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THE DRUNKARD'S VISION.

A man stood in the street one New Year's morning. The cold was intense, the river was frozen, and large icicles depended from the eaves of the houses. The man was wretchedly clad. His rags fluttered in the wind that blew keenly from the north. The blood languidly circulated through the veins of his pinched limbs. He was a picture of misery and want.

As the throng of beings passed him, in the pursuit of business (for no one went abroad on pleasure on that winter day) he scanned their faces with eager glances. But no one seemed to know or care for him. He wrung his hands in the intensity of his anguish. No one pitied him. He wept scalding tears of remorse. He raised his hands in entreaty towards heaven, and prayed for death to end his sufferings.

An old man, too, for the lines engraven in his battered and hidden countenance, tell his age as legibly as any formal register of birth.

Guess his age. Three score and ten. You are wrong; that man, so haggard and decrepid at his body bends with the apparent infirmities of age, is seen but forty three years of natural life. In vice, dissipation, debauchery, crime,—in care, disappointment, and shame, self-reproach, in all the ruin of a seared and wasted life, he is as old as you please, a very patriarch.

A vision of his youth passes before him. He is once more a boy. Yes, that is the old home,—the old garden—the seat in the orchard—there are his sisters at play. The old home! His parents are beneath that roof. He is happy, very happy. He has just won a splendid prize at school—a pair of twelve inch globes. His father strokes his head, and says with pride that he will pursue a bright and honourable career through life. The old home!—the old home! He raises his withered hands to hide the tears that stream from his eyes, but

(they burst through his fingers and freeze as they fall upon the pavement.

No one heeds him, no one pities him.

He sees in vision still, or rather in mental retrospect—the mercantile house, in which he began the career, which his father told him, would lead to fame and fortune. He sees his desk at which he sat, he looks in the faces of his fellow clerks. He remembers the old hopes, the bright prospects—all the old thoughts and affections come crowding back,—his legs sink under him—But for the grasp of that passenger he would have fallen to the earth.

Yet again. He is a man now, and those are his wife and children. (His friends and former school-fellows are married, and so is he) He will romp with his youngest child, and when the hour has arrived for them to be sent to bed, he will read to his wife the latest new book he has obtained from the library. He is prosperous in worldly affairs, happy in domestic circumstances beloved by his relations, respected by his friends.

Ragged, disgraced, forsaken, hungry, cold—a vagabond, and an outcast.

He raises his hand to his head, his brain reels, he fears that he will go mad.

What has wrought the change? How did he fall from a position so honourable, so useful, so prosperous?

The old tale—the old vice, drunkenness. "One glass," a friend told him, "can do no harm," can do no harm, but the first glass led to the second, the second to the third—and in the course of time, he became a confirmed and hardened drunkard. That was not all. A man is never a drunkard, without being also demoralized in other respects. He forfeited the confidence of his friends—he was no longer prosperous, ruin seized him like an armed man.

Ragged, disgraced, forsaken, hungry, cold, a vagabond and an outcast. No one heeds him, no one pities him. "O days of my youth, return again, days of my innocence return." So in frenzied tones, he entreats the past to restore him the opportunity of redeeming the dreadful errors of his manhood.

But the past is irretrievable—the years that are spent are beyond recall.

"O days of my youth, return again."

So, he continued to exclaim, invoking heaven with earnest, supplicating gesture: "Days of my youth, return—days of my youth, return, that I may act otherwise than I have acted."

And his youth returned, for he had only dreamed upon this New Year's day. He was still a youth. He awoke, and with a shudder, fell upon his knees in gra-

itude that he was yet able to choose the wise path in life.

Reader who art a youth, do you so likewise determine. Otherwise the day will come, when you will cry, in bitter anguish, "Come again, days of my youth," and they will not come again.

### THE DRUNKARD'S CHILDREN.

A sequel to "The Bottle," In eight plates. By GEORGE CRUIKSHANK. London, Bogue, Fleet Street.

Before this number of the *Teetotal Times* reaches the reader, these plates will, no doubt, have been seen, like those of "the bottle," in every town in the United Kingdom; and those who have seen them will not require to have them described or eulogised by us. Yet it is due to this distinguished artist to say, that the fearful, but faithful pictures which he has now furnished with the sad effects of parental example—of the fatal consequences of youthful dissipation—while they afford fresh proof of his skill, read a most telling lecture both to parents and children. The last plate of "the bottle," left room for fearful forebodings as to the future course and destiny of the two children who are there represented as gazing with listless unconcern at their maniac father:—the eight plates now before us furnish frightful details of their career and end; details so true to nature, that they are at once seen to be cause and effect.

*Plate 1.*—Represents the interior of a gin shop "The children, neglected by their parents, educated only in the streets, and falling into the hands of wretches who live upon the vices of others, are led to the gin shop, to drink at that fountain which nourishes every species of crime."

*Plate 2.*—Exhibits the inside of a low gambling room, or beer shop, where nearly half the company are playing these foolish tricks which none but drunkards can play.—"Between the fine flaring gin palace, and the low dirty beer-shop, the boy thief squanders and gambles away his ill gotten gains."

*Plate 3.*—The inside of a low dancing room, or "Casino."—"From the gin shop to the dancing room, from the dancing room to the gin shop, the poor girl is driven on in that course which ends in misery."

*Plate 4.*—The chamber of a cheap lodging house. "Urged on by his ruffian companions, and excited by drink, he (the Boy) commits a desperate robbery.—He is taken by the police at a three-penny lodging-house."

*Plate 5.*—The dock of the Old Bailey; the Boy and Girl at the Bar. "From the bar of the gin-shop to the bar of the Old Bailey, it is but one step."

*Plate 6.*—The Visitor's room in Newgate. "The drunkard's son is sentenced to transportation for life: the daughter suspected of participation is acquitted.—The brother and sister part for ever in this world."

*Plate 7.*—The sick ward of a convict hulk. "Early dissipation has destroyed the neglected boy.—The wretched convict droops and dies."

*Plate 8.*—Section of the parapet, and arch of London Bridge.—"The maniac father, and the convict brother are gone. The poor girl, homeless, friendless, deserted, destitute, and gin mad, commits self murder."

We question whether there be another artist in the kingdom who could so faithfully portray these scenes as George Cruikshank. His sketches are evidently *ad vivum*. There is a truthfulness about every figure which makes one involuntarily shudder. Never were the debasing effects of strong drink, the associations and practices to which it leads, so faithfully and so powerfully delineated. We know that great good has resulted from the publication of Mr. Cruikshank's plates of "the bottle," and the lectures and addresses to which they have given rise: we trust results equally beneficial will follow the publication of these plates of "the Drunkard's Children."

We have one pleasing and important fact to communicate. Till within the few last weeks we were not quite sure whether Mr. Cruikshank was himself an abstainer from the drinks, the fearful consequences of using which he portrayed so admirably, or whether he had merely published "the Bottle," in 'the way of business.' We are no longer in doubt on this point. At a meeting held in the new Teetotal Hall, Welsted street, Somers Town, on the evening of July 3rd, George Cruikshank, Esq., presided. We were prevented from being present by extreme illness, but a friend informs us that Mr. Cruikshank then and there avowed himself a Teetotaler. He stated that though he had often presided at convivial meetings, that was his first appearance as president of a Temperance meeting. With characteristic feeling and energy, he avowed his hearty sympathy with the temperance movement, and testified to the decided personal advantages he had derived from ten months practical adherence to the teetotal principle.

As to the plates before us, as well as those of "the Bottle," we earnestly hope that they will be exhibited in every suitable place, that both parents and children may be warned against the fatal consequences of tampering with that which, though it may be tempting to the eye and grateful to the taste, will, at the last, bite like a serpent and sting like an adder.

### AN ADDRESS

TO THE MINISTERS OF THE GOSPEL.

By the Rev. Jabez Burns, D.D.

Dear Brethren,—It cannot require an apology for addressing you on a subject which is so intimately connected with the best interests of your fellow-men. Your high and holy calling identifies you especially with all that can in any way bear on the moral condition, social progress, and eternal destiny, of human beings.

The Total Abstinence principle from all intoxicating drinks whatever, has especially evinced its efficiency in recovering from circumstances of the deepest moral pollution, tens of thousands of men who are now examples of sobriety and order, and many of whom have been led to the house of God, the throne of grace, and the experimental enjoyment of true and saving religion.

If the Temperance reformation had done no more than this, it would have established a claim on the grateful admiration of all who feel concerned for the moral elevation and well-being of their species.

But its preventive influence is beyond comparison more intrinsically valuable than its reclaiming power.

Nothing is more clear than that the habit of drunkenness is reached by slow and insidious steps; that all men have been at one time exceedingly moderate in their use of the ensnaring drink; that by very gradual processes their attachment has been formed. The liking once acquired, the fetters of intemperance are soon fixed and fastened. In this way not only have well-educated and respectfully-trained persons become the victims of drunkenness, but even religious professors, officers of Christian churches, and not a few distinguished ministers of the gospel, have been slain in their high places by this fearful destroyer.

Experience has demonstrated that it is somewhat hazardous to use these drinks at almost any time, or for almost any purpose.

There is not a Christian denomination in the world that has not been wounded and made to mourn over such catastrophes as we have now referred to; and, BRETHREN, WE ALL KNOW IT! How then should we be concerned for our own personal honour and security, to enlist in a cause which at once removes every temptation, at least to THIS one great and prevailing sin.

It is for you (if there be any self-denial in abandoning that which physiology, chemistry, and experience, have proved to be positively pernicious to the human system) to put intoxicating liquor from you, and show forth the high-toned principle which distinguished the herald of the Saviour, and which is the very essence of the noble and generous resolution of the Apostle Paul, who said that if eating flesh or drinking wine would cause a brother to offend, he would do neither so long as the world stood.

The leading vice of our nation is drunkenness. The great snare of the moral and good is drinking; and to stay the ruin of the one, and to save from danger the other, is worthy of the greatest sacrifice that man or angel could make.

The luxury of benefitting the drunkard and his miserable family, even in the things of this life, ought to be infinitely sweeter than any enjoyment that the gratifications connected with wine or strong drink could afford. But with the importance also of conferring moral advantage on so many thousands of our fellow-creatures,—and with the experience that the Total Abstinence principle has greatly supplied sabbath-schools with children, and places of worship with hearers, and churches with members, and heaven itself with redeemed spirits,—surely no selfish nor worldly consideration should make us *even lukewarm* in a cause that is distinguished by moral excellence, benevolence, and mercy.

Christian Ministers who love the Lord Jesus, and feel truly solicitous to save immortal souls, will be willing even to forego the use of lawful things, rather than that through their meats and drinks those should perish for whom Christ died.

I have heard ministers object to the harsh and intemperate spirit which the advocates of the total abstinence cause have at times displayed, especially towards

religious persons who did not unite with them. Doubtless much of human weakness, error, and passion, have been mixed up with the good Temperance cause. But is not such a remark equally applicable to religion itself? How much has Christianity suffered by the inconsistent profession of bad men, and the foolish and often absurd dogmas of its professed teachers! Yet who rejects the Gospel because many of its teachers may have been either ignorant or wicked! The bad way in which the good cause of Temperance is often treated, is the greatest reproach to those who might have treated it better.

We do not, however, in these few remarks, plead for any Temperance Society, but for the principle itself; and we leave our brethren to carry that principle out in the wisest and best way they can. Doubtless the time has now arrived when we should aim at forming Congregational Total Abstinence Societies, so that the children in our schools, and the persons in our own places of worship, might unite with one another in opposing the drinking customs of society, and associating together for the furtherance of the temperance cause.

But the greatest of all considerations are these: we have hundreds of thousands of drunkards around us. They are passing in fearful crowds to an early grave and an awful eternity. From the ranks of the moderate the vacancies are more than made up, and hence the crowds of ruined inebriates hastening to the yawning gulf of destruction, are not in any way lessened. The great mass of them are beyond the reach of the usual means of religious instruction; left to themselves, their ruin is inevitable. Total abstinence holds out a safe and practicable remedy, which God has blessed to the recovery of thousands.

To you, then, beloved brethren, we appeal. We affectionately and yet loudly call you to this station of duty—to this work of self-denial and mercy. Do, not, without carefully weighing the whole matter, dismiss our appeal. Do not, except with the impression of myriads of lost drunkards before you, refuse our request. Do not, except upon your knees, decide as to the course you will adopt. We ask your assent to no particular teetotal creed, nor your influence to any pre-described line of action; but we ask you to abstain from the use of all intoxicating drinks—to exhibit your decided and resolute pledged adherence to the cause—to use your efforts in your spheres of influence, according to your judgment and conscientious conviction, to banish them from the community and from the world at large.

### SELF-IMPOSED BURDENS.

BY THE REV. JAMES HAMILTON, LONDON.

There is something very appalling in the thought, that Britain expends, every year, fifty millions of money on intoxicating drink. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame our rulers—a tax self-imposed and self-levied—a tax for which we can only blame ourselves—a tax which would pay the interest of our nation-

al debt twice over—and a tax as large as the revenue of these United Kingdoms. We thought it a great sum to pay in order to give the slave his freedom—we thought the twenty millions given to the West India proprietors a mighty sacrifice: and certainly it was the noblest tribute any nation ever paid to the cause of philanthropy;—but large as it looks, half a year of national abstinence would have paid it all. We rather grudge the eight millions which Ireland got last year, seeing it has failed to set our neighbours on their feet; but it was eight millions given to save a famishing people; an' large as the grant to Ireland sounds, two months of national abstinence would have paid the whole of it. But tremendous as are the fifty millions which as a people we yearly engulf in strong drink, the thought which afflicts and appals us is, that this terrible impost is mainly a tax on the working man. The lamentation is, that many a working man will spend in liquor as much money as, had he saved it, would this year have furnished a room, and next year would have bought a beautiful library; as much money as would secure a splendid education for every child, or in a few years would have made him a landlord instead of a tenant. Why, my friends, it would set our blood a boiling if we heard that the Turkish Sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again; nay, it would create another Hamden, and conjure up a second Cromwell, did the Exchequer try to raise the impost, which our publicans levy, and our labourers and artizans cheerfully pay. But is it not a fearful infatuation? Is it not our national madness, to spend so much wealth in shattering our nerves, and exploding our characters, and in ruining our souls? Many workmen, I rejoice to know, have been reclaimed by teetotalism, and many have been preserved by timely religion. In whatever way a man is saved from that horrible vice, which is at once the destruction of the body and the damnation of the soul, therein do I rejoice, and will rejoice. Only you cannot be a Christian without being a sober man, and the more of God's grace you get, the easier you will find it to vanquish this most terrible of the working man's temptations.

#### WHO IS SAFE?

The following extract we take from the *Newcastle (England) Guardian*. Let those who think they stand take heed lest they fall.

The Rev. W. R. Robinson, aged 39, was indicted at the Westmoreland assizes, for forging a bill of exchange, with intent to defraud the Rev. F. Whalley, incumbent of Old Hutton. The prisoner pleaded not guilty. The prisoner is a son of the late Rev. Dr. Robinson, of Clifton, and for some time previous to committing the offence had been without employment, and it seemed that he was a man of intemperate habits. On the 17th of May last, Mr. Whalley met with the prisoner at a beer house in Old Hutton, where he had gone to transact some business. He was an entire stranger to him, but he introduced himself as the late Dr. Robinson's son, and the incumbent of Mallerstang. Ultimately, the weather being wet at the time, Mr. Whalley hospitably invited

him to his house to stay over a night, which invitation he accepted. The next day he left for Kirby Lonsdale, saying he had important business there. On the morning of the 19th he breakfasted at the Royal Hotel, and afterwards sent the landlord's son for a stamp for £35, payable on demand, and a 2s 6d billstamp was procured. In the course of a short time he went to the Lancaster Banking Company's Branch bank, accompanied by a clerk of Mr. Francis Pearson, solicitor, and presented a document, of which the following is a copy: "May 19th, 1848, Messrs Glyn and Co., pay to the Rev. William Richardson Robinson, on demand, the sum of thirty-five pounds. F. Whalley, Incumbent of Old Hutton, near Kendal. £35. (Stamp, 2s 6d.)" Simultaneously with the presenting of this document, he produced a letter which purported to be written by Mr. Whalley to Mr. Pearson, requesting that gentleman, or a clerk, to accompany Mr. Robinson to the bank, "that there might be no disappointment." Mr. Pearson was from home. The clerk in the bank being unacquainted with either of the parties, and Mr. Whalley having no account there, refused to cash the order, and, suspecting that all was not right, shortly afterwards gave information to the police. An officer went to the hotel, and asked the prisoner to give up the order he had produced at the bank. He hesitated; but on the officer persisting, he took it out of his pocket and attempted to throw it into the fire. The policeman got possession of it, as well as the note addressed to Mr. Pearson, and the prisoner then said "he had done the deed: he had committed the forgery, and would give himself up," and when before the magistrates made a similar admission of his guilt. The defence was, that the prosecutor and prisoner had been drinking together, and that the former, when intoxicated, had authorised the prisoner to write the letter and order, but Mr. Whalley denied the truth of the insinuation—His lordship thought the defence set up aggravated the case. Verdict, Guilty. Sentenced to be transported for fourteen years.

#### EVERY MAN BRING HIS MAN.

The drunkard of 1848 is the same kind of being as was the drunkard of 1840. He became a drunkard under the same influences, and by the use of the same kind of liquors; and low and degraded as he is, he can yet be saved from his perilous condition, if like means are used for his reformation. It is not the fault of the drunkards of to-day that they are not reformed as fast and as radically as was their predecessors eight years ago. Let the same means be used now as were used then, and as vigorously, and the Washingtonian reform would be as popular to-day, as it was in its palmyest hours.

In 1840-41, the motto of the Washingtonians was, "Let every man bring his man." By adopting this course, the temperance halls were filled equally with temperate and intemperate men. There was material in those days for men to work upon. No wonder the Washingtonians made thrilling speeches of burning eloquence, such as they cannot now equal, notwithstanding their long experience in speech-making. With an audience of some hundreds of drunkards and moderate drinkers, how could a man, whose heart was the least

pregnated with the great principles of love and temperance, help talking eloquently and effectually? And how could men, having the least spark of humanity in their hearts, help signing the pledge after listening to such speeches?

Why have we no reformation in these days! It is not that the drunkard is less susceptible than formerly, nor that he is less anxious or willing to abandon his cups, but it is solely because the temperance men have changed. They are no longer the zealous reformers of 1840. Let the friends of the cause do now as they did then, and the like results will follow. "Let every man bring his man," and the good old days of early Washingtonianism will be revived. Try this plan, good brothers, and see if we do not argue correctly.—J. F. C.

—Boston paper.

### EATING THE FRUIT.

The following anecdote is beautifully illustrative of the beneficial influences of the temperance cause, in restoring confidence and augmenting domestic happiness:—

A blacksmith in one of our villages, had in his possession, but under mortgage, a house and a piece of land. Like many others, he was fond of the social glass. But he joined the temperance society; about three months after, he observed one morning his wife busily employed in planting rose bushes and fruit trees.

"My dear," said he, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner."

"Indeed," replied the smiling wife, "I had no heart to do it until you joined the temperance society; I had often thought of it before, but I was persuaded that should I do it, some stranger would pluck the rose and eat the fruit. Now I know that by the blessing of Providence, this lot will be ours; and that we and our children shall enjoy the products. We shall pluck the rose and eat the fruit.—Exchange paper.

### WHY WE MAKE SO MUCH ADO.

1. Because intemperance is the most seductive, the most tyrannical, and the most destructive of vices—the parent stock of almost every other vicious habit.

2. Because the sale of intoxicating drinks is the highway of the drunkard's grave—a traffic opposed to man's best interests for time and eternity.

3. Because in the downfall of the Rumseller's victim, his broken-hearted wife and helpless children are involved in his disgrace, and become the partakers with him of his degradation.

4. Because Rumsellers are devoid of conscience, the enemies of public morals, the panders to crime, the destroyers of human happiness, and the grave-diggers for about 40,000 drunkards annually.—*Diadem*.

[5. Because God has said in his Holy Word, that "no Drunkard shall inherit the Kingdom of Heaven."—Ed.]

### Progress of the Cause.

#### ENGLAND.

ENON CHAPEL (LONDON).—An interesting meeting was held in Enon Chapel (the Rev. Dr. Burne's) on Wednesday evening, the 16th August. A temperance hymn having been sung, and prayer offered by Mr. W. Claridge for the Divine blessing, the chair was taken by Mr. Thomas Hudson, the Secretary of the National Temperance Society, who opened the proceedings by a few very suitable remarks on the intimate bearing of the principle of total abstinence from all intoxicating drink, on the distress of the country, showing that its adoption would prove the most powerful instrument in removing that distress. He then called on Mr. Jabez Inwards, who commenced by drawing a comparison between man and the beasts of the field, showing the superiority in favour of the latter, through the use of intoxicating liquors by the former. Asking the question, does intoxicating drink conduce to make men more intellectual, more wise, or more holy?—proving the reverse to be the case;—then establishing the fact, that teetotalism was suitable for all constitutions, and had been the instrument, in thousands of instances, of producing social and domestic comfort, which had never been derived from the use of intoxicating drinks. He then alluded, at some length, to the teetotal pledge as a means of safety, proving to the satisfaction of the audience, that the bondage lay on the other side; and concluded by combating the objection of putting teetotalism in the place of religion, demonstrating its absurdity, maintaining that nothing else but the preaching and teaching of the whole gospel was needed to reclaim the drunkard, and prevent the moderate from becoming such, as the carrying out of the precepts of the gospel would necessarily involve total abstinence.

EPSOM.—Dr. Carr delivered two lectures on the "Scientific Truths of Total Abstinence," on the 26th and 28th ult. On the first lecture evening, the unfavourable state of the weather prevented our attendance being large; about seventy persons, however, assembled, and T. J. Graham, Esq., M. D., (author of "Domestic Medicine," &c.) kindly presided. At the conclusion of the lecture, which was listened to with the utmost attention, William Everett, Esq., publicly thanked the lecturer for his "lucid and excellent address," but stated it as his opinion, that to produce a lasting benefit to the present enslaved attendants at the inns of the town and neighbourhood, we must provide other places of resort, and other amusements and pursuits (a point which our committee have this evening met to consider.) The chairman having received the thanks of the meeting, the delighted auditors reluctantly separated. The propitious weather of second lecture evening, and the entire satisfaction given by Dr. C., filled the British school-room, kindly lent for the occasion, with a most respectable company of ladies and gentlemen; Dr. Graham again presiding. This lecture, if possible, was better received than the first, and at its close, a general expression of approbation ensued. The chairman rose to verify the statements of a strictly medical nature advanced, which, from his standing as a Christian and

a physician, he was enabled to do with good effect. Mr. Keeling, a chemist, then proposed a vote of thanks to the lecturer, stating at the same time the very strong attachment a few months of total abstinence and candid consideration had given him for the cause so ably advocated. The Rev. Thos. Lee seconded the proposition, which, on being put to the meeting, was carried by acclamation. So ended our lectures, but the sober scientific truths then advanced, are still the subject of much conversation, and I am happy to say, that from that time to the present, we have heard of many who have forsaken the intoxicating cup. That God will bless these efforts and all similar ones, to drive our common enemy into the ocean of disuse, is our constant prayer.—THOMAS CAVE.

#### IRELAND.

CARLOW.—In the latter part of July, the band of the Dublin Total Abstinence Society dined in Carlow, and were accompanied by the Rev. Dr. Spratt, and James Haughton, Esq., of Dublin, who held an open air meeting on the steps, and in the vestibule of the Court House. Dr. Spratt first addressed them, and pointed out in eloquent terms the multitudinous evils resulting from the use of strong drink as a beverage, and the many and great blessings that had flowed from the practice of teetotalism. The Rev. gentleman, for upwards of an hour, urged upon his hearers the beauty and value of the principles he was there to advocate, and he called upon all present to become members of a society that was diffusing its rich blessings amongst all who adopted its principles. About 130 persons responded to this eloquent appeal and took the pledge.

Mr. Haughton next addressed the numerous audience, and was attentively listened to for nearly an hour; he throws his whole heart into the temperance question, and gains a ready access to the hearts of his hearers, on whom it was evident that a deep and most favourable impression had been made. His long array of facts and arguments carried conviction home to the minds of all present, when the speaker powerfully appealed to them on the folly of continuing practices so subversive of the happiness and true interests of mankind. An excellent dinner was served up at five o'clock, after which Dr. Spratt and Mr. Haughton again impressively addressed the assembled multitude.

BELFAST TOTAL ABSTINENCE ASSOCIATION.—We have just been favoured with the tenth annual report of this society, from which we learn that, during the past year, weekly meetings have been held, lectures have been delivered by several talented and well-known friends of the cause, a local agent has been employed, who has paid 4000 visits to families, 10,000 tracts and periodicals have been circulated, about £40 have been expended in promoting the objects of the association; and 300 members have been added to the society, 25 of whom were formerly abandoned to gross intemperance. In addition to these operations, much exertion has been put forth, and much good has been accomplished by Father Spratt and his adherents. From an appendix to the report, we learn that there are nearly 800 licensed spirit-shops in Belfast and suburbs, which gives about

one public-house to every-two families. This opens a wide field of usefulness to the temperance reformer which, we trust, will be faithfully occupied by our friends in Belfast.—*Scottish Temperance Review.*

#### UNITED STATES.

HARTFORD.—On Thursday afternoon, some six or seven hundred children, composing the Cold Water Army, under the direction of their accomplished Leader, Mr. T. Williams—assembled in the fourth congregational church to hear an address from Mr. Gough. The church was well filled, and we need hardly add, the audience were well entertained. The singing was performed by a juvenile choir, under the direction of Mr. Gordon, and it was admirable. Mr. Gough was very happy in his remarks, and held the attention of his young auditors for about three-fourths of an hour—when the meeting adjourned, and marched in procession to the State House yard, where it was reorganized, several temperance songs were sung, and eloquent addresses delivered by Mr. Bungay of Canada and Mr. Gough. A good impression was produced, and the friends of the cause felt that it had received a new impulse from this meeting. On Sunday evening Mr. Bungay addressed a crowded auditory in the City Hall. He is certainly an energetic speaker, and his oratory takes well with the masses. We think he will do great good in the cause to which he has devoted his talents, and we are glad to learn that he will soon favour our citizens with another address. He may be confident of a cordial reception. We think there are some indications of an awakening interest in our city upon the subject of temperance. It is time. There are now over seventy places in our midst in which alcoholic poison is sold as a beverage, with the usual results—pauperism, crime, misery, delirium tremens, and death. But a few days since one of the victims of these *groghells*, threw himself from the bridge into the river, terminating his life. Some ten minutes before, he had entered a rummery and begged to be trusted for a glass of liquor. It was furnished him—he drank—and soon terminated his life. *The rum-seller killed him*—and all who sanction the traffic, abet the crime.

#### AFRICA.

Extract from a letter containing an order for the *Teetotal Times*, from the Rev. JOHN CLARKE, Missionary from Africa:—

"I am happy to bear testimony to the salutary effects of Temperance principles in Western Africa and in the West Indies. Since 1839 I have been connected with the Teetotal interest, and previous to that with the Temperance movements. Two Societies are still in operation in Africa; one in the island of Fernando Po and the other at Bimbia, on the Continent. The good effect has been considerable, and many of the Africans are total abstainers, even from palm wine, which though simple as it comes from the tree, is, by keeping, rendered intoxicating and injurious. To avoid giving encouragement to the drinking of intoxicating palm wine, every sort of this beverage is refused by those who have joined this Society.

"In the West Indies, by way of which I returned from Africa, the cause of Temperance seems progressing. Most of the Missionaries are Teetotalers; and those who are not, do not, generally, oppose in words. Still, much remains to be done there; for the sin of drunkenness, with many of the people, has an overwhelming power."

#### PRINCE EDWARD ISLAND.

**THE CAUSE PROGRESSING.**—The United Total Abstinence Society held its regular fortnightly meeting on Wednesday evening last, when Mr. B. S. Hodgson read a very interesting and well-written lecture. After the lecture several gentlemen addressed the meeting, all in an appropriate and pleasing manner. We cannot omit to notice the address of the Rev. S. T. Sand, who having lately visited Nova-Scotia, gave the meeting a most gratifying report of the onward progress of the cause of Temperance, and the almost universal adoption of Temperance principles in that Province. The rev. gentleman suggested to the ladies the propriety of forming themselves into a "Ladies' Temperance Society;" he stated that in the town of Liverpool, N.S., the ladies had formed themselves into a Society, and were the means of accomplishing much good, and he hoped that the ladies of Charlottetown, seeing, as they must, the great necessity for a similar Society in this community, would immediately commence its formation, and thus aid in accomplishing that great, patriotic, benevolent work, for which so many thousands are now indefatigably labouring. We hope they will. In Halifax, and in short, in nearly all the towns in Nova-Scotia and New Brunswick, Ladies' Temperance Societies have been established, and are in active operation; in St. John, a sisterhood of the Daughters of Temperance, has been formed, and is successful beyond the most sanguine expectations.

The books of the U. T. A. Society now present a list of nearly 500 members; and the Society have only heard of one or two instances of the violation of the pledge. The march of Temperance is "onward and upward," and rapidly is it achieving that glorious victory which will end in the total extermination of the demon foe.—*Intemperance.*

#### Miscellaneous.

**BLESSING A STEAMBOAT.**—A new ceremony took place in our port on Saturday last. The steamboat "Jacques Cartier," which was about to leave for her first regular voyage, was blessed by the hands of his Grace, the (R. C.) Bishop of Montreal, at ten o'clock. A numerous crowd was present at this solemnity. The proprietors have conformed with the wishes of his Grace, and of every friend of Temperance, by determining to have no bar for the sale of drink on board the "Jacques Cartier."—*Translated from the Montreal Minerve.*

**RECENT IMPORTATIONS.**—Large quantities of brandy and gin have recently been imported into Boston by her rich merchants, to degrade the race and fill prisons.

**LADIES FOR WINE.**—The Boston Mechanic Association have determined at their triennial festival the coming fall, to substitute ladies for wine.

The temperance cause has no hold of New York compared with what it had in the palmy days of Washingtonianism. Licensed houses are increasing, temperance houses are going down, and hotel bars which have been kept in the rear, are once more brought forward into public view. Something must be done, or we shall become another Sodom. We do earnestly invoke the aid of all our ministers and churches and men of influence, to stay this desolating tide before it shall again sweep over us. We ask that something may be done to reach our young men and the children swarming by thousands in all our streets and alleys. A wide diffusion of striking and popular tracts is wanted. Sunday and day school instruction must be pointed on this subject, and a systematic series of public meetings must be instituted, such as will attract and convince and convert the multitude to our principles. But it is easier to preach than to practise. We say, however, to all, "let us play the man for ourselves, and for the cities of our God."

**TEETOTAL FLAG.**—We are rejoiced to learn that all the captains—packet and steamboat—sailing between New York and Say Harbour, have determined not to carry intoxicating liquors in their vessels. This is the more gratifying in view of the fact that they have been influenced by a sense of duty and principle.

**HANOVER.**—A temperance movement has taken place in this city to such an extent that the revenue, on intoxicating drinks, which in 1839 yielded 554,158 dollars; fell in 1847, to 392,080 dollars.—*Leeds Mercury.*

**AWFUL FACT.**—In a report lately read at a meeting of the total abstinence Society, in the independent Sabbath-school, Pilkington, near Manchester, it was stated that one of the committee, anxious to know how far intemperance had already gone in the school, selected eight scripture classes containing eighty-one boys, when he found that *every third boy had been drunk.*—*Sabbath School Magazine.*

**A GOOD EXCHANGE.**—I shall never forget, says the Bishop of Norwich, visiting the cottage of a man who had been all his life a drunkard, and which was the abode of misery and wretchedness. He became a teetotaler, and in six months afterwards I found his abode the scene of comfort and domestic happiness. This man, with tears in his eyes, placing his hand on a quarto family bible, said, "This is the first thing I purchased with the money saved by giving up drunkenness; it was an alien to my house before, but it has been my daily comfort and companion ever since."

**A PREVALENT HABIT.**—Drinking usages prevail from the splendid residence of royalty, down to the abode of unmitigated misery; King and beggar, and beggar and King are all alike wedded to their absurdities.

**INSANITY CAUSED BY OPIUM EATING.**—Amongst the lower class of women who apply for entrance at the expected period of accouchement into parochial infirmaries, a large portion of them are addicted to the daily use of ardent spirits; and, from some inquiries which I have

instituted during the last three years, I have found that the habitual consumption of opium amongst the same class is to a far greater extent than is generally supposed by the public. I have been surprised at discovering how universal the practice has become, and to what an extent in some cases this drug is taken by them with impunity, or rather without immediate fatal effects. It is not at all an uncommon circumstance in the infirmary for the head nurse to discover under the pillows of the patients a phial of laudanum or a box of opium pills, secretly put there for daily use; and several young girls even have stated, on being questioned, that independently of the use of spiritous liquors, they are in the habit of purchasing daily their pennyworth, or more, of laudanum as a dram, and that there are favourite druggists' shops at which they get better measure than elsewhere. It might naturally be expected that at the period of labour, with the removal of such accustomed stimulants, and its usual consequences, we should find cases of puerperal mania much more frequent in this class, but the tabular statement does not bear out the fact. I may be allowed, however, to state, that in the 18 years, during which period I have had to sign the certificates of all those who are received as insane into the infirmary, previously to their being transmitted to the various lunatic asylums in the county, I have frequently of late been struck with the increase in number of cases of general insanity, which is certainly disproportionate to the annual increase of population; the habitual use of opium amongst this class may perhaps explain the fact.—*Dr. Winslow's Journal of Psychological Medicine.* [There is cause to lament that opium is much used also in Canada. The professional opinion given above may be a warning to those using that pernicious drug.—Ed. C. T. A.]

**ARSENIC.**—To give a head to whiskey, small quantities of arsenic are now added by some manufacturers to make the liquor appear of a higher proof than it is. Arsenic and alcohol may both be useful for certain purposes; but we would submit the question to the common sense of the community, whether arsenic and alcohol united are healthful mixtures to be deposited in the human stomach. No one drinking wine or distilled liquors at the present day is safe from a poisonous drug, or from a little arsenic.—*New York Organ.*

### Poetry.

#### A PLEA FOR THE DRUNKARD ;

A VOICE FROM THE GRAVE.

"No man careth for my soul."

"The voice of thy brother's blood crieth unto me from the ground."

Loud roll the thunders,  
The lightnings keen flash;  
The wind and rain fiercely  
'Gainst yon cottage dash.  
But the storm is far fiercer  
That rages within,  
Where a poor wretch expires,  
All leprous with sin.

'Tis the cot of a drunkard,  
Envelop'd in gloom;  
There a harden'd inebriate  
Sinks fast to his doom.  
His health he has ruined,  
Has wasted his time,  
Has spent his life's manhood,  
In folly and crime.

No Christian is nigh  
To relieve his distress,  
Or point him to Him  
Who can pardon and bless.  
His wife and his children  
Their sad vigils keep;  
Despairing and hoping,  
They weep, pray, and weep.

Contrition, repentance,  
Faith, hope, and lore;  
And every blessing  
That comes from above;—  
Alas! these are absent;  
And fiendish despair,  
And anguish unspeakable,  
All triumph there.

Foul spirits accurst  
Seem to crowd his abode;  
He starts, and raves wildly—  
"Save, save me, O God!"  
His heart strings are cracking;  
"None will save me!" he cries,  
Then he shrieks and he curses,  
And cursing he dies!

All bloated and swollen,  
He is stretched on the bier,  
A sight most disgusting:  
But his soul is—O where?  
He died as a drunkard,  
Of whom it is written—  
"None such can inherit  
The kingdom of heaven!"

Room for the pauper, there,  
Borne to his grave;  
Room there, ye thoughtless,  
Who ne'er tried to save:  
Room, haughty Pharisee,  
Boasting in pride,—  
Art thou better than he  
Who a drunkard hath died?

Room, careless Christian,  
Allowing to perish  
A soul for whose welfare  
Warm zeal thou should'st cherish.  
Room, room for the coffin,  
See it placed in the grave,  
And think of his death-word,  
"None cared me to save!"

In pauper style buried,  
His corpse is laid low;  
And the widow crawls back  
To her chamber of woe.  
There meekly she bows her,  
And offers this prayer—  
"Dispose Christian men  
For drunkards to care!"

Yes! another poor drunkard  
Has gone to the grave,  
Shrieking in anguish—  
"None cared me to save!"  
Yes! and thousands such yearly  
Go down to the grave,  
Whom none care to pity,  
To rescue, or save!

Ye Philanthropists, Patriots,  
Ye Christians in name;  
Hear this cry repeated,  
Alas! to your shame.  
Hear, ponder, and tremble,  
Lest again it be said,  
A drunkard hath perished,  
You had power to aid.

Go, go to the drunkard,  
In sympathy go;  
Reveal to him clearly  
The cause of his woe:  
From the drunkard's resort  
O bid him refrain;  
From gin, and the beer cup,  
Urge him quick to abstain.

Abandon *thine own cup*,  
Wine, spirits, and beer;  
And thus, *by example*,  
Thy precept make clear.  
Thou'lt advantage thyself  
While concerned for another;  
And, O the rich pleasure  
Of saving a brother!

Relieve his wants earthly,  
Thus prove thou'rt his friend;  
But still regard chiefly  
The life without end.  
His body will perish,  
In the grave it must lie,  
But his soul is immortal,  
And never can die!

Ply him with intreaties,  
And watch him with care;  
Encourage his hope,  
And forbid his despair.  
To the house of instruction  
Direct him the way;  
And give him a Bible,  
And teach him to pray.

Point him to Calvary,  
Streaming with blood;  
Tell him who died there,  
To bring him to God.  
His faith seek to strengthen  
In each promise of love;  
And bid him ask humbly  
All grace from above.

Hear, Christians, and ponder  
This voice from the grave;  
Be watchful and zealous,  
Poor drunkards to save.  
Who thus labour for God  
Shall not labour in vain;  
So the promise assures you  
Which firm shall remain.

—London Teetotal Times.

## Canada Temperance Advocate.

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

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, OCTOBER 2, 1848.

### KEEP AT WORK.

The secret of success for the Temperance cause, is, for its adherents to keep at work. If we listen to some persons who tell us that there is no express rule in Scripture for total abstinence, and will not be satisfied unless we can show such rule, we may be losing the time which would have been sufficient to have induced others to join our ranks. If they think, in opposition to Paul, that "it is good to take wine, by which our brother is made to fall," and cannot find in the Apostle's declaration a most stringent moral obligation to abstain, it is better to leave them alone. The likelihood is, that they are arguing for arguments sake; and ten minutes, with conscience, will tend more to bring to a right mind on the subject, than a six hours argumentation. In the time of our Saviour there were certain individuals whom he reproved for clinging to the letter of the law, and being satisfied with that, refusing to be guided by the spirit and principle. The moderns of this sect say there is no letter of the law in the matter of total abstinence; but they equally neglect the spirit which breathes from every page of the Gospel dispensation on this point—self-denial for the sake of others, as well as for ourselves.

There are others again who say that we limit the grace of God, and bring in something of man's invention by which to renovate the heart. Nay, verily, it is not we who frustrate the grace of God. We might rather say, of those who bring the charge, that they would induce others to continue in the way of temptation, in order that grace may abound. To something similar the Apostle says, "God forbid." It is said the grace of God is sufficiently powerful to overthrow the strongest passion. Avarice often obtains an usurper's place in the heart of man, but the grace of God can subdue even that. God, however, often works by his Providence in this, and removes the object of their passion; he gives wings to riches, and they fly away, and then his grace finds admission. So it is with ambition, the love of power, and fame, the desire of the applause of men. That which excites them has often to be removed ere the kingdom of Heaven, as a grain of mustard seed can grow in the heart. It may be said that the cases are not parallel. But it must be considered that while in the case of the passions mentioned, a providential arrangement may remove the exciting cause; in the passion of the drinker, nothing can do so except the voluntary abstinence of the individual.

G.

We are commanded to flee from temptation, and taught to pray for deliverance from it. Would any one say that a parent was limiting the grace of God when he made inquiries with what kind of associates his boy spent his hours of play, and exercised discrimination with respect to the character of those who were admitted as visitors to his domestic hearth? "One sinner hinders much good," and we seek carefully to put away from those dear to us, the paper, the book, and the picture, which would convey any impression calculated to minister to the "desperate wickedness" which Scriptures declares is within the heart of man. If it is so, then, with reference to these, how shall we deal with the bottle?

#### AN ARGUMENT WELL PUT.

A subscriber, who has taken a weekly paper for about fourteen years, makes the following sensible remarks in a letter enclosing the remittance for another year's subscription: "My means are small—but I abjured wine, alcohol and all other strong drinks in June, 1833, and have kept honourably to my pledge; the saving under this head more than pays for my newspapers, and the gratification which the perusal of them gives me, is beyond calculation in dollars and cents. When I look around my neighbours, and see many smart intelligent men, who seem to take an interest in the welfare of their beloved country, and yet from false economy deny themselves and their families the advantage and pleasure of a newspaper; I feel mortified and sorry on their account. I have been a constant reader of your paper, since 1833, and the longer I take it the more I like it:—to part with it would be like missing the company and conversation of a much valued old friend."—*American paper.*

We commend the above to general notice, and we feel assured that all who have tried the system of abstinence must be conscious of the saving it has made in their expenses. Now the saving is only a small part of the advantages which it bestows, and of that part only a fraction is asked to assist in carrying these benefits to others. The Scripture rule to the faithful is "Honor the Lord with thy substance, the first fruits of all thine increase." It is from Him thou hast received all, wilt thou then not return a portion of what he has bestowed, in order that others may learn who is the bountiful benefactor of all his creatures, and knowing, may render him the homage due. The temperance cause is the handmaid of religion, and as an instrument of good may justly claim something in order that the instrumentality may be continued. Some of our readers may think that we harp a little too much on this theme, and may bring the same charge against us which the elder in the north of Scotland brought against Dr. Chalmers. In one of his missionary tours the Dr. insisted pretty fully on the duty of missions to the heathen, and illustrated with his usual eloquence the appeal of Paul "how can they preach except they be sent," and of course claimed the contributions of his audience on the ground of the expense involved in sending the preachers. A worthy elder listened with wrapt attention to the words of fire which flowed from the lips of the man of God, while he portrayed the condition of the heathen world and dwelt on the boon which they might be the means of bestowing. On being afterwards asked what he thought of the discourse, "Oh man," he said, "the first part was fine, but the Doctor was surely unco worldly. I did na think he

could be so fond o' the siller." Now the worldliness and fondness of money charged on the Doctor, we confess ourselves chargeable with, and while there is yet time for contributions we speak out, lest our readers might afterwards find fault with us, that they had not had this duty sufficiently urged on them, if we neglected to remind them of it, and reiterate it again and again. Perhaps we look too much at the duty part of the question. Is there no privilege in giving! Yes, such giving is twice blessed, "it blesses him who gives, him who receives." Health of soul, mind, and body, may be expected to follow where our principles are received. Health of purse also may be looked for, and the cause, merely, asks a trifle as an acknowledgment of the benefit.

#### HEBREW v. COMMON SENSE.

There is much good sense in the following extract of a letter from L. M. Sargent, Esq., the author of "Temperance Tales," and other works on the Temperance question. It would appear that he had been presented with some learned pamphlets on the wine question by Dr. Nott, Prof. Stuart, and others, which contained the full share of abstruseness with which plain questions are often hampered when they are submitted to the *litterati*. Mr. Sargent questions the utility of these dissertations on ancient wines—on the possibility of obtaining wines that will not intoxicate, and the right of using such. He says:—

"If temperate men desire success, they will keep clear of Greek and Hebrew, and consult no oracle but common sense." And, again:—"For the adjustment of plain, practical questions, a head full of Hebrew, is one of the very worst heads in the world." He then proceeds as follows:—

"We desire to relieve the world of the evils of drunkenness, in the best possible manner. There is surely nothing in our blessed Bible, to prevent our joint and several pledge, that we will avoid the use of alcohol, in every form and quantity. What is it to us, that Paul advised Timothy to take a little. The Corinthians, doubtless, took Paul at his word, and they took a little. Paul thought they took too much, because they got drunk at the Lord's Supper. Noah got drunk, patriarch as he was, doubtless by mistaking *yayin* for *tirosh*. Now, sir, it seems to me that, as the temperance reformation is a republican institution, and, in no sense, an oligarchy, the very best course for every individual, will be, hereafter, to trouble his head, as little as possible, with such terms as *tirosh* and *yayin*, and to go straight forward in the work of reform, in plain English, practically adopting and enforcing the principle of *total* abstinence. Let no man, who values consistency or sincerity, consult an oracle. Men of *uncommon* sense, and secluded lives, and deep in Hebrew, are, in no respect, the most able advisers, when the matter in issue directly concerns the business of life. One granula of *common sense* is better, on such occasions, than any imaginable amount of the *uncommon kind*. I would say to the friends of the reformation, throughout the world, the freedom and energy of whose action has been frequently impeded, and whose valuable time has been consumed, by Biblical disquisition—I would say to them, in the masculine language of the prologue to Addison's Gate—

'Dare to have sense yourselves.'

"Strong common sense and earnest philanthropy are able to carry forward the reformation to the utmost. Its progress, in my humble opinion, has been too often retarded, by certain patrons, who, like the patron of Dr. Johnson, have overburdened it with help. One gentleman finds, or thinks he has found, a distinction, and he delights to repeat it, that

fermentation is God's work, and distillation is man's work ; while most temperance men are thoroughly convinced, that both are, too frequently, the Devil's work. Another finds a distinction, which never existed, except in the degree of fermentation, between two kinds of wine. Upon this distinction there arises a theory, that the good wine may be used with propriety, by total abstinence men, though it contains a little alcohol, if it does not intoxicate. Well, Sir, such friends of temperance, as have never been afflicted with Hebrew, about twenty thousand to one, clearly perceive, that the vitality of this glorious enterprise is to be destroyed by a thrust between the joints of the harness. They fly to the rescue, but are earnestly importuned to suffer the distinction to pass unchallenged. The writer's feelings will be wounded—he is advanced in years—Professors are awakened and urged to ransack the Hebrew mine and set the forge in blast, for the purpose of framing protective armor—the suit is forthcoming, and with a facility greatly surpassing that of Vulcan, another is provided for the opposite party—and, with a truly oracular readiness, yet another, for him, who first applied—with the motto on the corslet "*Sero redcat in calum.*" It has been said of Mirabeau, that, when his parents quarrelled, and determined on divorce, he was the privy counsellor of both.

"If we are really in earnest, when we style ourselves cold-water-men, it is quite superfluous for us to discuss the difference between the wines of olden or modern times, with any view to the regulation of our own practice. It is enough for us to know, that the *yayin* and *tirosh* of the Hebrews became, somehow or other, so confounded—the labels got upon the wrong bottles, no doubt—that the poor Jews could not distinguish the curse from the blessing ; and became, at last, such intolerable drunkards, that God's curse was denounced upon all Jerusalem. If we had a store of genuine *tirosh* approved by Dr. Nott and Professor Stuart, I sincerely believe we should be as badly off as the Jews. We should still have our *yayin*, and terrible mistakes would continue to be made, as of old.

"The impediments cast in the way of our progress, by the production of these verbal subtleties, reminds me of an applicable anecdote, which you will undoubtedly remember. A Roman admiral was in pursuit of a Carthaginian fleet.—As they drew nearer every moment, and a battle became unavoidable, the haruspex, who always accompanied the Admiral, and who was in alarm, came on deck, and informed him, that the sacred pullets would not eat. This was a bad omen. The Admiral ordered them on deck. "They will not eat?"—"No, Sir," repeated the haruspex. "Well," said the Admiral, kicking them overboard, cage and all, "let 'em drink, then." He now overtook the Carthaginians, and obtained a signal victory. Such would not have been the results, had he lowered his sails, and come to anchor, and wasted his time in a long argument with the augur, on the subject of the sacred pullets.

"Now, Sir, I do not propose to kick anything overboard, which is entitled to respect. But I fully believe these long and laboured discussions to be exceedingly stale and unprofitable, so far as they have any bearing upon the matter in hand, and I am therefore for kicking them overboard. Very interesting, doubtless, they are to certain Hebrew scholars. Surely drunkenness was not more effectually prevented, in former days, than it is at present. Surely it cannot be so certainly prevented, by drinking any kind of wine as by drinking water. We have avowed our object, let us enforce the most simple and effectual means for its attainment. Let us then adhere to our purpose, in all simplicity, and purity, and godly sincerity, and be more in love with the cause than with ourselves, and more eager to advance it than our own reputation for superior talent or learning. For I greatly fear, that, if our attempts to promote this great enterprise are to be retarded at short inter-

vals, by those Biblical constructions, and if we are to be interfered with, in our efforts to persuade mankind to drink water, by intimations from reverend presidents and professors, that wine of any sort is a very Biblical beverage—inferdels will come to the conclusion, that the reformation would make greater progress without the Bible and these learned expositors, than with them."

#### THE CONVENTION OF 5th OCTOBER.

We shall endeavour, in our next number, to have as full a report as possible of the proceedings of the Convention. We think that Montreal, at present, is quite in a position to receive very considerable impression, from the meeting of a large body of men warm-hearted in the cause of Temperance. We trust the assembly will be large, and that in all their deliberations they will have the presence of Him who can alone guide to wise measures, and bless them when carried into operation. Montreal will, no doubt, benefit largely by the Convention, as we may expect the next winter campaign in the city will be more heartily carried on than before.

The Independent Order of Rechabites of Montreal, having addressed a letter to the Rev. Mr. Chiniquy, on the subject of his success as an apostle of temperance, the reverend gentleman returned a very excellent reply, in which he rejoices to know that he and they are fellow workers in the same great cause of promoting the work of moral regeneration amongst the inhabitants of Canada. We are glad to know that Father Chiniquy's exertions are not relaxed, and that success still attends him in this field of his labours. We intend, in future, to devote more space to the progress of Father Chiniquy, than we have hitherto done.

Three Temperance Hotels have been opened in Montreal ; one by Mr. Serafino Giraldi, in Jacques Cartier Square ; another by Mr. Dubois, in St. Paul Street, near the Bonsecours Market ; and a third by Mr. Doré at the corner of St. Mary and Salaberry Streets.

#### MASS MEETING.

As the Mass Meeting, in favour of the Temperance Cause, takes place next Thursday afternoon, we trust there will be a large attendance of all who are interested in the welfare of the country, and who desire the reformation of the drunkard.

#### TO CORRESPONDENTS.

The blame attached by our correspondent B., to Mr. Wadsworth, does not lie against him, as he is not, and never has been, Editor of the *Canada Temperance Advocate*.

J. T. B. was too late for this number.

(To the Editor of the *Canada Temperance Advocate*.)

Sir,—It has been remarked by a person recently, that the friends of temperance in the Ottawa District have either ceased to move in the good cause, or they consider their movements unworthy of public notice, as they have for some time neglected to furnish intelligence of them through the medium of the *Advocate*. This observation led to a cordial resolution at a recent meeting of teetotalers, that the writer should forthwith prepare a summary account of some of our late proceedings.

Although apathy has characterised temperance people here, within the past two years, we have some grounds for encouragement. Public meetings have been held at Vankleek Hill, and at Hawkesbury Front, which have resulted in the addition of comparatively a large number of names to our list. But we have likewise cause for humiliation. Taverns are unusually numerous—increasing—and well supported. There are still combined against us the passions, the prejudices, and the pecuniary interests of large portions of the community. Indeed, reformation of any kind, must meet with violent opposition in some quarters. It appears contrary to both the *physical* and *mental* constitution of particular individuals, to reform; and all these causes have operated to the detriment of our principles in this vicinity.

Actuated, however, by a laudable zeal, some of the friends in west Hawkesbury, and L'Orignal, resolved a few weeks ago, that, although rather late in the season, a Temperance Pic-nic should be got up without delay. A committee of arrangement was appointed—a beautiful grove in the vicinity of Vankleek Hill was selected as the place of meeting; and, many thanks to Messrs Manning, J. Stewart, Ferguson, and Higginson, the most active members of the committee, the ground was tastefully and conveniently prepared in season for the assembling, which took place on Thursday the 14th instant. The friends of temperance, generally, were looking forward with interest to the time of celebration; but unfortunately, the day turned out extremely wet and cold. The cloudy appearance of the morning prevented very many from joining our ranks, and the small number that assembled had scarcely (about noon) seated themselves at the tables, to partake of the sumptuous fare, which the benevolent ladies of our community had so spiritedly provided, as is their custom on such occasions, when the rain began to pour down in torrents, and continued with unabated fury during the remainder of the day, to the great amusement of our bachanaliam enemies, who rejoiced at the *cold water damper* thrown upon the pleasures of the demonstration. Impelled, however, by more than artificial stimulants, we were not so easily disconcerted. After partaking plentifully of the excellent repast, application was immediately made to Mr. Philips, teacher of the village Common School, who kindly consented to give for our use the commodious School-house, which he occupied; thither the company directly repaired. The meeting having been called to order, prayer was offered by the Rev. J. T. Byrne, of Bytown, whose indefatigable labours in the temperance movement have been so well appreciated here and elsewhere. Mr. Sheriff Treadwall was called to the chair, and presided with his usual ability, and to the decided satisfaction of all present. The speakers were the Rev. J. T. Byrne and Joseph Anderson; and Messrs Pomeroy, J. McLaurin, and J. H. Johnson. Mr. Pomeroy, of Martintown, who was a stranger to most of his audience, evinced a more than ordinary acquaintance with the subject he had taken in hand, and we more than once thought, during the delivery of his remarks, that he had made the lamentable condition of "moderate drinkers," his particular study.

Mr. J. McLaurin made some good practical observations on the necessity of action on the part of teetotalers; observations greatly needed, particularly at the present time.

The Rev. J. Anderson, the esteemed pastor of the three Congregational Churches of this District, amused his hearers with a very *unique* and *ironical* speech in favour of the drinking usages of society. He dwelt at considerable length on the use of intoxicating drinks, in promoting the growth and exercise of various Christian graces, particularly that of humility; and upon the whole, we think that grog-drinkers, if any were present, would have been ashamed. The rev. gentleman entered into the subject at great length, and probably advanced the most weighty arguments which can be made available for such a cause.

Mr. Byrne, though not expected at the meeting, met with a cordial reception among his old friends. Of the substance of his interesting address, it is not necessary to say more than that it fully sustained his previous reputation as a public speaker, at least on the subject of temperance.

Much regret was felt at the absence of our venerable and valued friend, the Rev. W. McKillican, and also the Rev. F. Metcalf, and W. Frazer, who were prevented by other engagements from attending.

Several new subscribers to the pledge were obtained, and a feeling of general satisfaction seemed to prevail the orderly assemblage.

A committee was appointed to prepare a set of answers to the several queries submitted by the Montreal Temperance Society, which, it is expected, will elicit some valuable information on the extent of the evil of intemperance in this District, and on the cause of temperance generally.

After singing, by a few of the choir present, the meeting was concluded by prayer, by the Rev. James McNally.

It is to be hoped, Sir, that this demonstration of cold-water men, and the numerous contemplated meetings to follow it, will give an impetus to the cause here that will tend to stay the ravages of the monster evil which is destroying daily hundreds of neighbours and friends around us. Several instances of sudden deaths, one in particular, not far distant, have transpired, of a nature calculated to thrill the bosom of every philanthropist. Exertion, active exertion, is required to enlist the sympathy and interest of a vast majority of men in support of our cause.

May temperance principles universally prevail.

J. H. JOHNSON.

Vankleek Hill, Sept. 15, 1848.

To the Editor of the *Canada Temperance Advocate*. -

SIR.—As your leader of the Temperance Cause in this city and Province, I beg to call your attention and that of all temperance men, to a very important field of labour. I know not whether it has yet been visited by the "temperance plan," but, if it has not, I think it is full time that it was. The place to which I refer is the village of Lachine, but seven miles from our city, and can be reached in about fifteen minutes. Add to its convenience its importance, and it must appear an oversight on the part of the So-

ciety, that it has been so much neglected. True, it is small, in itself, but great, very great, in the view of Temperance, and, therefore, demands a share of the sympathy of those who would benefit their fellow-men.

We hear of temperance agents exerting their influence in the distant parts of the country, while at their very door, there is a people whose "wants" if not their wishes, cry aloud, "Come over and help us," but meet with no reply. This is a subject which I feel; and during a few weeks stay in the said village, I have seen enough to make me turn my longing eyes to the champions of temperance, whose weapons, if gathering rust for want of use, would soon acquire the wanted lustre by a little exercise in that field, now in a condition almost sufficient to damp the courage of a "Napoleon in the cause." I have frequently spoken on the duty to private members of the Society, with the hope that it might cause something to be done; but being disappointed in that hope, added to the following circumstances, I have considered it my duty to address you.

The circumstance above alluded to, is that of a woman who had been very much addicted to drink, who was drowned in the canal in the front of the village two or three nights ago. I have heard nothing positive as to whether she was in a state of intemperance at the time or not, but from her conduct previous to and on the morning of the fatal day, we may regard her as a victim of intemperance.

I have written this, in the hope that something may be done.

A FRIEND OF TEMPERANCE.

Montreal, 16th Sept., 1848

There was large a meeting last week in Kingston of the friends of the Temperance cause. A public dinner was taken at the Temperance House, and addresses delivered in the Town Hall in the evening. A great deal of statistical information has been collected; and Dr. Aylsworth and Mr. De L'Armitage appointed Delegates to attend the Convention to be held in Montreal next month.

A Temperance Festival took place at the Temperance House, Picton, on Thursday last. Over 200 persons sat down to dinner. Addresses were delivered by Mr. Dame, Rev. Messrs VanNorman and Williams, and Dr. Larned. There was a concert of Temperance music in the evening. We have heard of no preparations for having the District represented in the Provincial Convention; nor for furnishing any statistical information. Neither have any step been taken, as yet, to relieve the parent Society at Montreal from their financial embarrassments.

**HOPE TEMPERANCE SOCIETY.**—On Wednesday last, this Society held a public meeting in the Grove, over which presided the Rev. J. Beard. The meeting was addressed by the Rev Messrs. Scott, Slater, Hutton, and Messrs. Hawkins, and Peters. Afterwards the members and friends of the Society partook of an excellent Tea, provided by Mr. Joseph Newman. The party was very large and respectable, and appeared to be highly satisfied with the systematic arrangements, which invariably characterize the festive meetings of

this excellent Institution. After tea, the speakers again took their places on the platform provided for the occasion, when the Rev. J. Beard again took the chair. A blind man, whose name we did not hear, Mr. T. Wilson, and the Rev. Mr. Tapscott, addressed the meeting.—*Port Hope Advertiser.*

Upwards of two hundred persons signed the temperance pledge in Cornwall during the past week.

## Education.

### CURIOSITY OF CHILDREN.

Curiosity should be as carefully cherished in children, as other appetites suppressed: it is but an appetite after knowledge; and therefore ought to be encouraged in them not only as a good sign, but as a great instrument nature has provided, to remove that ignorance we were born with; and which, without this busy inquisitiveness, will make them dull and useless creatures. The following are some of the many ways to encourage it, and keep it active and busy:—

Avoid checking or discountenancing any inquiries children shall make, nor suffer them to be laughed at; but answer all questions, and explain the matter desired to be known, so as to make it quite intelligible and suited to their capacity of age and advancement in knowledge. Careful avoidance should be made not to confound the understanding with explications or notions that are about us; or with the variety or number of things that are not to the purpose. Mark what it is the questioner's mind aims at, and know what words he expresses in it, and when you have informed and satisfied him on the topic, you will see how his thoughts will enlarge themselves, and how by fit answers he may be led on, farther than perhaps you would imagine. For knowledge is grateful to the understanding, as light is to the eyes; children are pleased and exceedingly delighted with it, especially if they see that their energies are regarded, and that their desire of knowing is encouraged and commended.

I doubt not but one great reason why many children abandon themselves to silly sports and trifle away all their time insipidly, is because they have found their curiosity balked and their inquiries neglected.

But had they been treated with more kindness and respect, and their questions answered, as they should, to their satisfaction, I doubt not but they would have taken more pleasure in learning and in increasing their stock of knowledge, in which there would be newness and variety, and be more engaged in what would give them delight, than in being obliged to return over and over again to the same play and playthings.

As children's inquiries are not to be slighted, so also great care is to be taken that they never receive deceitful and eluding answers. They can easily perceive when they are slighted or deceived; and quickly learn the trick of neglect, dissimulation, and falsehood, which they observe others to make use of. We are not to trench upon truth in any conversation, but least of all with children; since if we can play false with them, we do not only deceive their expectation and hinder their knowledge, but corrupt their innocence, and teach

them the worst of vices. Children are strangers to all we are acquainted with, and all the things we meet with are at first unknown to them, as they once were to us; and happy are those young aspirants after truth, who chance to meet with civil people, who comply with their ignorance, and help them to get rid of it.

**HOME.**—There is a world where no storms intrude, a heaven of safety against the tempests of life. A little world of joy and love, of innocence and tranquility. Suspicions are not there, nor jealousies, nor falsehood with her double tongue, nor the venom of slander. Peace embraceth it with outspread wings. Plenty broodeth there. When a man entereth it, he forgetteth his sorrows, and cares, and disappointments; he openeth his heart to confidence, and to pleasure not mingled with remorse. This world is the well ordered home of a virtuous and amiable woman.

**ADVANTAGES OF CULTIVATING INTELLECTUAL PLEASURES.**—As the senses in the lowest state of nature are necessary to direct us to our support, so when once secure there is danger in following them farther; to him who has no rule of action but the gratification of the senses, plenty is always dangerous; it is therefore necessary to the security of society that the mind should be elevated to the idea of general beauty, and the contemplation of general truth; by this pursuit the mind is always carried forward in search of something more excellent than it finds, and obtains its proper superiority over the common senses of life by learning to feel itself capable of higher aims and nobler enjoyments. In this gradual exaltation of human nature every art contributes its contingent towards the general supply of mental pleasures. Whatever abstracts the thoughts from sensual gratifications—whatever teaches us to look for happiness within ourselves—must advance in some measure the dignity of our nature. Perhaps there is no higher proof of the excellence of man than this,—that to a mind properly cultivated, whatever is bounded is little. The mind is continually laboring to advance, step by step, through successive gradations of excellence to perfection, which is dimly seen at a great though hopeless distance, and which we must always follow because we never can attain, but the pursuit rewards itself: one truth teaches another, and our store is always increasing though nature never can be exhausted.—*Sir Josh. Reynolds's Discourses.*

## Agriculture.

### ADDRESS

*Before the New York State Agricultural Society in Albany, 19th Jan. 1842. By J. B. Nott, Esq., President of the Society.*

"Young men after having finished their academic course, are embarrassed in the choice of their future professions, for they find the professions crowded to excess; so crowded that men of fair talents and respectable industry are rewarded only by a mediocre success. Hence it is, that we unfortunately find many, too many

otherwise respectable men of all political creeds, who are ready at any fortunate crisis to abandon their professions, and seek, instead, the rewards of office. I do not speak of those whose ambition prompts them, regardless of the cost to climb that bold eminence which has always been found, it is said, too "narrow for friendship, and too slippery for safety;" for this is a legitimate, though alas, a dazzling object of pursuit. But I speak of those who make political pursuit a mere question of profit and loss. To such men we can point out a field of exertion, where at least "for a portion of their life, their powers would be employed in a manner less revolting to conscience; and with results quite as useful to their country and to the world."

It is important, therefore, to do away the erroneous impression that there is no other pursuit worthy the attention of an educated man, than the so-called learned professions, and that a liberal education is thrown away if bestowed upon a farmer. If the farmer must of necessity be a mere rustic, and any one who engages in the pursuit, will allow himself to sink to this inglorious level, then will a very humble education fit him for his untoward destiny. But if a farmer is desirous of taking rank with the Gaylorls and the Phinneys, of our land, and with men of kindred spirits in other lands, then will his calling give abundant occupation to his talents, however gifted, and his attainments, however profound. This is not all; a farmer may be even a man of refined taste and exquisite genius. A good farm should not be characterized alone by its trim fence, and its straight furrows, but it should also be an object of beauty. "Man made the town, God made the farm;" and it ought to bear the impress of his beautiful workmanship. There are farms too, where by the skilful disposition of wood and of shrubbery, there is, as it were, grouped into a scene of surpassing loveliness, the beetling cliff, the smiling meadow, and the meandering river. And shall the claims to taste and genius be denied to a farmer who can create such a scene, and be awarded solely to him who can transfer it to the living canvass? "It may be said that these higher accomplishments constitute no part of practical farming, because it contributes nothing directly to a farmer's prosperity. "To such men," as Cheever says, "God himself, as the Creator of the universe, cannot appear as an architect of practical wisdom, for he has covered the earth with objects, the sky and the clouds with tints, whose surpassing beauty is their only utility. This beauty is eminently useful, because man who beholds it is a moral" as well as a thrifty "being—because it awakens the soul to moral contemplations, excites the imagination, softens the sensibilities of the heart; because it tells him of his mortality and his immortality, giving him symbols of both, and holding with him a perpetual conversation of the glory and wisdom and goodness of God."

"To some, the meanest flower that blows can give Thoughts that do often lie too deep for tears."

If I am asked whether the pursuits of literature are incompatible with the practice of husbandry, I answer that they are at all events incompatible with the practice of a profession. Whoever would woo the muses,

must bid farewell to professional eminence. But there are farmers, thrifty laborious farmers, men exposed to the summer's heat and the winter's cold, who are well known in the walks of literature. Why should it be otherwise? There is not an operation of practical husbandry, however humble, that is not immortalized in Thompson's, or Gray's, or Cowper's song. To such men, how melodious was the reaper's song, how graceful the mower's movement, how picturesque the loaded train, groaning beneath the burden of the gathered harvests? Much more then should rural pursuits awaken the high souled eloquence of those who are habitually engaged in them. There was a time, it was olden time 'tis true, but there was a time when pastoral life was deemed especially favourable to sublime conceptions; and one shepherd at any rate has raised through many an age the loftiest emotions, who exclaimed as he stood amid his flocks and raised his contemplative eye to yonder firmament: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou has ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?"

Agriculture then, is not inimical to the pursuits of science and literature, but still it is too often deemed a degrading employment. He talks of bees, said Dr. Johnson, sneeringly, of one of his most intimate friends, and yet the ill tempered and ungenerous satire is utterly at variance with even his utilitarian notions. In settling the relative ranks of the various callings of life, it should be remembered that we are governed in our views by old and inveterate prejudices. The scale by which they are graduated was formed in the ages of ignorance, when men of the learned professions were monks; men of ambition, soldiers; and husbandmen, hogs. But the times are altered; the pathway to fame no longer leads exclusively to fields covered with carnage and slaughter, and may yet lead to fields smiling with the gifts of Ceres and Pomona.

We, therefore, who are ardently attached to our favorite pursuit, who are aware of its privileges, and acquainted with its delights, should do all in our power to disabuse the public mind of its mistaken prejudices, and to raise it in the public estimation, to the level of the liberal professions, so that he may have no fear of losing caste, who exchanges the merchant's counting room and lawyer's desk, for the pursuits of agriculture.

"Nor ye who live

In luxury and ease, in pomp and pride,  
Think these last themes unworthy of your ears.  
Such scenes as these the rural Mara sung  
To wide imperial Rome, in the full height  
Of eloquence and taste, by Greece refined,  
In ancient times the sacred plough employed  
The king and awful fathers of mankind;  
And some, with whom compared your insect tribes,  
Are but the beings of a summer's day,  
Have held the scale of empire, ruled the storm  
Of mighty war; then with unwearied hand  
Disdaining little delicacies, seized  
The plough and greatly independent lived.

Venerate the plough,

And o'er your hills and long withdrawing vales  
Let Autumn spread his treasures to the sun,

Luxuriant and unbounded. As the sea,  
Far through his azure turbulent domain  
Your empire owns, and from a thousand shores  
Wafts all the pomp of life into your ports;  
So with superior boon may your rich soil  
Exuberant nature's better blessings pour  
O'er every land, the naked nations clothe,  
And be the exhaustless granary of a world."

**GOOD FARMING.**—Here is the secret of good farming. You cannot take from the land more than you restore to it, in some shape or other, without ruining it, and so destroying your capital. Different soils may require different modes of treatment and cropping, but in every variety of soil, these are the golden rules to attend to:—Drain until you find that the water which falls from heaven does not stagnate in the soil, but runs through it and off it freely. Turn up and till the land until your foot sinks into a loose powdery loam, that the sun and air readily passes through. Let no weed occupy the place where a useful plant could possibly grow. Collect every particle of manure, that you can, whether liquid or solid. Let nothing on the farm go to waste. Put in your crops in that course which experience has shown to lead to success in their growth, and to an enrichment and not an impoverishment of the land. Give every plant room to spread its roots in the soil, and leaves in the air.

## News.

### CANADA.

Captain Wetherall is appointed A. D. C. to Gen. Rowan, who succeeds Sir Richard Armstrong at Kingston.

The convict Jones, who shot Corporal Fitzgerald, has had his sentence commuted.

The potatoe crop continues to decay in most places. Wheat in Lower Canada will be almost quite lost.

The Imperial Parliament, before rising, voted £15,000 for the Militia and Volunteers in Canada, and £130,969 for the expenses incurred here last year in connection with the Ship-Fever.

Government is about to make free grants of fifty acres of wild land, to settlers locating themselves in the newly surveyed Townships on the Ottawa and Madawaska rivers.

£10,000 of stock has been subscribed in Belleville, to carry on the Marmora Iron Works as a Joint Stock Company.

Unfavourable accounts are given of the spring crops in many parts of Canada West. In the Townships east of Simcoe, there are many failures.

A little girl, 7 or eight years old, fell lately over the precipice near the bridge, at the Niagara Falls. Her legs were broken, and she was otherwise much bruised, but is expected to recover.

The Montreal Horticultural Exhibition took place on the 13th ultimo, in the garden and grounds of John Torrance, Esq., surpassing all expectations. The Governor and his Lady were present, and all expressed themselves much delighted. The proceeds, deducting expenses, amounted to £100. Some of the specimens and floral decorations were very beautiful.

The city Council of Montreal have been considering the formation of baths and wash-houses, on a cheap basis, for the poorer classes.

The Hon. R. B. Sullivan has been appointed Judge, in

room of Judge Jones, deceased. The Hon. W. Leslie takes his place as secretary. The Hon. W. H. Merritt is made President of the Council.

Business at the Niagara Falls is becoming of more importance than heretofore. The unlimited water power is being made of great service. A magnificent hotel is shortly to be erected, designed to accommodate 700 guests.

**GREAT BRITAIN, THE CONTINENT, &c.**

A vessel lately arrived at London, from Singapore, brought 10,902 blocks of Gutta Percha.

In the quarter ending 5th January 1848, the amount paid and received in money orders at the London Post-office was £797,042,06d.

A penny subscription was taken up in the First municipal ward, in Edinburgh, to pay the annuity tax due by Bailie Stott, and Mr. Georgeson. No demonstration of any kind took place on their release.

It is said that the *Morning Chronicle* and *Daily News*, in London, are both for sale. The *Times* and *Advertiser* are believed to be the only paying papers published daily in the metropolis.

Australasia, with a population of 280,000, is now consuming more British manufactures, than did the whole of British North America with 2,000,000 in 1774.

Several Scottish towns have petitioned government for the closing of the Post-office on the Lord's day.

The Dublin clubs have almost all dissolved on the appearance of Lord Clarendon's proclamation.

In the case of O'Dogherty for trial, in Ireland, 46 Jurors preferred being fined £50 each, rather than serve on the case.

The city of Glasgow has been assessed to the amount of £8,155, to liquidate claims made for property destroyed in the late riots.

The chartist conspirators and rioters are now being tried in London and Liverpool. The law officers of the crown experience no difficulty in obtaining convictions.

By intelligence from Bombay to the 20th July, the Moul-tan rebellion had not been entirely suppressed, but the insurgents had been twice defeated in pitched battles.

The Irish papers of 2d September, say, that the potatoe crop is quite lost, and the wheat a fourth below average. Oats too, are seriously damaged.

Wilmer and Smith, of the same date, says, that the reports of the actual extent of the loss of the potatoe are contradictory, and by the mail of that date, and a week later, prices of grain generally have fallen.

The Duchess of Orleans is residing quietly at Eisenach, in Germany.

The cholera has broken out all over Egypt with great intensity.

Her Majesty, immediately after proroguing the Parliament, started on a visit to Scotland. She intended landing at Aberdeen.

Paris is still in a state of seige, and the liberty of the press suppressed. The army on foot is declared by General Lamoriciere to amount to 548,000 men.

The accounts from Ireland by the last steamer (*America*), are of a more alarming character than heretofore. The people had risen in various parts and attacked the police. Several encounters had taken place, in which a few were killed. A body of the people, numbering 4000, with three pieces of cannon, are said to be encamped near Kilkenny, but the latest despatches from Dublin speak of order being restored.

**UNITED STATES.**

The annual fair of the New York State Agricultural Society, was held at Buffalo in the beginning of September, and was very numerously attended. It was much more extensive than any former one. It is believed that about

50,000 strangers were present, and Buffalo found means to accommodate them all. The receipts for entrance money and for members fees exhibiting, amounted to \$10,000. Many of the prizes were awarded to Canadians.

The iron trade is extending in Ohio. Within a radius of twenty miles on the Ohio river, there are 30 furnaces, manufacturing annually 60,000 tons.

The Pittsburgh cotton factories have been again opened, the operatives receiving 10 per cent. less than formerly, working 10 hours.

In Calais, (Me.) lately, a whole family were nearly poisoned by rats taking arsenic, and then drinking from a pail, from which water was afterwards taken for domestic purposes.

Albany is rising from its ashes. Contracts are out for a large number of houses along the entire burnt district.

The city of Brooklyn, New York, was visited by a terrible fire lately. About 200 or 300 buildings were destroyed. The loss is estimated at \$1,500,000, only a small part of which was insured. Several deaths occurred.

By latest letters, the whites have been successful in putting down the Indians at Yucatan, and it has been re-annexed to Mexico.

The proprietors of the Marlboro' Hotel, Boston, having tendered to Father Mathew its hospitalities, a reply has just been received from him, expressing the gratitude with which he shall avail himself of the invitation, on the occasion of his intended visit. He adds, however, that although his health continues to improve, his physicians have not decided to allow him to take his departure in August.

A lady named Paterson, at Alexandria, Va., while chastising her son, unfortunately struck him on the temple, when he instantly fell dead. The mother has become deranged.

**Monies Received on Account of**

*Advocate*.—Danville, D. Adams, 2s 6d; Eaton, E. Algoe, 2s 6d; Sherbrooke, J. Bain, 2s 6d, W. E. Bryant, 2s 6d; Chateauguay, per J. Wood, jr., 34s; Toronto, Sergt. Miller, 2s 6d, Harrington, 2s 6d; Stoney Creek, W. Brown, 2s 6d; Esquesing, Mr. Dayfoot, 40s; Kingston, C. W. P. de l'Armitage, 25s; Kenyon, M. McSweyn, 1s 3d; Montreal, Mr. Higgins, 2s 6d, G. B. Muir, 2s 6d, W. Kerr, 2s 6d, Mr. Burgess, 1s 3d, A. Morris, 2s 6d.

Collections at Sherbrooke per S. Alcorn, 25s.

Donations.—E. P. Smith, Port Hope, 5s, G. B. Muir, Montreal, 10s.

**MONTREAL PRICES CURRENT.—Oct. 2.**

ASHES	Pots, 28s 6d a 00s 0d	BEEF, per 200 lbs,
	Pearls, 00s 0d a 00s 0d	Prime Mess, 00s 0d a 00s 0d
FLOUR—		Prime, . . . 00s 0d a 00s 0d
Canada Fine, per brl. 19s		PORK, per 200 lbs.
lbs, . . . 28s 3d a 28s 6d		Mess, . . . 00s 0d a 00s 0d
WHEAT, U.C. best, per 60		Prime Mess, 00s 0d a 00s 0d
lbs, . . . 6s 6d a 0s 0d		Prime, . . . 00s 0d a 00s 0d
Do. red. 0s 0d a 0s 0d		

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