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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

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THE VILLAGE SHOEMAKER.

By G. W. BUNGAY.

The village shoemaker, in compliance with my solicitations, furnished me with the following sketch of his life. I am sure it will not be unacceptable to the readers of your useful paper, which is the reason why I have prepared it for publication. Twenty one years ago he left his native country, for this colony, with promising prospects and glowing hopes; believing that the "road to wealth is as plain as the road to market." Having served a regular apprenticeship to his business, and being counted a good mechanic, and possessing, withal, an unblemished reputation, he readily obtained flattering testimonials and other credentials, from ministers, magistrates, and other distinguished persons, which documents are still in his possession. He realised his anticipations respecting business; found no difficulty in procuring plenty of employment, and having a faculty of managing his concerns to good advantage, he soon became proprietor of sufficient capital to drive an extensive and thriving business. He had a crowd of customers, who were satisfied and pleased with his work, and it was a subject of public remark, that if he continued ten years in such a course, his industry and enterprise would be rewarded by the accumulation of an independent fortune. Thus matters and things passed on for the two first years; but, unfortunately for him and many others, there was a distillery in the neighbourhood, which sent forth ominous clouds of smoke, and streams of liquid fire, brutalizing the bodies, and demonizing the minds of men. Whiskey became almost as common as water in the village, and he soon discovered that he was acquiring a taste for it, although at first the very smell was offensive to him. He could only take a small quantity once or twice a day for a time; afterwards a little more and a little oftener; but no one called him a drunkard. During this time he courted and married an amiable and modest young woman, who did not dream that she had united with a man who was serving an apprenticeship to intemperance. After the wedding he indulged more and more, and continued to drink deeper and deeper, until it became the common talk that he was too fond of liquor; though his house was well provided with the comforts of life, and it was often said that he was one of the best providers in the village. In this way he continued to wax worse and worse, would frequently stay out late at night, and when questioned by his

wife why he absented himself so much from home, he pretended that special business detained him from the pleasure of the fireside. He neglected his business, and his customers began to complain of their treatment, and many of them sought a more punctual man to deal with. Some of his best friends advised, admonished, and begged him to turn over a new leaf, telling him plainly that they would withdraw their custom if he did not alter his method of doing business. In this way he went on from bad to worse, until he became a confirmed drunkard. About this time his wife gave birth to a son, and to show how completely he was the slave of appetite, I will mention a circumstance that occurred at that time. After providing the necessary assistance he became so intoxicated as to be insensible to what was going on, although his wife was twelve hours in labour, and it was supposed that death would soon terminate her sufferings. When his companion recovered she often pleaded with him to reform, he as often promised amendment, and as frequently apostatized. His family continued to increase, and his business to decrease, and he continued to sink lower and lower in the mire of intemperance. His home was the abode of poverty and wretchedness. His enterprising and economical wife endeavoured to supply his house with something to make it a little comfortable, until her slender resources were entirely exhausted. By this time his customers had forsaken him, and no person reposed confidence in his promises; his unnatural appetite for liquor was so strong, that when his family had no wood to burn—no bread to eat—no decent clothes to wear, he would contrive some plan to obtain, by "hook or by crook," his favorite drink. Sometimes, his affectionate but heart-broken wife, after pleading with him to desist from drinking, would go to the vendors of liquor in the place and implore them to sell no more liquor to her poor husband, and some of them would promise her they would not let him have any more on their premises, for they made great professions of friendship for her, and some of them did refuse to gratify his passion for liquor, but this was always when he was moneyless; he has no recollection of ever being denied when he had the change. Although his appetite was so ungovernable, he was occasionally visited with seasons of serious reflection, and would have given much had it been in his possession to be released from the fetters of drunkenness. In order to get away from temptation, he once determined to move off to some remote township where there were no facilities for drinking alcohol. Oh, how glad he would have been if some kind temperance man had taken him by the hand and told him that he could yet be a man amongst men; but the reverse was the case, for one of his esteemed friends at the present time, who was then engaged in selling the liquid poison, proposed to assist him if he would purchase a barrel of whiskey and drink himself dead, for he was a pest and a nuisance in society, and yet that same man would sell the exhilarating beverage when he had money, although he knew it was killing him. He would submit to the lowest drudgery to get grog. At one time an individual promised him a "horn" if he would wade through the creek; although he was no friend to cold water, he cheerfully plunged into the cold stream in order to procure his dram.

He came home drunk one night, and after having slept awhile he awoke with a raging thirst, got up and staggered to the bench where the pail usually stood, but unluckily helped himself to a dipper full of soft soap instead of water. He was so completely lost to all sense of shame, that he cared nothing about his personal appearance. He might have been seen any day in the week, and any hour in the day, lounging about the tavern, or the stillhouse. It would require the pencil of Hogarth to draw his likeness; he was tall, sallow-faced, ragged set, with red eyes, and a long beard. At one time one of his old boots gave out, so he made himself a French mockasin, without a top to it, and wore that on one foot, and the remaining boot on the other, for a long time. Thus he lived, frequently on the borders of starvation, sometimes without even a potatoe in the house to satisfy the cravings of hunger. In his sober moments he would be seized with fits of despair; when he looked forward all was gloom and misery—when he looked backward he said that he had sacrificed his credit, property, and character, on the altar of appetite, and to cap the climax of undesirable wretchedness, after a week's debauch he was tormented with a terrible fit of delirium tremens; at this time he promised solemnly to reform if his life was spared. When he came to himself his old "cronies" said he must not deprive himself of liquor altogether, for if he did he would surely die. In this he thinks they were sincere, for they often made mixtures of spirits, and fed him with a spoon. To use his own language, "what a delusion, because I had poisoned myself, to suppose that I stood in need of more poison." He soon apostatized and resumed his old practices, and as soon as his health was sufficiently restored to enable him to visit the lairs and dens of drunkenness, he began to drink as hard as ever. When he pretended to work at all, he generally commenced his week's work on Friday or Saturday. On one occasion, after most of the week had been spent in drinking, he commenced a job of work on Saturday night, and was, at that moment, quite sober and thoughtful; whilst sitting on his bench at a late hour that night, his poor wife, God bless her, came into the shop and asked him to come to tea. "Come to tea," said he, "what does this mean, I thought there was nothing in the house to eat." He went in, and to his perfect astonishment he found a snow white cloth on the table, and bread, butter, and other eatables provided for him. Such a scene brought him to his reflections, for he did not know then, and he has never asked her since, how she obtained such a desirable meal. He determined to have the comforts of life as well as others, and divorce himself from the bottle that he might make his family comfortable and happy. He then formed a resolution which he has never broken. There was no temperance society in the place, so he wrote a pledge for himself and signed it, and went to work and formed a society, which is now one of the most flourishing societies in this country. The old distillery is torn down, and the man that owned it signed the pledge long ago, and one of the tavernkeepers has kept a temperance house for some years, the other is likewise a true temperance man, a wealthy merchant; they all live together like a band of brothers in the same village. This society was formed in 1832.

The village shoemaker for a long time was afraid to trust himself in the haunts of intemperance, whenever his business called him to a tavern he would transact it as soon as possible and leave the house, as he would if it had been on fire, and to use his own words again, when he escaped from such places he felt like a convict who had just got out of the penitentiary, glad that he was free once more. For a long time he was not able to work more than an hour at a time, and the least fatigue would overcome him. The first three years he had uphill work, but as he had everything to gain, and nothing to lose, he persevered and gradually regained his health and standing in society. He is now worth a handsome property, and continues to drive a thriv-

ing business. He owns some of the best buildings in the village. His hospitable dwelling is the home for preachers, and temperance lecturers. Night and morning his family, apprentices, and journeymen, bow around the family altar. He is an efficient speaker, and his fame as a lecturer on temperance is in all the societies of the district where he resides; he is the president of the District Temperance Union, and a local preacher in the Episcopal Methodist Church. This fact proves the power of kind woman's influence, the depravity of drunkennes, and the blessed influence of the principles of total abstinence.

THE LIFE-BOAT.

An Address for Children. By James Ballantyne.

It was a cloudy afternoon—in December, and a storm was gathering over land and sea. A few of the inhabitants of a little village on the east coast had collected on the beach, to watch a small vessel that was already labouring in the rising storm. The waves were rising high, and clashing each other in rapid succession; the sea was covered with foam as far as the eye could reach; and the wind howled more and more loudly every minute. As evening drew on, the storm seemed to reach a height. It was a fearful sight to look across the deep, and fix the eye upon that lonely vessel and crew. Now it sunk behind the lofty wave; now again it was seen for a moment, as it rose upon the roaring billow; while its rigging was torn away, its masts broken, and its sailors helpless before the resistless might and fury of the storm. Night was beginning to close in, and the group of villagers with deepening anxiety who were gazing on the beach, could not keep from trembling, as they thought of the fate that seemed to await that little bark and its crew. What, then, was to be done? A cry was raised to hoist out the life-boat. But there was no hardy sailor among the number of the on-lookers who could, without fear, buffet the raging billows. And yet not a moment was to be lost; guns of distress were being fired, and the coming darkness would soon cut off all hope of reaching the hapless crew. At this moment, however, a young man offered to venture, and then another, and another; and the life-boat was hoisted, and after a severe struggle reached the vessel, and brought back the crew in safety, amid the loud cheering of the beholders, who had now greatly increased in number. Were not these young men deserving of all honour, who effected the rescue?

And, now, children, I am going to tell you how you may imitate the praise-worthy conduct of these young men. There is an ocean on which many little barks have been wrecked, and in which many thousands of men and women are perishing. It is vast, dark, and dreadful. It is never calm, but always tossed with tempest and storm. In every age thousands have been wrecked in it. Even now the cry of many thousands who are perishing in its black waters is ringing in our ears. But I must tell you the name of the ocean. It is called Intemperance. And you will ask, "Is there no life-boat to save them?" Yes; thank God! there is a life-boat to be found. Its name is the life-boat of Abstinence. It has often been hoisted already, and it has saved many. It has saved all who have entered it, and kept in it, from being drowned in the deep waters of that ocean. It is a boat which cannot wreck. The raging waves of that ocean may dash against it, but they can never prevail to its overthrow.

Now, children, I ask you to enter this life-boat. You will be quite safe in it yourselves; and you will be engaged in the noble work of saving others. Enter the life-boat, then, and come up to the rescue. Try to save many. Enlist in the band of noble Temperance Reformers, who go out on the dark sea of intemperance, in order that they may pluck up those who are drowning there. And, oh, if you should only save one, how great will be the good

you will accomplish, and how great will be your reward! Do any children say, "But how can we do such a great work as this?" I answer, though the work be great you can easily perform it. All you have to do is to abstain from strong drink yourselves, and to go and tell others to do the same. When you abstain, you enter the life-boat; and every drunkard you can persuade to abstain, is a drowning man picked up from the devouring waves of the ocean of intemperance. And, oh! how happy you will be, if you can only save one poor man from perishing in that fearful ocean. And you may succeed not merely in saving one, but in saving many. And what is of still greater consequence, you may also prevent others from ever entering on that dangerous sea. And surely you will be happy in doing this. You will not have lived in vain. The drunkards you have saved will bless you—good men will rejoice to see you thus engaged—God will smile upon you, and conscience will approve your labours. Remember, then, children, that thousands are drowning, and come up to the rescue.

MOTHERS AND NURSES.

Respecting the employment of ale, porter, or wine, during the period of suckling, in order to increase the quantity of the mother's milk, &c., great prejudice still exists in favour thereof, and even by many medical men its use is still recommended. But the experience of some thousands of mothers who have tried the opposite course, as well as many eminent physicians, fully prove the fallacy of this opinion. The sentiments of some of the latter, who have devoted much of their time and attention to this part of their practice, is subjoined.

Dr. A. Combe, says—"It is a common mistake to suppose that because a woman is nursing she ought therefore to live fully, and to add an allowance of wine, porter, or other fermented liquor to her diet. The only result of this practice, is to cause an unusual fulness of the system, which places the nurse on the brink of disease."

Dr. Trotter writes—"All drinks containing spirits, such as wine, caudle, ale, porter, &c., must impregnate the milk; and the digestive organs of the babe must be quickly injured by them. Physicians who have prescribed a diet for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquors. Porter is generally permitted in large quantities on these occasions—a beverage highly improper and dangerous."

"A lady, suckling," says Dr. Stokes, "should make milk her chief beverage, instead of wine or ale, which tends, in too great a quantity to cause the secretion of impure milk, which is sure to disagree with the tender stomach of the infant."

"There is no practice more fraught with evil, than the foolish one of taking wine or spirits to relieve the languor consequent on suckling; the relief is very temporary, and is followed by a much greater depression than before, which is only relieved by another and larger dose of the liquid poison."

Dr. Sleeman states—"Facts and physiology equally establish the point that, where intoxicating drinks are not used by mothers nursing, the health is better (other things being equal), and the children have not physical debility, nor are they so prone to disorder the system."

Dr. Hicks says—"That beautifully nutritious fluid, milk, by a beneficial God has been provided for the support of the infant. Now alcohol passes off by the secretion in an unchanged state, and consequently that mother who herself takes this poison, becomes a medium through which it passes into the system of the babe; indeed, in this case, she converts that which nature intended as a nutriment for the child, into a means for conveying into its body a poison as destructive in its effects as opium."

Dr. Tothill, of Staines, states—"My late wife, who was

naturally of a very delicate constitution, nursed the whole of her family of eight children, without drinking any thing stronger than milk-and-water."

Dr. Higginbottom says—"If you would have puny, weak, and sickly children, drink ale, and, according to the usual custom, give the children a little also."

Dr. Oxley says—"He had seen the greatest evils result from the use of ardent spirits and other intoxicating liquors, while nursing. He had been in extensive practice as an accoucheur, and in all cases where he could prevail on his patients to drink only milk, or gruel, or barley-water, he had been successful in producing much comfort, and a speedy restoration to health."

RESULTS OF THE RECENT CONVENTION.

But *what are those duties?* In looking over our report of the proceedings of the Convention, we find the following particulars urged upon the attentive consideration of all who desire the promotion of the Temperance cause:—

The training of *Youth* in the principles of total abstinence, and the formation for that purpose of Juvenile Temperance Associations in Sabbath and other Schools, and the wide circulation of such tracts and periodicals as are most likely to engage the minds of young persons and children.

The inducing *Females*, and especially *Mothers*, to exert their influence in promoting the Temperance cause in their own families, and in the circle of their acquaintance:

Domiciliary Visitation, both by regular agents and individual members, partly with a view to ascertain the consistency of those who have taken the pledge, but chiefly in the hope of inducing inebriates to abandon their destructive courses:

The devising suitable means for *employing the leisure hours of the members*, and especially of those who have been reclaimed from habits of intemperance, including such recreations as may best invigorate the bodily and mental powers:

An improved mode of *Advocacy*, and a more extensive use of the facilities now afforded through the medium of the *Public Press* for diffusing correct information as to the principles and operations of Teetotal Societies:

The collection of correct *Statistics* on all points connected with the practices of intemperance, and the practice of total abstinence, showing the results of the one in disease, poverty, crime, and wretchedness, and of the other in health, industry, morality, and comfort. And it was suggested that if this portion of labour were duly *classified* and divided amongst individuals, such statistics might be furnished as would greatly subserve the interests of Teetotalism:

An exposure of the moral and physical injuries inflicted by the compulsory *Drinking Usages* of Great Britain, and the adoption of such measures as may lead to their entire abrogation:

A declaration of the *immorality of the manufacture, sale, and use* of intoxicating drinks as common beverages, and of the duty of all, but especially of avowed philanthropists and Christians, at once to renounce all connection with such drinks:

The presentation of distinct *Addresses to Christian Ministers and Missionaries*, including a condemnation of the practice of exporting intoxicating liquors from Christian to Pagan countries, by which drunkenness was introduced among the converts, to the serious hindrance of religious influence:

The gaining the attention of an increased number of *Medical Practitioners* to the principles of Teetotalism, and the extensive circulation, to this end, of the medical testimony recently drawn up by John Dunlop, Esq., and which has already obtained the signatures of the most distinguished members of the medical profession:

The earnest recommendation of the subject of Teetotalism to Seamen, Ship-owners, Marine Insurance Companies, and Commanders of Ships, both for the better security of the lives of passengers, and vast amounts of property, and for the preservation of seamen in every clime from brutal degradation :

Such were the recommendations of the World's Convention. It is evident that work is here marked out sufficient to engage the heads, and hearts, and hands of all who truly desire the extension of the Teetotal system. As to the precise mode by which all this is to be accomplished, that must depend materially upon circumstances. The course of time and of events must be carefully watched, and no opportunity must be allowed to slip away unimproved. The objects contemplated are numerous, and they are important, but they are, also, *practicable*. "Where there is a will there is a way;" and if every committee, if every member, official and private, old and young, rich and poor, male and female, apply themselves promptly, industriously, and resolutely to the work, it will be accomplished, and glorious will be the result.

SABBATH SCHOOLS AND TEETOTALISM.

Among the important resolutions passed at the recent Temperance Convention, no one is likely to prove of greater practical utility, in connection with the spread of Teetotalism, than the following:—"That the hope of the Temperance reformation is in the *rising generation*; and that this Convention do earnestly recommend the formation in every county of JUVENILE TEMPERANCE ASSOCIATIONS in SUNDAY SCHOOLS and DAY SCHOOLS, and the wide circulation of juvenile papers and tracts to interest the youthful mind, and secure the millions which are coming after us from the arts of the destroyer." The importance of this subject was more fully stated at a meeting convened for the express purpose by the Committee of the National Temperance Society, in Bishopgate Street Chapel (the Rev. H. Townley's), on Tuesday evening, Sept 1.

The chair was occupied by G. W. Atwood, Esq., who stated that in the country from which he came (America) he did not know one Sunday-school teacher who was not a Teetotaler, and who did not take a deep interest in promoting the principle. It was of vast importance that all who were engaged in the work of teaching youth should add to the other good principles they were anxious to inculcate, that of *perfect sobriety*.

Mr. J. W. Green furnished some statistics, from which it appeared that in Sunday schools alone there were upwards of 200,000 teachers, and about two millions of scholars. Experience proved that notwithstanding the moral and religious culture bestowed upon the children, a large proportion of them were corrupted and destroyed by the insidious influence of strong drinks; and this was attributable, chiefly, to the fact that the children were not only not instructed in the importance of strict sobriety, but on many occasions were brought into contact with strong drink, and with the established drinking usages of the community. The results, in a sad proportion of cases, proved most fatal to their character and prospects for time and for eternity. Where a contrary course was adopted, the most delightful results followed.

Rev. Dr. Beecher, from Cincinnati, U. S., compared the instructor of youth to a person standing at the rise of some mighty river, having in his hand two phials, the contents of which were capable of impregnating the whole of the waters. One, if imparted to the stream, would cause it to roll along, the instrument of disease, and pain, and death, and the man who thus impregnated it would be justly execrated during life, and would sink into the grave amidst the maledictions of thousands. But if he uncorked the other phial, filled with the elements of life, vigour, fruitfulness, and beauty, what happiness would he not be the means of

communicating, and with what gratitude and delight would not thousands bless his memory? Sunday school and other teachers stood at the head of such a river; each teacher had the waters of life or of death; if he poured in the death water, the river would roll along with disease and death—but with life and health if he poured in the life-giving liquid. The instructions which teachers communicated to their pupils would prove to them either life or death; according to their instructions might the children engage in everlasting wailings, or in endless praises. Dr. Beecher then adverted to the use of intoxicating drinks as the great foe of both physical and religious existence and enjoyment, and intimated that unless teachers were very careful to place children on their guard against the insidious influence of those drinks, they would fall a prey to the temptations to which they were exposed, notwithstanding all the moral and religious instructions communicated to them. He expressed his belief that the vendors of strong drinks were prime agents to Satan, and were but too successful in enticing the young to partake of their wares. Thus a fatal appetite was formed, which was but too generally indulged, and which led to disease, and crime, and death. The art of applying *cold water, inside and outside*, for the preservation of health and the removal of disease, had recently been practised most extensively, and with great success; but the liquor merchants reversed this practice, and applied extensively those *fiery, burning, destroying liquids*, which induced the most fearful disease, and hurried thousands annually to the grave. In conclusion, he cautioned the children present against the use of any portion of strong drink; the drink might be sweet, and pleasant, and enticing at the first, but let them think of the end—"at the last it biteth like a serpent, and stingeth like an adder."

Rev. T. Brainerd, of Philadelphia, U. S., after some very impressive remarks on the great responsibility of teachers of youth, furnished a pleasing account of the Sunday schools connected with the congregation of which he was pastor. He stated that his elders and deacons were teachers as well as total abstiners; and that as to the children, there was scarcely one who would not blush if accused of going into a grog shop, or of taking a drop of strong drink. He concluded by cautioning all present against negligence in the use of those means by which they might benefit those around them; assuring such that they would be held responsible for the mischief which ensued as the result of their negligence.

Rev. Dr. Patton, of New York, stated that he had about 1000 children and teachers in connection with his church, and every one of them was a Teetotaler. He had also about 800 church members, every one of whom was a Teetotaler. They found no difficulty in getting the children to understand and practise Teetotalism, nor would the teachers of this country have any difficulty in the matter, *provided they were themselves Teetotalers*. Parents and teachers were regarded as the highest authorities; and it would be very difficult to persuade a child that it was improper for him to take a portion of strong drink, if he knew that his parents or teachers took any. But if they were trained on the cold water principle, by precept and example, they would be likely to resist every temptation to the use of strong drink, and might become successful advocates among those much older than themselves. Let every teacher do his duty, carefully improving the opportunities God gave him, and he might be the means of introducing happiness into thousands of families.

Dr. Beecher said that as he was not likely to address another audience in London, he wished to leave his testimony in favour of the Teetotal system. When he was about to undertake the journey to England, his friends thought him too adventurous, reminding him of his age, and so on. On the voyage he was generally spoken of with concern, as "the old gentleman," and in this country he had been treated with the rocking-chair, and other indulgences usu-

ally granted to persons in years. But he needed none of those things. He had frequently undertaken harassing journeys on very bad roads, at night, and under circumstances by no means favorable, but he had been able to perform all his duties with vigour and cheerfulness, and could testify, from long experience and from extensive observation, that temperance was greatly promotive of health, serenity, vigour and longevity.

Mr. T. Whitaker, of London, said that he was educated in a Sunday school; but that as his teachers, though good and useful men, were moderate drinkers, they did not teach him to abstain from strong drink. By taking a little he was induced to take more, and ultimately, to drink to excess. He was at length arrested by the Temperance Society, and he was indebted to their instrumentality for health, comfort, and much spiritual good. He stated some facts tending to show that even the teachers of youth were themselves exposed to danger while they used any portion of strong drink, and concluded with a powerful exhortation to all to whom was entrusted the education of youth.

Rev. A. T. Hopkins, from Buffalo, U. S., said that in the schools connected with his church he believed that every teacher was a Teetotaler, and that there were very few of the children who were not enrolled in Teetotal Societies. The question was pushed in every Sunday school, and the children were pledged in the full understanding of the subject, and of the practice which it involved. Considering the temptations to the use of strong drinks which were spread so thickly around, and the strength of the delusion under which persons continued in the use of them, it was important that the teachers of youth should be able clearly to define the doctrine of true temperance, and to enforce it by suitable arguments, and by a consistent example. *Female* teachers ought especially to exert their peculiar influence.

J. Meredith, Esq., moved a resolution of thanks to the Chairman for presiding; and to the Rev. H. Townley and the Deacons, for the use of that place of worship. In reference to the particular object of the meeting, he observed that drunkenness proved a great hindrance to Sabbath school teachers—that total abstinence would confer upon them great personal benefits—and that it would materially facilitate the work of teaching.

Mr. J. Cassell trusted that the result of the present meeting would be the speedy formation of a Sunday School Teachers' Total Abstinence Society for the metropolis. It was a solemn fact, that after children got free from the inspection and superintendence of the teachers, they were exposed to great temptations in consequence of the drinking usages of the community, against the influence of which they were not duly forewarned by their teachers. The records of most Sunday-schools would furnish abundant proof. On the other hand, where the teachers were abstainers, and where they properly instructed the children on that subject, the children were preserved from temptation, and were, in many instances, the means of converting their parents.

The resolution was then carried with cheers, and briefly acknowledged by the Chairman.

We trust that meetings to promote this important object will speedily be held in every part of the kingdom.

PROGRESS OF THE CAUSE.

ENGLAND.

INTEMPERANCE AND CRIME.—ANOTHER VOICE FROM THE JUDGMENT SEAT.—Judge Wightman, charging the grand jury at Liverpool, previous to the recent assizes, said, "I find from a perusal of the evidence in the depositions, one unflinching cause of four-fifths of the offences in this (as indeed it is of every other) calendar—the besetting sin of drunkenness. In almost all cases of vio-

lence to the person, the scene has been a public-house or beer-shop, where the parties were inflamed and exasperated by intoxication. So long as the habits of the common people are those of intemperance, whenever an opportunity is afforded—so long as they are incapable of recreation and enjoyment, except that of drinking to excess in a public-house—much improvement cannot be expected. It is earnestly hoped that the efforts which have been and are now making, in the right direction, by the encouragement of Temperance Societies, and the establishment of other recreations besides those of intoxication, will gradually effect a change in the national character in this most important particular." The grand jury confirmed his lordship's testimony, and recommended early education and suitable recreations, as great correctives of the evil.

LEEDS.—A Special Meeting of the Leeds Total Abstinence Society was held in Queen-street Chapel on Friday evening, Sept. 11. J. Darnton Luccock, Esq., the Mayor of Leeds, presided. The meeting was well attended. The chief purpose was to hear addresses by Dr. Patton, the Rev. T. Brauerd, and Mr. J. Cassell; the two former being delegates from America to the World's Temperance Convention, recently held in London. His Worship, the Mayor, delivered a brief address, in which he spoke in terms of great praise and admiration of the Institution. The meeting was then addressed by the Rev. Mr. Peace, from America; next by Mr. Cassell, who entered into the various objections with which the Teetotal advocates had to contend, and the success with which their efforts had been blessed; and contended that their object was to remove one of the most enthralling and deadly vices which afflicted the human family. Mr. Cassell's eloquent, impressive and impassioned speech was followed by very excellent addresses by Dr. Patton and the Rev. T. Brauerd. The former gentleman gave an interesting account of the success of the Temperance cause in America. Altogether the meeting was of a very gratifying character.—The above is extracted from the *Leeds Mercury*. We have since received a letter from the corresponding secretary of the Society, Mr. J. G. Thornton, in which he says:—"The meeting has been attended with the most pleasing results. Every one appears to have been highly gratified, and great good, no doubt, will follow. The committee at their last weekly meeting passed unanimously the following resolution:—Resolved that a series of monthly public meetings be held during the winter, to which ministers and laymen of influence throughout the country shall be invited; and that the first meeting be held, if practicable, on Tuesday, October 13." This decision has been come to from the success of the last meeting. The committee think that it is high time they were doing something more worthy the cause and the important town they live in than they have hitherto attempted; and as they have, fortunately, ample funds to meet the expenditure likely to be incurred, they have resolved to attempt a course of meetings such as have never yet been held in Leeds in connection with the Temperance movement. It is our firm conviction that meetings of the kind referred to by our correspondent would greatly accelerate the Temperance movement, in whatever town they might be held.

A Correspondent of the N. Y. Observer, writing from London, says that drinking usages of England constitute the grand obstacle to the elevation of the working classes. And after all that has been done by the temperance movement, the evil remains in almost undiminished strength. The gin palaces still exhibit their stately proportions at the corner of every street, more beautifully painted than any other buildings, and covered over with glittering descriptions of the drunkard's drink. In almost any part of London you may pass half a dozen of these splendid seats of Satan, in as many minutes' walk, and whenever a new street is built, there, almost without exception, the loftiest, largest and most elegant house is a drinking house. They are kept in good repair, and frequently newly painted, and, as I have said, painted more beautifully than any other description of houses. Whence do they derive their large gains? From the hard earnings of labouring men and labouring women. The greater part of the immense aggregate revenue, which flows into these houses, is money which ought to supply bread and clothes to hungry, ragged children.

The temperance reformation has done something to allay this all-comprehending evil, but exceedingly little comparatively. Nor does it promise to accomplish very much, I greatly fear, during the present generation. The great body of ministers and churches stand entirely aloof from the cause, and, in great multitudes of instances, are known to be decidedly opposed to it. As a general fact, a minister or clergyman in England, who is known to be a

teetotaller, will find the circumstances a great hindrance to his popularity among the churches. One objection frequently urged against the thing in particular localities is, that it is an irreligious movement, the fact being that it has actually been commenced and carried forward entirely by unconverted men simply from a regard to its temporal advantages, while the *Christian* portion of the community have withheld their aid, from an unwillingness to forego their moderate indulgences. At the same time, the practice of temperance is certainly making progress among the more respectable classes especially. It is a well ascertained fact, that very much less of wine and spirits is drunk at fashionable dinner parties within the last few years. And I frequently meet with gentlemen who confess that they have almost discontinued the use of wine from the conviction that they are better without it. If the Christian churches of Great Britain would but take up this good cause in earnest, what a glorious and happy change would ensue. But I greatly fear that Dr. Campbell, the editor of the *Christian Witness*, was not far wrong when he said, that the present generation must die off before the cause can be expected to make much progress.

Address to the President and Members of the Conference of the Wesleyan Church, now holding in Bristol.

REVEREND AND DEAR SIRS,—We take this opportunity of stating for the information of your body, that a "World's Convention for the Promotion of Temperance," has been sitting in London, during this week, which has been attended not only by delegates from all parts of the British empire, but also, by a considerable number of the most pious and talented ministers, medical professors, and distinguished philanthropists of America, and other parts of the world; at which, the claims of the temperance cause, upon all classes of the community, have been most fully and affectionately considered. The attention of the Convention has been particularly directed to the vast importance of obtaining, at least, the candid and kind consideration of all Christian churches, seeing that the interests of religion and morals, throughout the world, are so essentially connected with the temperance cause; and that to a far greater extent than can be imagined, by those who have not yet taken into their most serious and pious consideration, the enormous evils which accrue to society, not only from what is popularly termed, the abuse of intoxicating liquors, but also, that the fons et origo of all the evils which afflict society on this head, are attributable to the general and even "moderate" use of such drinks. And, that since it has been triumphantly demonstrated, not only that the most perfect health is compatible with the total abstinence from all intoxicating liquors, but that the moral, social, and religious interests of the community are immensely promoted thereby, the claims of humanity urgently require, not only that there should be no indifference (not to say hostility) to the great cause of temperance, but that it should receive from Christian churches, and more especially from all Christian ministers, the most unequivocal marks of sympathy and support. On this subject, the delicacy of which is only equalled by its importance, the Convention cannot omit to state the feeling which is entertained by all present, of the immense moral power which is wielded by your distinguished and venerable body. Nor can we conceal from you, the intense anxiety, and the disappointment which has been felt throughout part of the temperance community, on the subject of a feeling which has existed on the *Methodist Conference*, towards the temperance cause. And in referring to this part of the subject, we feel it our duty to apprise you, that we have reason to believe that more than thirty thousand English teetotallers, are at this moment members of the Wesleyan Church, and hence we feel that they have a strong claim upon us, to state on their behalf, the anxious feeling which is universally entertained by them, that, although it is too much to assume, that every member of your body shall become identified with us; yet, we humbly presume, the time has gone by, when the cause of temperance shall be treated with feelings of diesteem and repudiation; and we now respectfully and confidently appeal to you, on behalf of a cause, which has been instrumental, under God, in rescuing from misery and vice, thousands of men, who are at this moment in the strictest fellowship with Christian churches, and an honour to the Christian name. Under these feelings and convictions, this "Convention" expresses a confident hope, that you will confer upon the temperance cause, that consideration and support which it so eminently deserves at your hands. Wishing, and fervently praying, that every blessing

may attend your sittings, and that you may long continue to advance the interests of Christianity.

We are yours most respectfully,
Signed on behalf of the World's Convention for the promotion of temperance,

WILLIAM CASH, Chairman.
THOMAS BEGGS, Secretary.

The Convention deeply regret, that any feelings of alienation or disaffection to the temperance cause should ever have been occasioned by hasty and unwarrantable expressions, on the part of the advocates of the societies, and are by no means prepared to justify the slightest departure from the most becoming and kind language; at the same time, a hope is strongly entertained, that in future, no feelings or expressions but those of kindness and respect shall be exercised on either side.

The following notice appears in the minutes of the Wesleyan Conference:

The President stated that he had received an address from the Temperance Convention assembled in London. He observed, that it came from an assembly of respectable persons, and was worded in a very respectable manner; it was, therefore, deserving of respectful attention. He said that all other temperance addresses and memorials which he, as president, had received, (and they had been very numerous) were very impudent and very tyrannical, and therefore did not merit attention. But this from "the Convention" merited respectful treatment from the Conference. It was then read at length, and attentively listened to; and, after a few remarks from two or three preachers, it was unanimously resolved that a respectful answer be returned to the address of "the World's Convention."

And the following letter has been received by the Secretary:—
Bristol, August 11th, 1846.

SIR,—I am directed respectfully to acknowledge the receipt of the communication forwarded by you to the Wesleyan Conference, now assembled in this city, from the "World's Convention for the promotion of temperance."

The memorial has this morning being laid before the Conference, and the subject to which it refers will receive due attention,

I am, Sir,

Yours faithfully,
ROBERT NEWTON,
Secretary of Conference.

Thomas Beggs, Esq., Secretary, &c.

SCOTLAND.

GREAT JUVENILE TEMPERANCE MEETING.—On Monday evening, the 14th instant, the Rev. George Jeffray, of the London-road Secession Church, delivered a lecture in the Mechanics' Hall, Canning-street, Calton, on the occasion of the formation of a juvenile temperance society. Upwards of 500 young persons were assembled in the area of the hall, which was allotted exclusively for them, the galleries being reserved for the adult portion of the community, which were crowded to excess. The lecturer then commenced in his usual humorous and lively style to address the young at great length on the importance of early abstaining from all intoxicating drinks. He next proceeded, in a few brief sentences, to lay before the elder portion of his audience some statistical facts connected with the state of education and morality in the Calton district. After a few very appropriate remarks from the chairman, Mr. Walter M'Allister, who has been the leading spirit of the temperance movement in the Calton district these ten years, the meeting broke up.—*Glasgow Argus.*

EDINBURGH.—On Tuesday, August 18, the usual weekly meeting of the Edinburgh Total Abstinence Society, was held in Adam Square Hall. Mr. G. Johnston, president, who had just returned from London, occupied the whole of the evening by a narrative of the proceedings of the World's Temperance Convention, to which he had been appointed a delegate. After referring to the constitution of the assembly, the business that had been done, and the practical suggestions brought before it, he concluded his address by stating, as his own impression, that the convocation of so many enlightened, pious, earnest, and experienced advocates of the cause, would not be otherwise than highly beneficial. The principles enunciated, supported by facts and argumentation, and the vast amount of statistical knowledge, collected from all parts of the world, and which would be available through the delegates to so many societies, must, beyond all question, cause the principles of total abstinence, with all its concomitant

blessings, to spread through many lands. When Mr. Johnston had concluded, Mr. Gregory rose, and proposed a vote of thanks for the great attention he had given to his duties as a delegate, which was warmly responded to—122 joined the society.

IRELAND.

DONNYBROOK FAIR.—August 24, the Rev. Dr. Spratt held his usual annual temperance meeting near the Fair Green, Donnybrook. Thousands attended, and the reverend gentleman had the great satisfaction of administering the total abstinence pledge to some hundreds. The fair went off merrily, and with good order to its close. No heads were broken. One method to secure this orderly conduct was adopted, equally ludicrous and prudential. A huge police van went round from time to time, "weeding" the fair of the drunken people who were unable to take care of themselves and likely to do anybody else a mischief. By these means the first elements of disorder were abstracted, and the famous fights of olden times prevented by their nipping the shillelahs in the bud.—*Daily News.*

On my return home, I found my estimable friend, Father Spratt actively engaged, as usual, in the promotion of happiness. The meeting which assembled at his call yesterday, was equal in interest to any one he ever held before. The gathering was immense, many thousands were there, and as fine a feeling as ever I witnessed on any similar occasion pervaded the crowd, and sparkled in the countenances of all present. I wished that those who doubt the determination of the people to persevere in the work of self-improvement, had been there. They would have received a lesson that might have been useful to them all their lives.

The meeting was addressed by Father Spratt, the city-marshal, Mr. Brennan, Mr. Battersby, Mr. Barry, and myself. Several hundred persons took the pledge. It was the subject of remark, that an appearance of comfort and respectability among the assembled people, was evident, which spoke more loudly in favour of teetotalism than any words which could be uttered.—*Extract of a letter in the National Temperance Chronicle and Recorder.*

TEMPERANCE ON THE CONTINENT OF EUROPE.

(From the Journal of the American Temperance Union.)

Drunkenness is not, as in England and America, a prevailing vice. And yet they drink wine enormously. When a Frenchman sits down to his breakfast, he calls for his bottle of wine; to his lunch, a bottle of wine; to his dinner two and three bottles of wine. The "Cafés," "Hotels," "Commerce de Vines," "Commerce d'eau vie," are in every part of Paris, and are full. In a single year the thirty-four millions of France consume 748,571,426 gallons of wine; but only 11 million gallons of spirits, 221 of cider, and 74 of beer, while England consumes 500 million gallons of beer; and the United States 40 million gallons of domestic distilled spirits. The results must necessarily be entirely different, especially as the wines of France contain but about fifteen per cent. of alcohol. And yet it is far from the case, that France is free from intemperance, and that her use of the grape is, as is often affirmed, highly commendable. Every wine-drinking country, from the foundation of the world, has been cursed with drunkenness. Babylon, and Greece, and Rome, though strangers to distillation, were drunken countries. So are Italy and France now. One has only to listen to the gradually increasing noise at the "Table de Hôte" as the drinking goes on, to be satisfied that alcohol is the same mischievous thing in France, as elsewhere. In the theatres and licentious circles, wine is a prime agent of evil. At the supper and gaming room, it stirs up the vilest passions, and causes many to murder. Constantly excited by wine, the Parisians are ever ready for a mob. It is a common complaint, that cab-drivers and hackmen are drunk. In the suburbs of Paris, where the brandy shops prevail, there stalk forth the bloated face, the bleared eye, the staggering gait; and were it not that they are at once removed by the city police, men would be seen thick, sleeping out their drunkenness upon the pavement. The power of the alcoholic principle upon the Parisians is seen in the fact, that they are miserable without it, and if there were a government which should banish it from the kingdom, there would be a rebellion of the throat and belly, compared with which the revolution of 1792 would be child's play. Our principles are known among the venders, and they are afraid of them. The "Caffé" and "Hotel" keepers think very little of a

man who does not call for his bottle of wine. Such a one may sit long before he receives much attention. Is the introduction and spread of teetotalism needful and desirable for France; or would it be well for America to imitate France, and become a wine-growing and wine-consuming country? These are questions of ten put, and, we think, not difficult to answer. Drunkenness is a vice in France, though not to the extent that it is in England and America; and, so far as it exists, it should be eradicated. So far as it exists, it is caused chiefly by wine. Louis Philippe said to Mr. Delavan, "the drunkenness of France is on wine." The expense of intoxicating liquors to this country, as well as to England and America, is enormous; placed in one year at \$234,333,329,88. The Duke of Orleans, now deceased, stated to Mr. Delavan, "that of the thirty-four millions of people in France, fourteen are engaged, in some way, in making and vending intoxicating drinks; and that in those districts where the most wine was made, there was also the greatest wretchedness, and the most frequent appeals to government for aid, and that so large a proportion of the soil was now cultivated for wine, that the raising stock and grain was diminishing to an alarming extent; and that he looked to the desire of wine in other countries, as a source of hope to France." In contemplating happy France, we must look, not merely at what she is, with her cheerful temperament, bright skies and fruitful fields, but at what she might be under more healthful influence and better habits—of what vice, misery, degradation, sensuality, and deprivation of all hope, as she advances to the grave she would be delivered, and what a blessing to the world around her. A child may have all the beauty and happiness of a brilliant butterfly, but that is no reason why he should not advance to the dignity and glory of a man; and a man may have all the happiness of an unenlightened Pagan of Egypt, Greece or Rome, but that is no reason why he should not be advanced to the dignity, happiness and responsibilities of one to whom life and immortality are brought to light. Cannot the French become a sober and reflective people, could the millions engaged in the culture of the vine, and the manufacture and sale of intoxicating drinks, have their attention turned to other and more valuable objects; could grain, and stock, and silk, and wool, have the soil now covered by vineyards; could education become universal; the war spirit be laid aside; the shackles of superstition and bigotry be knocked off, and a pure Christianity prevail, there would be no country like France. In the northern sections a temperance minister from England is effecting something; but it meets with great opposition from English people. We would not be men of one idea; but we confidently believe, that after all, the temperance reformation is to be the entering wedge of reform both for France and Italy, as much as for Sweden and Norway; and that the introduction of the mild wines of France to America, would prove a curse and not a blessing. We found a glass of iced water tasted just as deliciously in Paris as in New York, and saw no reason to envy the hundreds around us, drinking their bottle of wine; and, as two Frenchmen, with whom we were dining, said, if our water was better, it certainly was cheaper; so they will one day find it.

America is taking a noble stand in banishing from her tables and social circles all that intoxicates. She is, on this subject, as well as many others, becoming the light of the world.

CANADA.

TEMPERANCE CELEBRATION AT SPARTA, C. W., OCT. 19, 1846.
—As no one else has, I will take the liberty to write a short communication for the *Advocate*, relative to the Temperance Celebration held at Aylmer, St. Thomas, Sparta, Dorchester and Yorkmouth, Richmond and Vienna. All arrived at an early hour, in regular procession, each society having provided itself with an elegant banner, and each banner bearing some motto. These societies, together with the multitude that came flocking from all directions, made up nearly 2,000 people; being the most numerous attendance any meeting on the subject of Temperance has ever received in this part of the country. They immediately proceeded to the grove, a short distance from the town, where, by the exertions of the Aylmer society, were arranged a speaker's stand, seats for a multitude, and, a little on one side, two long picnic tables. The people being seated by the marshal of the day, the

meeting was opened by prayer, and then came the speeches. Attention and expectation beamed from every countenance, and all eyes were fixed upon the stand. Mr. Wheaton arose and delivered an able address; in which he showed that the cause of the wide-spread evils of intemperance was the sanction which the evil receives from dram-drinking and taking the social glass in the higher classes of society, that induced the young, for the sake of following the fashion, and gaining applause, to join in tipping, and thus injure their physical and moral nature—a career of intemperance that fails not to conduct many of its votaries to degradation and crime, and to the criminal box, and even some to the gallows. The assembly was next addressed by the Rev. Mr. Jeffrey, who dwelt at length upon the evils of intemperance. It was now noon, and the multitude of cold water drinkers was formed into a procession, each society by itself, being led by the bearer of its own banner; the Aylmer society marching in advance, with its committee of ladies forming the van, and carrying its banner, on which was inscribed "Teetotallers, or no Husbands." This was followed by the committee of gentlemen, with their banner, bearing an index pointing to the committee in the van, with a motto. The procession marched to the town, passed round the square, and then returned to the grove, in good order. This procession of hundreds of people, all come out to celebrate an institution that has been of so much benefit to the human race, was an uncommon and interesting sight. The good things of the land were immediately spread out upon the long tables, on the return of the procession to the grove, and a most agreeable picnic was enjoyed. Indeed the romantic position, and appearance of a multitude so numerous, dining in the cool shade of a beautiful grove, on an exceedingly warm day, gave a new charm to the proceedings of the day. When the festive part of the proceedings was over, the people were again seated, and an appropriate address given by the Rev. Mr. Bray, who showed the inconsistency of a Briton's singing, as too many of them do, with much emphasis, "Britons! Britons! Britons never will be slaves!" while they still cling to their bottles, as the drowning man clings to the rubbish at the bottom of the pool into which he is unhappily cast, whereby he loses his life. He likewise contrasted the deplorable slavery of the drunkard to his appetite, and to his bottle, with political slavery; showing that far the greatest amount of slavery in the world is to alcohol. The Rev. Mr. Wilson next addressed the meeting. His remarks were very interesting. The closing speech was made by the indefatigable advocate of Temperance, the Rev. Wm. Ryeson, who gave much information relative to the present state of the cause. His discourse was decided, comprehensive, and well worthy the occasion. His concluding remarks were upon the importance of legislative action on the subject. He warmly exhorted the voters of Middlesex not to support, at any future election, any candidate for the Provincial Parliament, who should not be a teetotaler, and who would not advocate the cause while in Parliament. Why will not political economists look into the lamentable evils of Intemperance, as connected with politics? The additional expense known to be incurred by every state (where it is used) through the license system, is known to be several times as much as the sum contributed to the revenue by that system. So that, besides the sufferings of the victims themselves, the license system is a continual drain upon the treasury of the state. There is a great deal being said and done in Canada about a Railroad, and means to construct it with. The sums annually squandered in the province in tipping and drunkenness would be sufficient to construct a Railroad from its eastern to its most western limit. The speakers were very often interrupted by the most enthusiastic cheering. In short everything was done in good order, and in the best of

feeling. The effect of this celebration upon the people in its immediate vicinity is already visible. Three or four Temperance societies have already been organised since the celebration at Aylmer.—JAMES C. STARR.

ALNWICK, Nov. 5.—I attended a temperance meeting on the last Wednesday in August, at the School House, in District No. 2, third Con. of Alnwick; and organized a Society of 24 members. On the last Wednesday in September, the Rev. Wm Case, and the writer, attended another meeting held at the same place. Mr. Case delivered a lecture from 1 Peter v. 5, 6, 8. "Be sober, be vigilant," &c. &c. From many years observation, the Rev. Gentleman was enabled to portray in vivid colours, the evils of intemperance. I think no one could listen without being convinced that moderate drinking led to the destruction of property and the ruin of souls. We have held two meetings since, which resulted in the addition of five new members, and ten subscribers for the *Temperance Advocate*, whose names and subscription I herewith send. I intend this winter to hold other meetings, in *this Township, Haldimand and Percy*, as some profligate white men try, by every means in their power, to lead the *sobriety Indians* of Alderville, into scenes of riot and drunken debaucheries.—R. F. WHITE.

MISCELLANEOUS.

EDUCATION OF PRINCES.—The Prince of Wales begins to figure in the newspapers. For a child between four and five years of age, he is not "as little Princes as may be," but as great and renowned as may be. When the royal yacht was off Guernsey, his Royal Highness caught an eel, himself holding the rod and line; and when off Jersey, his Royal Highness suddenly appeared on deck, amid the cheering crew, clad in check shirt, blue jacket and trousers, glazed hat, and neckerchief twisted in that knowing knot which is amongst the mysteries of seamanship. His Royal Highness repaid the acclamations of the sailors by ordering them a glass of grog all round. His Royal Highness does not, therefore, patronise the temperance societies. Now, there is no harm, that we know of, in a child's catching eels instead of tittlebats; nor in wearing a blue jacket and playing sailor. The bustle which the sailors were allowed or directed to make about it, is rather questionable; and the ordering of extra grog more questionable still. For children under five years of age it is not generally reckoned wholesome training to encourage them to treat their friends with rum and water. But Princes, and above all Princes of Wales, are not subject to ordinary rules.—*Daily News*.

AWFUL, AND TOO TRUE.—The Pledge and Standard says, in allusion to the extraordinary mortality in our large cities during the late warm weather:—"Between one hundred and one hundred and fifty adult males, who were buried last week in Philadelphia and New York, were sent to the churchyard by the rum-seller! killed, murdered outright, by the vendors of strong drink!"

An inquest was held on Sunday, at Heaths wharf, in this city, on the body of Samuel Ford, of North Abington, who fell into the water and was drowned, while in a state of intoxication. He had been drinking freely during the day, was in company with his wife on the Common in the evening, but was separated from her by the crowd. He was sixty-four years of age, and has left a wife and four children.

The night previous (Saturday,) an inquest was held on the body of an unknown man who died in Commercial Court. He had been seen during the day much intoxicated, and died of delirium tremens. His body was conveyed to the dead house.

In Marblehead an inquest was held, on Friday, on the body of William Lear, an intemperate man, who was found dead on the wharf. Verdict, death by intoxication.

Such are the fruits of the traffic! And yet the rum-sellers are honourable men! So are thieves and murderers as honourable.—*Boston Paper*.

EVADING THE LAW.—Since the selling of spirituous liquors has been prohibited, says a New York paper, the landlords are adopting all sorts of tricks to evade the law. The following are the

latest we have heard of. In one tavern the landlord has caused a box to be put up in his bar-room, on which is painted in large letters;—"For the widow and orphan fund of the village of——."

Anybody wanting a glass of liquor gives six-pence to the cause of charity, and the landlord treats.

In another place, a landlord refuses to sell any liquor, but he demands from each traveller a sixpence for baiting his horse under the shed, the liquor of course being gratuitous.

MAN DROWNED THROUGH INTEMPERANCE.—On Monday last, a carpenter in Dumbarton, who had been maddened by drinking since he got his pay on Saturday, went down to the Clyde, near the Castle, and stripped to swim. In spite of a comrade, who held him by the shirt till it was torn off his back, he went out, alas! never to return. He soon sunk beneath the wave.

FATAL ACCIDENT—INTEMPERANCE.—On Tuesday night, Arthur Duggan, carter, residing in Saltmarket Street, was found dead on the public road, near Shettleston, with a deep cut on his head. From what we have learned, it appears that Duggan was employed in taking out from Glasgow the furniture of James McKim, furnace-man, to somewhere near Shettleston, when Duggan, it is supposed had fallen off the cart, the wheel of which passing over him caused instantaneous death. McKim and his wife, we are informed, were both so intoxicated as to be unable to give any account of how the accident took place. They were both taken into custody, but after undergoing an examination by the authorities, were liberated, there being no reason to suppose that deceased had come by his death otherwise than by accident.—*Glasgow Argus.*

INQUEST.—On Saturday an Inquest was held in the Court-house to enquire regarding the death of James Pendergrast, a Prisoner, who was incarcerated on Wednesday afternoon and who soon after became affected with Delirium Tremens, of which he died at three A. M. on Saturday. Verdict accordingly.—*Hamilton Gazette.*

We perceive that the Temperance Advocate and some other papers state that the Temperance House lately opened in this town cost £4000. This is a mistake. It only cost, originally, 4000 dollars; with such additions as it has been necessary to make, it now stands the stockholders in about £1250. We are happy to hear that it is doing a fair share of business.—*Pictou Sun.*

THE RIGHT PLAN.—A man was found dead lately on Commerce Wharf in Portland. Verdict of jury—exposure under influence of liquor drunk at the store of I. M. Whitehouse. This is just the way all such cases should be managed. The coroner's jury never fails to give the name of the person who, as they are informed, has killed another by violence. And why should they not speak out the name of him who kills by rum?

A NEWSPAPER IN OREGON.—The first number of the *Oregon Spectator*, dated February 5th, 1846, has come to hand, "in due course of mail." The motto of the sheet is—"Westward the Star of Empire takes its way." The number before us contains a copy of the constitution passed by the Legislature of the Territory; also, an act to prevent the introduction and sale of ardent spirits in Oregon.

At Cleveland Ohio, lately, a beautiful boy, two years of age, was killed by his father through the effects of rum. The father, James Ryan, had had a drunken row at a grocery kept by one Dillon, and had been thrown out by three men. He went home, accompanied by one Cadle, who was also drunk, swearing vengeance against the three men. When home he loaded his gun, and placed the muzzle on the bed, cocked the gun, and put on a cap. At this moment Cadle seized hold of him, and, in the struggle, the gun was discharged, the contents passing through the head of the child.

DR. JOHNSON ON WHISKEY.—The word *whiskey* signifies water, and is applied by way of eminence to strong water, or distilled liquor. The spirit drunk in the North is drawn from barley. I never tasted it except once for experiment, at the Inn in Inverary, when I thought it preferable to any English malt brandy. It was strong but not pungent; and was free from the empyreumatic taste or smell. What was the process of making it, I had no opportunity; nor do I wish to improve the making of poison pleasant.—(*Tour to the Hebrides*, p. 207, Edn., 1805.)

John McCounell and George Anderson, were drowned while fishing in Brooklyn Pond, N. J., on the 1st inst. They had a jug of rum with them in the boat, and, becoming intoxicated, the boat was upset and both men were drowned.

NAVAL TEMPERANCE.—The officers and crew of the U. S. Ship *Cyane* have organized a Temperance Society on ship-board, which

they call the "Washington National Temperance Society." The Society already numbers *fifty-one* members. Would that this example were imitated by every officer and sailor in the American navy.

A malignant influence proceeds from the use of intoxicating drinks. Corrupted, ruined, and maddened by this inspiring fluid, men naturally humane, and early instructed in the school of the meek and lowly Saviour, have become murderers, sensualists, thieves, Sabbath-breakers, and blasphemers. The common and natural effects of education and religious restraint have been neutralised, and civilized man has been transformed into a barbarian. The history of the crimes of modern drunkards unfolds to us a page not less black and horrible than that of the most savage tribes.—*Anti-Bacchus.*

A WHOLE SERMON.—Beloved Brethren,—The Scriptures tell us that the wages of sin is death. Now, my advice is, that you leave off sinning, and strive for higher pay.

WORTHY OF IMITATION.—"As a significant sign of the times," says the *Temperance Gazette*, "and a proof that the value of our services is beginning to be appreciated, we have pleasure in stating that the Directors of the Grand Junction Railway have decided that lecturers coming to Crewe (Cheshire) to lecture on temperance, shall be conveyed to and from Crewe without any charge. This enlightened policy is honourable to them, and reflects credit on the character and conduct of our agents."

POETRY.

THE TREE OF DEATH.

BY ELIZA COOK.

Let the king of the grave be asked to tell
The plant he loveth best,
And will it not be the cypress tree,
Though 'tis ever the church-yard guest;
He will not mark the hemlock dark,
Nor stay where the night-shade spreads;
He will not say 'tis the sombre yew,
Though it springs o'er the skeleton's head;
He will not point to the willow branch,
Where breaking spirit's pine beneath,
For a brighter leaf shades a deeper grief,
And a fairer tree is the Tree of Death.

But where the rich green stalks are seen,
Where ripe fruits gush and shine
"This—this," cries he, "is the tree for me—
The vine—the beautiful vine!
I crouch among the emerald leaves,
Gemmed with the ruby grapes;
I dip my spear in the poison here,
And he is strong that escapes."
Crows dance around, with satyr bound,
Till my dart is hurled from its traitor sheath;
When I shriek with glee, no friend to me,
Is so true as the vine—the Tree of Death.

O, the glossy vine has a serpent charm,
It bears an unblest fruit;
There's a taint about each tendrill'd arm,
And a curse upon its root;
Its juice may flow to warm the brow,
And wildly lighten the eye;
But the frenzied mirth of a revelling crew
Will make the wise man sigh;
For the maniac laugh, the trembling frame,
The idiot speech and pestilent breath,
The shattered mind and blasted fame,
Are wrought by the vine—the Tree of Death.

Fill, fill the glass, and let it pass;
But ye who quaff, O think
That even the heart which loves, must loathe
The lips that deeply drink;
The breast may mourn o'er a close link torn,
And the scalding drops may roll;
But 'tis better to mourn o'er a pulseless form
Than the wreck of a living soul.
Then a health to the hemlock, the cypress and yew,

The warm-hiding grass and the willow wreath,
For though shading the tomb, they fling not a gloom,
So dark as the vine—the Tree of Death.

GO NOT BACK

My brother, go not back,
The pledge is taken now;
I see it in the healthful smile
That plays upon thy brow:
I see it in the sparkling eye,
So dull and dim before;
Then go not back again my friend,
To sure destruction's door.

My brother, go not back,
Press on in virtue's way;
Be steadfast in thy sacred pledge,
And truth shall be thy stay.
Hope, bright as morning's dawn, shall spring,
Where'er thy feet may tread—
Then go not back again, my friend,
To paths of terror spread.

My brother, go not back,
To sorrow and to vice,
To reap the bitter fruits of sin.
Where none to glory rise;
Where stranger to the joys of earth,
Life will be steeped in woe—
Then go not back, again my friend,
But upward, heavenward go.

My brother will not go—
I read it on his cheek;
I see it in the tears that flow,
And when I hear him speak.
He has resolved in God's own strength,
Who will, I know, sustain,
Never while reason holds the throne,
To touch the cup again.

—*Journal Am. Tem. Union.*

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDESIGNED, 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 DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, NOVEMBER 16, 1846.

Here is the funniest jumbling together of matters having no connection whatever with one another that ever we saw. We have seen instances in which a man of mind can write and say strange things when he has got the wrong side of a question to defend, but we have seldom found any thing like this. It seems questionable whether the writer is to be considered as writing in jest or earnest. We must, however, leave remarks till our next number:—

"About one-third of the revenue of England is paid upon wine, spirits, beer, malt, hops, cider, and licenses to make and sell those articles. Perhaps the Canadian revenue may be nearly made up in the same proportion. Does it ever occur to those who are such advocates for total abstinence from the use of all those articles, that they should pay their due proportion of the revenue in some other way, as they participate in all the advantages derived from the expenditure of the revenue equally with those who contribute one-third more towards the revenue than they do. Now we humbly conceive that as revenue is expended for the benefit of the whole community, it should be equally contributed

by all, in proportion to their means of paying. We have the greatest objection to any partial or arbitrary laws that will admit of some persons escaping the payment of revenue, while others have to make it up, and more particularly as we have ever observed that those who would be disposed to pay the smallest possible amount of revenue themselves would be the most anxious to have revenue appropriated according to their wishes. We should suggest to all advocates for total abstinence from the use of wine, beer, and spirits, to come forward at once, and contribute that proportion of revenue which they would have to pay upon the moderate use of these articles, were they to make use of them in moderation as other men do. No individual in existence has a greater abhorrence of drunkenness, and the intemperate use of wine, beer or spirits, than we have, but if any individual thinks it a conscientious duty to abstain from them altogether, this abstinence would not excuse him from the obligation of contributing his due proportion of the necessary revenue of the country, as the other members of the same community. If the use of wine, spirits, beer, and cider, in moderation, is an evil, let them be prohibited by law, but according to the true principles of free-trade (which we believe the advocates of total abstinence from the use of wine, spirits and beer, are generally in favour of) there should not be any more duty or restriction on the use of these articles of consumption, than on any other whatever. We should not have introduced this subject but to show how unreasonable any partial measures of free trade must be. Here we find supporters of free trade disposed to prohibit altogether, other members of the same community from the use of articles that have been freely made use of by the best and the wisest of men since the flood, or to subject these articles to the payment of at least one third of the whole revenue of the country; and this is the doctrine and the justice of pretended free traders, or we perhaps should rather say, that the individuals who hold this sort of doctrine are almost to a man the pretended advocates of free trade. Thus it is that principles are advanced by men who have no idea of allowing their free and general application without fettering them with some arbitrary prohibitions of their own fancy, that are not consistent with the divine or human laws. We are advocates for free trade, in every thing that our bountiful and wise Creator has caused the earth to produce for our use, and that we should be freely allowed to make use of them in moderation, according to the laws of God and man. All countries require a revenue, and we humbly conceive that revenue should be raised off every article of consumption, or off none, but resort to some other mode of direct taxation, that would bear equally upon all in proportion to their means of paying. This is the only just principle of free trade, and of raising revenue, and we defy all the free traders and political economists that ever existed, to show that any other would be just.

Some idea may be formed of the extent to which the free trade principle has been introduced in the new English Custom House Law, when we state that the duties retained on goods, imported to the British Isles are about 50 per cent., while the raw products of agriculture are to be nearly free. We cannot exactly estimate what may be the proportion between the taxed and untaxed necessities of life, but we should say that much more than half what a man consumes is taxed or protected after all that has been done to promote free trade. In Canada our protective laws are not yet done away, and when changes are introduced, we trust they will be just and equal towards all classes and interests, not giving any unfair advantage to one more than another. The Agricultural class will never desire more than to be allowed to buy and hire in a market that will be as perfectly free to competition as the one in which they will have to sell their products. This is what they consider would be a fair and equitable arrangement."

The supporters of our cause seem to be awakening for the winter campaign, as will be seen from the notices given below. We have often had the wish that some great one would arise amongst us as a leader, who, Sampson-like, might carry away at once the gates of this Gaza, and save us the trouble of battering them down by degrees. It would appear, however, that this is not the way in which God is to bless us, and that we are to be left to make our advances by each one doing a little. Perhaps if we had it the way we wished, individuals would fold their hands and leave the work to be done by deputy—to wit, this supposed great one

The consequence of this would be a species of idolatry of him, and the very likely result of that, a fall in which we would be to some extent involved. We are much safer in carrying our trenches for the attack close to the walls of the fortress along the whole line. A matter of this kind—the inducing of a nation to give up the use of intoxicating drinks—is very different from the carrying a political measure, such for instance as the abolition of the corn laws. Even that required long and patient advocacy, and it has, in Great Britain, been successful; and perhaps even those who were most opposed to their abolition, are willing to admit their mistake, and that the “hot-headed enthusiasts” were politically right. May it not be so too in the case of our efforts for reform. On the ground of the corn-laws having a moral and religious aspect, some hundred ministers assembled, a few years ago, in Manchester and gave their testimony against them. How much more has our cause “a moral and religious aspect.” Indeed the political bearing is comparatively out of sight. But it may be advocated on all these grounds; and we trust that the winter will find us trying to be useful. Carlyle, in his “Past and Present,” says, “There is one kind of monster in the world—the idle man.” Carlyle is a thinking man and says many true things—this amongst others. What then can you do? The desire of being useful in some way is implanted in us by God, and though the evil principle of selfishness has sprung up and well nigh choked it, yet it may be cultivated, and that not more by thinking about than by action—by doing what we find within our reach to do. If we are faithful in little we shall be faithful also in much: and when the little is done, looking to God alone for the reward, the great will be given us to do also, if we are able to do it.

COLBORNE, Nov. 7, 1846.—At a convention held at this place, on the 28th of May last, a District Temperance Society was formed, called “the Newcastle District Temperance Union,” having for its object to unite the different temperance societies of the District into one body, to act together in promoting the general welfare of mankind, by advocating total abstinence from intoxicating drinks. This Union has been successful in procuring the valuable services of the Rev. Philip Roblin, as a District Agent, to visit each society in the District, to lecture and solicit the firm support of each to the cause of humanity. He visited this society on Monday evening the 2nd instant, but owing to the very unpleasant weather he had but few hearers, however, it is believed that he produced a good effect by gaining some signatures to the pledge. It is to be hoped that his labours will meet the expectations of the District Union, and that the time is not far distant when not only each district shall be formed into district societies, but that each province shall boast a provincial society, and each nation a national society, and that every one of them shall receive the approbation of Him who created all for a higher and more noble purpose than spending time, health, wealth, and peace, in the intoxicating bowl.—J. D. HAYES, Cor. Sec.

The Executive Committee of the Midland District Temperance Society, having made arrangements with Mr. Robert Thompson to give a course of Temperance Lectures, he will attend for the above purpose, on the following days, and at the undermentioned places:—

Nov. 18,	Switzer's Chapel,	Ernest Township
19,	Victory Society,	“
20,	Clarksville,	Camden.
21,	Newbury,	“
23,	Price's School House,	“
24,	Wager's	“
25,	C. Wheeler's, Esq.,	Sheffield.
26,	Society in 2d School District,	“
27,	Methodist Chapel,	Camden.
28,	Foster's School House,	“

30,	School House near Peters' Mill,	Camden.
Dec. 1,	Shibley's School House,	Portland.
2,	John Herchmer's, Esq.,	“
3,	Methodist Chapel,	Loughborough.
4,	J. Guss's School House,	“
5,	John Graham's	6th Con. Kingston.
7,	Isaac Bond's	Storrington.
8,	H. Vanluven's	“
9,	Best place on Road leading to	Kingston.
10,	Society near late Franklin's,	Pittsburgh.
11,	Methodist Chapel,	City of Kingston.
12,	Society on Wolfe Island.	“
14,	Collin's Bay,	Tp. Kingston.
15,	Waterloo Chapel,	“
16,	Glenburnie,	“
17,	Society in 4th Con.	“
18,	6th and 7th Con. Society,	“
19,	L. Vanluven's School House,	Portland.
21,	Wilton Chapel,	Ernest Town.
22,	Mill Creek School House,	“
23,	Matthew Clark's, Esq.,	“
24,	J. C. Clark's, Esq.,	“
25,	Bath,	“
26,	Lutheran Chapel,	“
28,	R. Ham's, Esq., School House,	Fredericksburgh.
29,	Isaac Ingersoll's, Esq.,	“
30,	Court House,	Adolphustown.
31,	J. Peterson's School House,	“
Jan. 1,	Boger's	“
2,	Methodist New Chapel,	Fredericksburgh.
5,	Woodcock's School House,	“
6,	Forshee's	“
7,	D. Rolin's, Esq.,	Richmond
8,	J. Wilson's Esq.,	“
9,	Napanee Village,	“

The Agent will also attend the Annual Township meetings on the following days, at one o'clock p.m.

Munday, Jan. 11,	I. Bond's School House,	Storrington.
Tuesday,	12, Methodist Chapel,	Loughboro.
Wednesday,	13, Shibley's School House,	Portland.
Thursday,	14, Hinchbrook.	“
Friday,	15, Methodist Chapel,	Camden.
Saturday,	16, C. Wheeler's, Esq., School House,	Shef.
Monday,	18, Methodist Chapel,	Napanec.
Tuesday,	19, “	Adolphustown.
Wednesday,	20, Lutheran	Fredericksburgh.
Thursday,	21, Methodist	Ernest Town.
Friday,	22, “	Waterloo.
Saturday,	23, “	Pittsburgh.
Monday,	24, “	Kingston City.
Tuesday,	26, “	Wolfe Island.
Wednesday,	27, Amherst Island.	“

The Annual Meeting of the Midland District Temperance Society will be held at the Switzer Chapel on Thursday the 4th February, at one o'clock p.m. The officers of the society and the delegates from the various auxiliary societies, will meet precisely at nine o'clock a.m. same day, in the School House near said Chapel, delegates to produce certificates.

Collections will be taken up at the close of each of the above mentioned meetings to defray the expense of the agent, and aid the funds of the society.

Preachers of the Gospel and officers of societies, are respectfully requested to give due notice of the above meetings, and state that a collection will be taken up in aid of the funds of the society. Preachers and temperance lecturers are particularly requested to meet and assist the agent as often as possible, in his noble work of endeavoring to save men from drunkenness and wo.

The agent is authorized to receive all moneys of the Society, obtain subscriptions for the Joint Stock Company, and subscribers for the *Temperance Advocate*, all of which will be faithfully attended to by him, and a just account rendered to Mr. Benjamin Clark, Treasurer of the District Society.

JOHN G. SWITZER, Rec. Sec.
NATHAN FELLOWS, Cor. Sec.

Ernest Town, Nov. 3, 1846.

PUBLIC TEMPERANCE MEETING.

We are much gratified to observe, that the City Committee of

the Montreal Temperance Society, are bestirring themselves, and to have it in our power to record the proceedings at a public meeting, for the purpose of bringing before the community the importance of our objects as temperance men, to warn them of the danger of countenancing in any way the use of intoxicating drinks, and to lift up our testimony against even the moderate use of anything that can intoxicate.

At the meeting above referred to, which was held in the United Secession Church, St. Lawrence Suburb, it was announced by the Chairman, Mr. J. C. Becket, that the City Committee, "in view of the increasing prevalence of the use of intoxicating drinks," had divided the city and suburbs into five sections, and appointed two of their number to each, for the purpose of holding, at least one meeting each week, at the following places in rotation; the St. Lawrence, the Quebec, and the St. Antoine Suburbs, Griffintown, and the City. That this was the first of that series, which had been undertaken for the purpose of stirring up ourselves and the friends of the temperance reformation, to greater activity in promoting the great object we profess to have in view, as a total abstinence society; and to endeavour to win over those that are still out of the way, to adopt our principles, take hold with us, and thus by the help of God continue to extend our boundaries, till we encompass or embrace the entire community in which we dwell." After some farther observations, he called upon the

Rev. Wm. Taylor to address the meeting, who, after some preliminary remarks, in a very powerful and affecting manner, addressed himself more especially to temperance men present, on the great responsibilities that rested upon them. In doing so, he adverted to the hopeless condition, generally speaking, of the drunkard, not only as regards his reformation here, but also as regards his prospects in the world that is to come: intemperance, he said, was "rapidly on the increase, scarcely a week passed but victims of this soul-destroying vice are passing to the bar of God, and who are to sound the alarm? The public did look, and had a right to do so, to the professed friends of the temperance reformation, and especially to the Montreal Temperance Society." But we cannot attempt a report of this excellent speech. The Rev. gentleman concluded by expressing the hope that the winter campaign had indeed commenced, and that throughout it the different speakers would abstain from indulging in the practice of denouncing individuals, and that we ought rather to set ourselves against the prevailing customs of society, and exhibit the terrible consequences to which they lead.

Mr. A. Duncan, lately from Scotland, was next invited to address the meeting, who followed up, in a very effective manner, the previous speaker. His mode of treating the subject was rather different to what we have been accustomed to in this country, but on that account not the less attractive, and we would say more efficacious, to awaken interest, and enlist the sympathies of those who are not in our favor. Mr. D. insisted especially upon the fact that all the evils we have to deplore as temperance men arose from the moderate use of the deadly poison, thus adding countenance to a practice which in so many instances resulted in the most abject degradation and misery. It was not the drunkards that supported the distilleries, nor yet drank the half that was consumed in the Province. Comparatively speaking, it did not take much to supply them. It was to satisfy the mass of the inhabitants that the fires of the distillery and the brewery had to be constantly kept burning. It was no use to cry out against the distiller, the brewer, the importer, or the seller. Let moderation men give up their share of the poison, and for every ten distilleries, breweries, importers, or taverns, one of each would be sufficient to supply the demand in the meantime, and by

and by, as the race of drunkards died out, which could not be long, if there was no source from which to fill up their tanks, we would have no need even of that one. We are surprised that "moderation men" do not see the force of this fact. No doubt they now abhor the drunkard as much as any one, and for the world would not have their names associated with him; while, at the same time, they are in the same path. We have even known this intimation so to envelope men, as that on their return from paying the last tribute of respect to a departed comrade, who had run but a very little faster than themselves, go to the tavern to have "one gill in memory of the past," instead of taking the warning God in his mercy was thus addressing to them, never to taste another drop, and continue to "sip" until they too have gone down to the grave but the remnant of men. Oh that men were wise, that they understood this. But looking at this subject in another light, apart altogether from man as an immortal being, and forgetting the fact for the moment that we cannot act independently of each other, and hence the injury inflicted upon one member of the community, the rest suffer with him, and looking at the subject merely in a business point of view, we should think that the merchants of Montreal are standing very much in their own light by countenancing the moderate use of intoxicating drinks; they are darkening their own shop windows, casting a dark shade over all the goods in the shop; and if our principles were universally acted upon, how much better would their clerks fulfil their duties, as well as all others in their employ. But this is not all; the money now expended on intoxicating drinks is wasted, lost! But if this pool was dried up into which the moderate drinker casts his earnings, it would then circulate throughout the community, and the stores would be crowded with more buyers than visitors. And if we look at the consummation of this great reform as immortal beings, how immeasurably are its consequences enhanced to the best interests of our fellow men; then all worldly considerations sink into absolute insignificance. Tampering with this vice in any measure places in jeopardy our best interests; for it is a well known fact, that for every ten men who can do so with the possibility of escape from the jaws of the destroyer, there are hundreds who are thus hurried down the stream of time and engulfed, in spite of themselves, in the whirlpool of the drunkard's eternity.

Mr. J. S. Sanburn, next addressed the meeting in a very suitable manner. After advertng to many evils which the drinking customs prevailing in society was the fruitful parent, he presented various cogent reasons why all should unite in helping forward the Temperance Reform.

The meeting, we think, was a very successful one, and the attendance good. At the close of the meeting, four came forward and signed the pledge.

To the Editor of the Temperance Advocate.

SIR,—While passing along one of our more retired streets, last week, I observed a young man lying on the pavement, asleep. He could not be more than 24 or 25. His dress was miserable, much torn and covered with mud. His head rested between two bales, and, as he lay on his back, his face was exposed to the sun, fortunately for him, not, at this season, shining very powerfully. While his dress showed marks so evident of his having had frequent prostrations in the streets, his nose and cheeks had also the appearance of having been in contact with something not possessing the most pleasant smoothness. Passing in the same direction, about two hours afterwards, I saw a man before me, moving along, with unsteady step, "staggering to and fro like a drunken man." I soon recognised the sleeper of the morning. He made his way towards a tipping shop near the wharf, and attempted to go up the few steps leading to the house, but fell against the door, which he burst open. Immediately the respectable keeper appeared, caught the intruder by the collar, and led him away from the place, *retro*, and shut the door.

Comments I leave to yourself.—Yours, &c.,

N. M.

This is the usual way. As long as the money remains, and there is some semblance of respectability, of course the individual is welcome, and he will be supplied with that which will "bring him to poverty, and clothe him with rags," as fast as possible, but to come so dirty, to disgrace the better-dressed customers, who

had not yet reached this lowest grade, was altogether improper. If he even had come in by the back door—but in open day to venture, in so crowded a thoroughfare, to enter a house, his appearance in which, or even in the vicinity of it (as the house and he would be sure to be connected in the mind of the passer-by, as cause and effect), was sure to damage, seriously, even the fancied respectability which a licensed tavern possesses.

"Truly the way of the transgressor is hard." Doubtless the man had just awoke from his feverish sleep, feeling all the horror of a raging thirst, which, according to the descriptions given by men who have been persuaded to turn from the evil, must be dreadful, and hoping to quench it by pouring again the liquid fire down his throat. A vain hope, indeed. But even it is denied him, because he has neither money nor price to give for it.

MORTALITY IN THE ARMY.

Mr. Joseph Hume, the well known member of the British Parliament, a man who has devoted much time to the collection of statistical facts, recently communicated a paper to Arago, the French Philosopher, which was prepared by Mr. Balfour, on the mortality in the British armies.

Mr. Hume read this paper before the Statistical Society in London, and some of the facts have been published in the English journals.

The author of this memoir proposes to establish what is the mortality among the English troops quartered in the numerous colonies and stations which Great Britain possesses in different quarters of the world, in order to point out what is the effect of climate.

In England	the annual mortality is	16	in 1000
In Canada	"	"	29
In Ionian Islands	"	"	28
In Gibraltar	"	"	22
In Mauritius	"	"	30
In St. Helena	"	"	35
In Madras	"	"	52
In Ceylon	"	"	57
In Bengal	"	"	63
In Jamaica	"	"	143

At Sierra Leone, on the Coast of Africa, where a garrison of British troops is now no longer kept, the mortality amounted to the frightful number of 480 out of every thousand men.

We are of opinion that liquor as well as climate has a great deal to do with this increased mortality on foreign stations. In England, the soldiers generally drink beer; in Canada, though whiskey is without doubt the principle fluid that finds its way down a soldier's throat, yet from the cheapness of grain the whiskey is we dare say pretty pure. The whiskey sinners do not find it worth their while to adulterate it. In the Mediterranean wine is cheap, light, and unbranded, and the climate delightful, while when we approach tropical countries, the land of fiery attack and new rum, the mortality frightfully increases.

EDUCATION.

THE GENUINENESS OF THE BOOKS OF THE NEW TESTAMENT.

A book is genuine which was written by the author to whom it is ascribed. Some of the books of the New Testament profess, in general terms, to have been written by immediate disciples of Christ, and are proved to be genuine, simply if proved to be apostolical; others profess to have been written respectively by Paul, John, Peter, James, and Jude, and, in order to be proved genuine, must be severally traced to the individuals whose names they bear. Evidences of genuineness, as they affect the former class, may be not only satisfactory, but redundant; or they may be such as not alone prove the books to be apostolical, but discover and authenticate their respective authors. Such proofs as I shall advance, apply, for the most, to all the books of the New Testament, and contain subsidiary evidence, either expressed or implied, which bears on the books in detail, or on such of them as

may be individually mentioned. I shall give them in the fewest words possible, and must rely on the reflection of my readers for eliciting their force, and giving them a practical application.

I. No reason can be urged against the genuineness of the books of the New Testament, which does not operate with vastly greater force against any of the ancient writings which are universally received as genuine. Listen to the reasonings of an infidel against an epistle of Paul or one of the four gospels, and apply them to Homer's Iliad, Virgil's Eneid, Herodotus' History, and similar works; and you will find that they throw doubts on all these received books of antiquity, long before they raise a difficulty respecting a book of the New Testament. Tested by infidel argument, Paul may be the undoubted author of the epistles ascribed to him, after Homer, Virgil, and Herodotus are made to be suspected as fabricated or merely supposititious names. Yet the works ascribed to these authors are universally received as genuine. Why then should the genuineness of Paul's epistles be called in question?

II. If the books of the New Testament had not been apostolic, they would have been ascribed to the most eminent persons of the age in which they profess to have been written. Other existing documents than they profess to be apostolic, but are easily proved to be spurious; and they are ascribed to Nicodemus, to the whole college of the apostles, and even to our blessed Lord. The object of the fabricators was to stamp them with importance. But what fabricator would have ascribed professingly apostolic books to such men as Mark, Luke, or Jude, who, as compared to other immediate disciples of Christ, were always obscure or secondary persons? Or what fabricator would have passed by Andrew, Thomas, Bartholomew, Philip, Simon, James the son of Zebedee, and all the seventy disciples, assigning only meagre writings to even Peter, John, Matthew, James the less, and Jude, while he ascribed no fewer than thirteen books to "the young man, Saul," who was "as one born out of due time?" What fabricator, in particular, would have forborne to ascribe some leading writings to the Lord Jesus?

III. The style of the New Testament is peculiarly such as the writers to whom the several books are ascribed might be supposed to employ.

1. It is not classical. That, indeed, of the books ascribed to Paul and Luke approaches to be so; but that of the other books is eminently what a polished or native Greek would have pronounced anomalous, and inelegant. Now, Paul and Luke were learned men, the former "brought up at the feet of Gamaliel," and the latter "a physician;" while the other reputed authors were all professedly illiterate.

2. It abounds in Hebrew and Syriac idioms. A Grecian would have written pure Greek, a Syrian would have written mere translated Syriac, a religious Jew, unacquainted with Christianity, would have written wholly in the idiom of Hebrew; but only men situated exactly as the apostles, could have woven, upon a general texture of Greek, such a peculiar fringing of Hebrew and Syriac, as is found in the New Testament.

3. It wants the marks of every age but the apostolic. The nearest kindred writings to those of the New Testament, viewed simply as to subject and style, are the books of Maccabees, and the works of the earliest Christian fathers. But though the former immediately preceded the apostolic age, and the latter immediately succeeded it, both are characterized by a style essentially different from that of the New Testament. A cognate style to that of spurious existing books, which profess to be apostolic, may be found in various early writers; but no style can be found cognate to that which is ascribed to Matthew, John, Peter, Paul, and their fellow-writers.

IV. The characteristics or peculiar statements of the books, minutely agree with the position and character of the reputed authors.

1. They contain many intimate allusions to Jewish customs and ceremonies. Now the authors were Jews, who had witnessed the customs of the Jewish nation from infancy, and had often acted a part in both their civil and their religious ceremonies.

2. They display intimate acquaintance, not alone with the practice of the Roman government in Judea, but with the local feelings and opinions which it excited. Just such a political condition as they impudently describe, is proved by Josephus and other neutral authors to have existed at the precise epoch when the books profess to have been written. Now the authors lived in Judea, under the Roman government, daily witnessing the conduct of governors and the governed.

3. Some of the books minutely allude to the manners, feelings, rural occupations, or industrious habits of the common people. Now the reputed writers of these books were poor men, belonging to the humblest class of society, who had personally mingled in every scene of humble life.

4. Others of the books, e. g. the Acts of the Apostles, and the epistles of Paul, contain remarks of striking but remote coincidence with the ascertained condition, in politics, science, history, or topography, of the provinces of the Roman empire. Now the reputed writers of these books, personally traversed the districts to which their remarks apply, and held intimate intercourse with the native population.

V. Some early enemies of Christianity, such as Celsus, Porphyry, and the Emperor Julian, attacked the books of the New Testament in form, and laboured to destroy their credit, yet they never called in question their genuineness. Julian wrote in the fourth century, Porphyry in the third, and Celsus in the reign of Adrian, or about the middle of the second: and they all, especially Celsus and Porphyry, enjoyed the amplest opportunity of assailing the books by every possible argument of coincidence or testimony; yet they felt constrained to admit their genuineness, and were obliged to rest contented with cavilling at their inspiration.

VI. The names and transactions of the reputed authors are recorded by writers of the first and second centuries. "Paul" is spoken of by Clement of the first century, and Ignatius of the second; "Paul and the rest of the apostles," by Polycarp of the second century; "Peter and John," by Ignatius of the second century; "Peter," by Clement of the first century, and the Papias of the second; and "John and others who had seen the Lord," by Irenæus of the second century. Now Clement, Ignatius, Polycarp, Papias, and Irenæus, are all admitted to be genuine writers, and, along with about twenty others, most of whom also make personal references to the apostles, are the only extant Christian authors previous to the third century, by whom the penmen of the New Testament could have been noticed.—They all lived so near the period when the books of the New Testament profess to have been written, that had any imposture existed, they could not have failed to detect it, and must have traced it to the very age in which several of the apostles survived. But they mention the penmen of the New Testament with confidence, and speak of them as having occupied exactly the position in which their reputed authorship of the books represents them to have been placed.

VII. Most of the books of the New Testament are mentioned singly or collectively as existing documents by the early Christian writers. "Matthew" is mentioned by Papias; "Mark" by Papias; "The Four Gospels" by Cyprian; "John, Matthew, Luke, and Mark," by Tertullian; "the Gospels" by Justin Martyr; "the Scriptures of the divine Gospel," by Eusebius; "the Historical Books," by Justin Martyr; "the Gospels and Apostles," by Ignatius; "the Acts," by Origen and Cyprian; "First Corinthians," by Clement; "Ephesians," by Ignatius; "St. Paul's Epistles," by Tertullian; and "the Scriptures of the Lord," by Theophilus. Now Clement wrote in the first century, Ignatius, Papias, Tertullian, Theophilus, and Justin Martyr in the second, Cyprian and Origen in the third, and Eusebius early in the fourth; and all these writers treat the books which they respectively mention, as of received and of undoubted genuineness.—*Christian Teacher.*

FEEDING INFANTS.—The late development of the teeth is a sufficient indication that solid food is not designed for infancy; as their gradual but general removal, points out what kind is best adapted for advanced life. For the sustenance of the first seven or eight months, we all know that an aliment is elaborated, which, for nutritive quality, adaptation to the necessities of the case, is placed at an immeasurable distance from the utmost attainments of art. In cases where it is inexpedient or impossible to carry out this beautiful arrangement, for gratifying at once the sympathies of the mother and the instincts of the infant, the absurdity of loading the young stomach with an aliment not analogous, one would imagine is self-evident and obvious. But custom, prejudice, and ignorance, are too fully operative of mischief, and hundreds fall victims of error or caprice, who might, by common sense,—how very uncommon it is in fact!—have grown up the delight of their parents, and the happy possessors of a healthy and vigorous constitution. The olla podrida of a modern nursery too often consists of mixtures and nostrums, which lull to a treacherous quiet the

complainers, but do not alleviate the disorders of their unfortunate inmates. They even tend to increase the evils which improper diet has produced, and one derangement of the system after another is excited and kept up by the unenlightened fondness, and undirected or misdirected assiduity of affection itself. The digestive apparatus of infants and young children is evidently adapted throughout for the simplest kind of food only; while jellies, cakes, biscuits, and sweetmeats, in endless farrago, take the place of the diet which Nature by analogy would indicate.

AGRICULTURE.

IMPROVEMENT OF THE SOIL BY LAYING DOWN TO GRASS.

(From Johnston's Agricultural Lectures.)

One of the most common of these methods of improvement is that of *laying down to grass*. This may be done for two, three or four years only, or for an indefinite period of time. In the latter case the land is said to be laid down permanently, or to permanent pasture.

1. *Temporary pasture or meadow.*—If the land be sown with grass and clover-seeds, only as an alternate crop between two sowings of corn, the effect is fully explained by what has been already stated. The roots which are left in the soil enrich the surface with both organic and inorganic matter, and thus fit it for bearing a better after-crop of corn.

If, again, it be left to grass for three or five years, the same effect is produced more fully, and therefore this longer rest from corn is better fitted for soils which are poor in vegetable matter. The quantity of organic matter which has accumulated becomes greater every year, in consequence of the annual death of stems and roots, and of the soil being more closely covered, but this increase is probably never in any one after-year equal to that which takes place during the first. The quantity of roots which is produced during the first year of the young plants' growth must, we may reasonably suppose, be greater than can ever afterwards be necessary in an equal space of time. Hence, one good year of grass or clover will enrich the soil more in proportion to the time expended, than a rest of two or three years in grass, if annually mowed.

Or, if instead of being mown, the produce in each case be eaten off by stock, the result will be the same. That which lies longest will be the richest when broken up, but not in an equal proportion to the time it has lain. The produce of green parts, as well as of roots, in the artificial grasses, is generally greatest during the first year after they are sown, and therefore the manuring derived from the droppings of the stock, as well as from the roots, will be greatest in proportion during the first year. That farming, therefore, is most economical—where the land will admit of it—which permits the clover or grass seeds to occupy the land for one year only.

But if, after the first year's hay is removed, the land be pastured for two or three years more, it is possible that each succeeding year may enrich the surface soil as much as the roots and stubble of the first year's hay had done; so that if it lay three years it might obtain three times the amount of improvement. This is owing to the circumstance that the whole produce of the field remains upon it, except what is carried off by the stock when removed—but very much, it is obvious, will depend upon the nature of the soil, and upon the selection of the seeds being such as to secure a tolerable produce of green food during the second and third years.

2. *Permanent pasture or meadow.*—But when land is laid down to permanent grass it undergoes a series of further changes, which have frequently arrested attention, and which, though not difficult to be understood, have often appeared mysterious and perplexing to practical men. Let us consider these changes.

When grass seeds are sown for the purpose of forming a permanent sward, a rich crop of grass is obtained during the first, and perhaps also the second year, but the produce after three or four years lessens, and the value of the pasture diminishes. The plants generally die and leave blank spaces, and these again are slowly filled up by the sprouting of seeds of other species, which have either lain long buried in the soil or have been brought thither by the winds.

This first change, which is almost universally observed in fields of artificial grass, arises in part from the change which the soil itself has undergone during the few years that have elapsed since the grass seeds were sown, and in part from the species of grass

selected not being such as the soil, at any time, could permanently sustain.

When this deterioration, arising from the dying out of the sown grasses, has reached its utmost point, the sward begins gradually to improve, natural grasses suited to the soil spring up in the blank places, and from year to year the produce becomes greater and greater, and the land yields a more valuable pasture. Practical men often say that to this improvement there are no bounds, and that the older the pasture the more valuable it becomes.

But this is true only within certain limits. It may prove true for the entire currency of a lease, or even for the lifetime of a single observer, but it is not generally true. Even if pastured by stock only and never mown, the improvement will at length reach its limit or highest point, and from this time the value of the sward will begin to diminish.

This, again, is owing to a new change which has come over the soil. It has become, in some degree, exhausted of those substances which are necessary to the growth of the more valuable grasses—less nutritive species, therefore, and such are less willingly eaten by cattle take their place.

Such is the almost universal process of change which old grass fields undergo, whether they be regularly mown or constantly pastured only—provided they are left entirely to themselves. If mown they begin to fail the sooner, but even when pastured they can be kept in a state of full productiveness only by repeated top-dressings, especially of saline nature—that is, by adding to the soil those substances which are necessary to the growth of the valuable grasses, and of which it suffers a yearly and unavoidable loss. Hence, the rich grass lands of our fathers are found now in too many cases to yield a herbage of little value. Hence, also, in nearly all countries, one of the first steps of an improving agriculture is to plough out the old and failing pastures, and either to convert them permanently into arable fields, or, after a few years' cropping and manuring, again to lay them down to grass.

But when thus ploughed out, the surface soil upon old grass land is found to have undergone a remarkable alteration. When sown with grass seeds, it may have been a stiff, more or less grey, blue, or yellow clay—when ploughed out it is a rich, brown, generally light and friable vegetable mould. Or when laid down it may have been a pale-colored, red, or yellow sand or loam. In this case the surface soil is still, when turned up, of a rich brown color—it is lighter only and more sandy than in the former case, and rests upon a subsoil of sand or loam instead of one of clay. It is from the production of this change that the improvement caused by laying land down to grass principally results. In what does this change consist? and how is it effected?

If the surface soil upon stiff clay lands, which have lain long in grass, be chemically examined, it will be found to be not only much richer in organic matter, but often also poorer in alumina than the soil which formed the surface when the grass seeds were first sown upon it. The brown mould which forms on lighter lands will exhibit similar differences when compared with the soil on which it rests; but the proportion of alumina in the latter being originally small, the difference in respect to this constituent will not be perceptible.

The effect of this change on the surface soil is in all cases to make it more rich in those substances which cultivated plants require, and therefore more fertile in corn. But strong clay lands derive the further important benefit of being rendered more loose and friable, and thus more easily and more economically cultivated.

The mode in which this change is brought about is as follows: 1. The roots, in penetrating, open and loosen the subjacent stiff clay. Diffusing themselves every where, they gradually raise, by increasing the bulk of the surface soil. The latter is thus converted into a mixture of clay and decayed roots, which is of a dark colour, and is necessarily more loose and friable than the original or subjacent unmixed clay.

2. But this admixture of roots effects the chemical composition as well as the state of aggregation of the soil. The roots and stems of the grasses contain much inorganic—earthy and saline—matter which is gathered from beneath, wherever the roots penetrate, and is by them sent upwards to the surface. A ton of hay contains about 170 lbs. of this inorganic matter. Suppose the roots to contain as much, and that the total annual produce of grass and roots together amounts to four tons, then about 680 lbs. of saline and earthy matters are every year worked up by the living plants, and in a great measure permanently mixed with the surface soil. Some of this, no doubt, is carried off by the

cattle that feed, and by the rains that fall, upon the land—some remains in the deeper roots, and some is again, year after year, employed in feeding the new growth of grass—still a sufficient quantity is every season brought up from beneath, gradually to enrich the surface with valuable inorganic matter at the expense of the soil below.

3. Nor are mechanical agencies wanting to increase this natural difference between the surface and the under soils. The loosening and opening of the clay lands by the roots of the grasses allow the rains more easy access. The rains gradually wash out the fine particles of clay that are mixed with the roots, and carry them downwards, as they sink towards the subsoil. Hence the brown mould, as it forms, is slowly robbed of a portion of its alumina, and is rendered more open, while the under soil becomes even stiffer than before. This sinking of the alumina is in a great measure arrested when the soil becomes covered with so thick a sward of grass as to break the force of the rain-drops or of the streams of water by which the land is periodically visited. Hence the soil of some rich pastures contains as much as 10 or 12, of others as little as 2 or 3 per cent. of alumina.

4. The winds also here lend their aid. From the naked arable lands, when the weather is dry, every blast of wind carries off a portion of the dust. This it suffers to fall again as it sweeps along the surface of the grass fields—the thick sward arresting the particles and sifting the air as it passes through them. Everywhere, even to remote districts, and to great elevations, the winds bear a constant small burden of earthy matter; but there are few practical agriculturists who, during our high winds, have not occasionally seen the soil carried off in large quantities from their naked fields. Upon the neighbouring grass lands this soil falls as a natural top-dressing, by which the texture of the surface is gradually changed and its chemical constitution altered.

5. Another important agency also must not be overlooked. In grass lands insects, and especially earth-worms, abound. These almost nightly ascend to the surface, and throw out portions of finely-divided earthy matter. On a close shaven lawn the quantity thus spread over the surface in a single night often appears surprising. In the lapse of years the accumulation of the soil from this cause must, on old pasture fields, be very great. It has often attracted the attention of practical men, and so striking has it appeared to some, that they have been inclined to attribute to the slow but constant labour of these insects, the entire formation of the fertile surface soils over large tracts of country.

I have directed your attention to these causes chiefly in explanation of the changes which by long lying in grass the surface of our stiff clay lands is found to undergo. But they apply equally to other soils also—the only difference being that, in the case of such as are already light and open, the change of texture is not so great, and therefore does not so generally arrest the attention.

Upon this subject I may trouble you further with two practical remarks:

1. That the richest old grass lands—those which have remained longest in a fertile condition—are generally upon our strongest clay soils. This is owing to the fact that such soils naturally contain, and by their comparative impermeability retain, a larger store of those inorganic substances on which the valuable grasses live. When the surface soil becomes deficient in any of these, the roots descend further into the subsoil and bring up a fresh supply. But these grass lands are not on this account exempt from the law above explained, in obedience to which all pastured lands, when left to nature, must ultimately become exhausted. They must eventually become poorer; but in their case the deterioration will be slower and more distant, and by judicious top-dressings may be still longer protracted.

2. The natural changes which the surface soil undergoes, and especially upon clay lands when laid down to grass, explain why it is so difficult to procure, by means of artificial grasses, a sward equal to that which grows naturally upon old pasture lands. As the soil changes upon our artificial pastures, it becomes better fitted to nourish other species of grass than those which we have sown. These naturally spring up, therefore, and cover the soil. But these intruders are themselves not destined to be permanent possessors of the land. The soil undergoes a further change, and new specimens again appear upon it. We cannot tell how often different kinds of grass thus succeed each other upon the soil, but we know that the final rich sward which covers a grass field when it has reached its most valuable condition, is the result of a long series of natural changes which time only can bring about.

The soil of an old pasture field which has been ploughed up, is

made to undergo an important change both in texture and in chemical constitution, before it is again laid down to grass. The same grasses, therefore, which previously covered it will no longer flourish, even when they are sown. Hence the unwillingness felt by practical men to plough up their old pastures—but hence, also, the benefit which results from the breaking up of such as are old, worn out, or covered with unwholesome grasses. When again converted into pasture land, new races appear, and a more flourishing sward is produced.

NEWS.

The mail by the Britannia Steamer was received in Montreal on the morning of the 9th inst.

Prices of provisions were still advancing.

The Great Britain Steamer had moved about 100 yards nearer the shore, and had ten or twelve feet water in her hold.

There is great destitution in Ireland and the Highlands of Scotland.

A meeting has been held at Lyons, for the purpose of forming a free-trade association.

An apple tree in a garden in Great Eccleston, Lancashire, may be seen bearing a second crop of apples this season.

The disease among cattle is reported to have broken out afresh in Poland to such an extent, that the exportation of cattle has been prohibited.

The number of soldiers in receipt of pensions is above 50,000. The in-door pensioners of Chelsea Hospital are about 500.

A veterinary surgeon, of Driffield, Yorkshire, has, at the present time, a cherry tree in his garden which is in full bloom.

The Pope is said to contemplate issuing a prohibition to the Cardinals and other high dignitaries of the church, to appear at theatres or other places of amusement.

Sir John Guest, of the Dowlas Iron-works, has just completed a contract to supply two hundred thousand tons of iron rails at £10 per ton; the total value of which will be two millions sterling. The same iron three or four years ago would have been sold at from £5 to £6 per ton.

The Morning Chronicle gives some confirmation to the rumour that Government intend to permit the use of sugar and molasses in distilleries and breweries. The Chronicle contradicts the statement that the use of grain in such manufactories is to be prohibited.

A little girl, eleven years of age, is said to have been cured of hydrophobia by a French surgeon, who cauterised two blisters which appeared under her tongue, a symptom which is stated to be characteristic of the disease.

It is said that the Roman Catholic establishment at Prior Park, Somersetshire, together with the colleges of St. Peter and St. Paul, will be shortly broken up, the mansion and grounds having been sold, and it is added that the colleges will be re-opened in Lancashire.

The annual value of the mineral produce of Great Britain is £25,000,000 sterling.

Louis Philippe has demanded of the English Government the surrender of Don Carlos Louis Comte de Montemolin. It has been refused.

The son of Louis Philippe has been married to the Queen of Spain's sister.

One of the pastors of the African Baptist Church in New Orleans is a slave.

Cheap postage is again attracting the attention of the Montreal papers. The Witness proposes a uniform rate of twopence currency for Canada, pre-paid.

The American Home Missionary Society has re-commissioned a minister, lately rejected by his presbytery on account of his abolition principles.

William Lloyd Garrison was addressing public meetings in Britain against the Evangelical Alliance, because, as he alleges, of their dereliction of duty in the cause of the slave.

From the United States there is nothing definite with regard to the war, but the expectation is that a decisive battle will be fought soon near San Louis Potosi, which is about 400 miles from Monterey.

There is to be a reunion of the Methodists of the Canada and British Conferences on terms mutually satisfactory.

The Agricultural, Horticultural, and Manufacturing Provincial Exhibition, took place in Toronto on the 2d October. We hope the exhibition does good.

The French Canadian Missionary Society's Educational Institute at *Pointe aux Trembles* was opened on the 5th inst., with suitable exercises. The farm and building cost £5000, of which £1500 is still owing.

It is estimated that 100,000 drunkards have become total abstainers since 1810. Of these many thousands have become Christians.

A woman, named Pauline St. Germain, was found, by a *habitant*, on Thursday night last, lying in the Papineau road. She was drunk, and in a state of complete audity. She was taken to the station-house, and died next day. Verdict of the Jury, "Died from the effects of intemperance."

On Friday another woman was found drunk, and is very likely to be also a victim to the Moloch of drunkenness.

Yet another instance. Ann Labadie was found, on Sunday, in the yard of a house in Amherst-street, dead. She had gone to sleep in the yard in a state of intoxication, and had died in the night.

MORE RESULTS OF INTEMPERANCE.—We have already recorded three cases this week of unfortunate females, who have died from exposure to cold, arising from intoxication. We have now to mention another instance, which, like the rest, may be expected to terminate in a fatal manner. Mary Dubois was last night found in Wellington-street, about twelve o'clock, drunk, and incapable of taking care of herself. She was removed to the Hospital, and lies in a precarious state.

Here is another instance. On Monday an inquest was held on the body of Michael Leary. It appeared that on Sunday he had put his temperance cards in the fire; after which he obtained, and seems to have drunk, a pint of whiskey. He then went to bed, and never left it again alive.

The Verdict was in accordance with the circumstances.—*Montreal Herald.*

MONTREAL PRICES CURRENT.—Nov. 16.

ASHES—Pots. 22s 0d a 00s 0d	BEER per 200 lbs.—
Pearls 22s 3d a 22s 6d	Prime ess (do) 47s 6d a 00: 0d
FLOUR—	Prime - - (do) 42s 6d a 00s 0d
Canada Superfine (per brl.	PORK per 200 lbs.—
196 lbs.) - - - 33s 6d a 34s 0d	ess - - - 72s 6d a 75s 0d
Do Fine (do) 31s 6d a 32s 0c	Prime Mess 55s 0d a 60s 0d
Do Sour (do) 30s 0d a 00s 0d	Prime - - - 50s 0d a 52s 6d
Do Mid. (do) 00: 0da 00s 0d	BUTTER per lb. - - - 7½d a 8¼d
American Superfine	CHEESE per 100 lbs.—
(do) - - - - 00s 0d a 00s 0d	American - - 30s a 40s
Wheat, U. C. Best,	LARD per lb. - - - 5d a 6d
(per 60 lbs.) - 3s 6d a 5s 9d	TALLOW per lb. - - 5¼d a 5½d
PEASR - per min. 4s 3d a 4s 6d	

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Montreal, Nov. 16, 1846.

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