry had applied to the British admiral to protect her majesty, in case of their reaching Lisbon.

Food riots on the continent of Europe still continued. Tea is now cultivated to a large extent in India.

The Board of Trade of Quebec, which had sent during the last winter a petition to the authorities of the post-office in England, praying a reduction on the enormous postage of letters and news-

papers in this province, have received an answer, informing them that the subject is now under the consideration of Her Majesty's government.

Early in 1848, there will be sixteen steamships regularly plying between New York and Europe, by which means a weekly communication will be kept up with England, France, and other countries in the old world, independently of the Boston line of Cunard steamers.

**RAILWAY CALLS FOR MAY.**—The amount of the calls on English, Irish, Scotch, and foreign railways for the month of May is as follows: English calls, £1,638,366; Irish, £190,500; Scotch, £431,750; foreign, £442,000; making a total of £2,702,616.

**CUSTOMS' DUTIES.**—The net total amount of the Customs' Duties received during the year 1846, at the various ports of England was, £16,686,689 against £16,523,750 in 1845. The net total amount of the duties received in Scotland, £1,711,231 against £1,474,673 in 1845 and the net amount in Ireland, £2,269,054, against £2,091,740 in 1845.

**MALT.**—It appears from a Parliamentary return just printed, that the quantity of bushels of malt, on which duty was paid, from the 10th of October 1845, to the 1st of June, 1846, amounted to 13,512,024 bushels, and the duty received to £1,318,600. The quantity on which duty has been charged since that period amounts to 27,922,962 bushels.

**THE FAMINE AT FRANKFORT.**—The house of Rothschild has undertaken to pay the bakers in this town, the sum of six kreutz upon every loaf, so that the poor may be all supplied, but even then a famine is apprehended.

**OLDENBURG.**—The Government has interdicted the distillation of brandy from corn and potatoes, from the 8th of May to the 15th of August this year, and a penalty of fifty dollars.

The remittances of the labouring Irish to their friends in Ireland, from New-York, Boston, Philadelphia, and Baltimore, during January, February, and March 1847, are stated to have amounted to little short of 1,000,000 dollars, being at the rate of about £200,000 sterling per annum.

**ONE THIRD OF MANKIND.**—We are still on the threshold of an empire whose territory is nearly as large as Europe, with a population equal in numbers to one-third of mankind; and we have no intercourse whatever with the extensive and populous kingdom of Japan, Corea, Cochin China, and Siam, which contain about one hundred millions of civilized inhabitants.—*Mongomery Martin's China.*

An African king has sent the Queen of Spain, whom he styles his sister, a curious letter, and he requests her to send him a sugar-loaf-shaped hat, with a long red feather; a surcoat with long skirts, a cane with a gold head as large as an orange, and trousers with a gold band. The Queen has determined to furnish him all he asks, and also a scarlet mantle, with gold embroidery on its collar.

George II, being informed that an impudent printer was to be punished for having published a spurious King's Speech, replied, that he hoped the punishment would be of the mildest kind, because he had read both, and as far as he "understood" either of them, he liked the spurious speech better than his own.

**THE VACANT BADGE OF THE TURTLE.**—The Earl of Elgin has had the Green Riband vacant by the death of the Duke of Argyll.

**THE SCARCITY.**—The following order was issued on Wednesday by the Lord Steward of the Queen's Household:

"Her Majesty, taking into consideration the present high and increasing price of provisions, and especially of all kinds of bread and flour, has been graciously pleased to command that from the date of this order, no description of flour except seconds shall be used for any purpose in her Majesty's household; and that the daily allowance of bread shall be restricted to one lb. per head of every person dieted in the Palace. By Her Majesty's command."  
—*Forrester, Board of Green Cloth May 12, 1847.*

**EFFECTS OF LIVING ON ONE KIND OF FOOD.**—About sixty men labourers on the railways in the course of formation in the country are at present lying in the Royal Infirmary, suffering from scurvy, which has been induced, we understand, by making coffee and buttered bread their sole article of diet.

**REFUGE FOR THE OPPRESSED UNDER THE FLAG OF QUEEN VICTORIA.**—A coloured colony exists in Canada of 15,000 self-emancipated slaves. All made their escape from different slaveholding States, at different periods and by different processes; some had resided there for about fifteen years, but the majority for a shorter

period. They are not compactly located, but scattered over a territory a hundred miles in length by sixty in breadth; the southern point is about forty miles above Detroit, Michigan, on the eastern side of the river.—*Burrill's Christian Citizen*

**HORRIBLE MURDER AT CHORLTON-CUM-HARDY, NEAR MANCHESTER.**—On Wednesday evening, in the village of Chorlton-cum-Hardy, two men quarrelled under the influence of drink; one stabbed the other to the heart, and instantaneous death was the result. The deceased was a small farmer and market gardener, resident in the village; and the murderer, a mechanic of the Leeds Railway Company, his wife keeping a beer-house, wherein the tragedy took place, of which he was the villainous perpetrator. He did not attempt to escape, but remained at the scene, expressing his regret at what he had done, until the arrival of a constable from Salford police station.

**GLASGOW MUSICAL GIN SIPS.**—In renewing licenses for the current year, the Magistrates unreservedly disapprove of the principle on which the business of these establishments is carried on— attracting great numbers of persons in the evening, by musical entertainments, for the purpose of disposing of liquor. But they agree to renewal on the following conditions:—That no business is carried on at any time on Sunday. That no person, apparently under sixteen years of age, is received or entertained. That no gambling by what is called "Skatles," or otherwise, is carried on. That dancing is not permitted, &c.

**FATHER MATHEW A BISHOP.**—The election of a Roman Catholic Bishop for the diocese of Cork, in the room of the late Right Rev. Dr. Murphy, took place in Cork, last month, when the following were nominated:—First on the list, Very Rev. T. Metherell, Cork; 2d. Very Rev. W. Delany, Bandon; 3d. Very Rev. T. Barry, Bantry. The election will, no doubt, afford the adherents of Father Mathew, Catholic and Protestant, great satisfaction; and there can be little doubt that his holiness the Pope, in whose hands the ultimate decision rests, will confirm the choice of the majority of the clergy.—*Irish paper.*

At the annual meeting of the stockholders of the Bank of Montreal, the president announced that the bank had divided 7 per cent. for the last year, and that "the rest" amounted at £75,000, besides a contingent fund calculated to cover all losses. The prosperity led the meeting to resolve to apply to parliament for leave to increase their capital to one million, the present amount being £750,000. A thousand pounds were voted to the president, the Hon. P. McGill, who, at a meeting of the new board, was re-elected president, and T. B. Anderson, Esq., vice-president.—*Witness.*

The City Bank has also resolved to apply for an increase of capital stock, to the extent of £200,000. £400 was presented to the president, John Frothingham, Esq.

The Quebec Bank has also resolved to apply for an addition of £50,000.

The forty-seventh annual meeting of the Church Missionary Society was held on the 4th May, in Exeter Hall, London. The receipts for the past year were £116,627. The report, on this score, was cheering. The great difficulty had been to obtain fresh recruits for the missionary field.

The usual annual meeting of the British and Foreign Bible Society took place on 5th May, also at Exeter Hall; the marquis of Cholmondeley in the chair. The entire receipts of the year were £117,440, being an increase on the previous year of £16,134 3s 3d, and nearly £6000 over any year previous.

The Naval and Military Bible Society held its sixty-seventh anniversary on the 6th May. Its object is to supply sailors and soldiers with the Scriptures. During the past year there have been distributed 16,071 Bibles and Testaments by this society, some for the same period, £2553.

The Irish Society of London, for promoting religious and general instruction amongst the Irish, in their native language, was held on 6th May. The number of schools is 700, and the number of pupils is increasing. The receipts during the year was £661 6s 9d.

The annual meeting of the Sunday School Union was held at Exeter Hall on the evening of 6th May. The report was interesting. The receipts were £1575; expenditure, £1772. The sale of books and libraries during the year were £3752.

The Congregational Union of England and Wales held its usual meeting 11th May. The collection for British missions for the past year amounted to £1411.

A decided improvement is reported in the manufacturing dis-

tricts of Great Britain, consequent upon the great fall of wheat, which is represented to have amounted to from 10s to 12s, and in some cases 18s, per quarter, in the manufacturing towns. This change in the corn market was sudden and unexpected, and the fine weather tended still further to depress prices.—*Witness.*

Food riots have been frequent in England, and as a general election is impending, it is much feared that the opportunity will be seized for formidable disturbances. This fear will, it is thought, cause the election to be postponed until after harvest. Somerset and Devon are in a state bordering upon insurrection. Mothers, when they behold their starving babes, grow frantic; and the cry—"Better die by the law than by hunger"—uttered by a famishing female at Taunton, whilst attempting to break into the millers' stores, appears to find an echo in many breasts.—*Ibid.*

The Rev. Dr. Chalmers was found dead in bed on 31st May. He was to have spoken next day at the Assembly of the Free Church. A physician pronounced death to have ensued from apoplexy.

The Ten Hours' Factory Bill has passed both houses. The amendments of the lords to the Irish Poor Law Bill have been reluctantly accepted by the commons and government.

Disease and crime, in Ireland, were both on the increase, but the prospects for the future crops were excellent.

The Times is thundering against the railways as the cause of the prevailing monetary derangement.

The earl of Clarendon is the new viceroy for Ireland. The civil war in Portugal appeared to be drawing to a crisis, and that unfavourable to the royal cause, when the British government interfered to suppress the civil war there, and uphold the queen's authority. This armed intervention has called forth indignant remonstrance from several members of parliament and influential journals.

Spain continues to be agitated by contending factions, especially in Catalonia. The shots fired at the queen are exciting much inquiry. Some persons of importance are thought to be implicated.

There is nothing of much moment from Mexico. The Montreal Courier suggests that all the railroads of the province should be owned and managed by government. Other city papers have taken up the subject, and it is likely to be considered. The suggestion is admitted to be a most important one.

O'Connell is dead. He died at Genoa on the 15th May last. He was on his way to Rome.

**THE NEW LICENSING SYSTEM.**—We understand that on Sunday last, on account of the new regulations of the magistrates as to licenses being rigidly enforced by the police, there was a marked change observable in the appearance of the streets, and in the conduct of those of the working classes in the poorer localities of the city who have been accustomed to morning dram-drinking. All spirit shops being shut for the day, scarcely a single person was to be seen the worse of liquor, with the exception of those of the middle classes who could afford to go to the better class of taverns. The police were more than usually watchful, and notwithstanding that the hotels and taverns did a roaring business, the streets were quiet, and free from riot or disorder. In the Gorbals district, we are informed, that although Superintendent Richardson and his officers had been on the alert from six o'clock in the morning till twelve at night, they could not find a single publican violating the rules laid down by the magistrates; and in Glasgow and the other districts, where equal attention was bestowed, no cases were made out against the publicans.—*Glasgow Chronicle.*

**MONTREAL PRICES CURRENT.—JUNE 28.**

ASHES—Pots. 25s 0d a 25s 6d	PEARL - per min. 5s 3d a 5s 6d
Pearls 25s 3d a 25s 9d	BEER per 200 lbs.—
FLOUR—	Prime Malt (do) 60s 0d a 00s 0d
Canada Superfine (per hrl.	Prime . . (do) 50s 0d a 00s 0d
196 lbs.) . . . 37s 0d a 37s 6d	PORK per 200 lbs.—
Do Fino (do) 35s 0d a 36s 3d	Mess - 100s 0d a 102s 6d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 60s 0d a 82s 6d
Do Middling, none	Prime . . . 72s 6d a 00s 0d
American Superfine	BUTTER per lb. . . . 0d a 0d
(do) . . . . 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) . . 3s 0d a 3s 6d	



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With whom may be found Temperance Publications, Medals, &c. &c.,

Aldboro', <i>John McDougall,</i>	Madoc, <i>U. Seymour,</i>
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	Zone Mills, <i>O. Van Allen.</i>

Of the above, twenty-eight have not made any remittance, on account of the consignment, but it is hoped may be enabled to do so shortly.

† The parcel was sent off in May 1844, to the care of Mr. Edgcombe of Cobourg, and it is expected will be forthcoming.

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