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THE REFORMED INEBRIATE STEDFAST.

About twenty years ago, a young man, who resided in Upper Canada, undertook to run away from his character, which had become vile in his own eyes. He left behind him a large paternal estate, and a widowed mother; but his character he could not leave, for he carried along with him a thirst for strong drink, and habits of intemperance.

He wandered from place to place, till at length he let himself for service to a man of sterling piety, and of thorough going temperance principles. The young man felt his degradation. He who might have commanded almost as fine an estate as could be found in Canada, was there in a strange land, labouring at monthly wages—all because he was a drunkard!

The estate was still in the hands of his mother, and she was afraid to trust her son with it, and he was afraid to go back again among the companions of his youth, who had led him in the paths of folly. But now his reformation began. From industrious, he was led to steady, sober habits, and at length he was persuaded to take the *teetotal pledge*; and he came fully to himself, and felt, not only that he was a prodigal, far away from his house, but from God, his heavenly Father, in a state of sin and wretchedness! After a season of deep conviction, and of much sorrow and mourning over his manifold transgressions, he found peace in believing in Jesus, and about the year 1832, united with the church of which myself the same year became pastor. And now he felt no inclination to return to the parish where, by going into evil company, he had ruined his character, but to remain where it had been renovated, and where it might be fully established. To gain his bread by the sweat of his

brow he now felt to be an honour, and so he toiled on in the service of the same pious man, who had been the instrument, in the hands of God, of his reformation. He united in marriage with an amiable and pious young lady, and comfortably supported a family by the labor of his hands. Thus he continued to do, for seven or eight years, maintaining a consistent Christian character.

At length, by the earnest solicitation of his aged mother, he concluded to return to Canada, and take possession of the spacious homestead. Both himself and his Christian friends indulged fears that this change in his circumstances might prove injurious to his temperance principles. He seemed to have a fearful dread of ever associating again with the companions of his youth. But the Lord, who has promised to keep all those who put their trust in him, had evidently other thoughts by leading him back to the home of his childhood. He went out with the character of a vile drunkard, but the Lord caused him to return with that of a sober, decided Christian. He went out a profligate young man, an alien from home and heaven; he returned at the head of a family consecrated to God. How great the change!

But leaving that region of country a few years after myself, and entering another part of Canada to labour as a missionary, amid a multitude of cares and duties, I had almost forgotten the subject of this narrative, in whose welfare I once took a very deep interest. But lately a communication from him has greatly cheered my heart, from which the following is an extract:

“—, Canada West, February 9, 1848.

Rev. and dear sir—Having seen your name frequently in the *Temperance Advocate*, I take the liberty of addressing myself to one, of whom we have often thought and talked since we parted with you at E., state of New York, in the year 1840. I often look back with pleasure to the time when I sat under the sound of your voice in E., and at W., and I am still striving to walk in the path that leads to a better world than this. I have been advocating the cause of *total abstinence*, in my weak way, ever since I returned to Canada, and I hope with some success. Our neighbourhood was once noted for drunkenness, but now we have a temperance society, of which I have the honour of holding the office of secretary. The cause is gaining in our district. At a school house about three miles from hence, I had the pleasure of addressing a congregation a few evenings since, where we obtained twenty-six names to the pledge, one a hard drinker. I have three boys, all teetotalers. Our little daughter is not yet old enough to sign the pledge.”

When I read the above, my heart said, “Bless the Lord for his unspeakable goodness in reclaiming and

establishing, on a firm foundation, that once degraded man." The teetotal pledge was the instrument. Had it not been for that, he might now be filling a drunkard's grave, or roving the wide world over, a wretched vagabond. But now he is a happy man, setting a godly example before the world, training up his household in the fear of the Lord, and persuading his fellow-men to forsake the ways of intemperance and ruin, to walk in the paths of wisdom, sobriety, and peace. He is taking the right course to save his young sons from ever being drawn into that dreadful vortex where he himself was once wrecked, and well nigh lost. But teetotalism has rescued even him. May he go on and prosper, be the means of diffusing a healthful influence all around him, remain steadfast in the faith, and in true temperance principles, hold out to the end, and at last receive a crown of glory!

Should his eye light on this, he will recognise his old friend and pastor,

JOEL FISK.

THE BEST MEN ARE SOMETIMES IN ERROR.

BY ARCHDEACON JEFFREYS.

The Presbyterian Church of Canada wrote a very affectionate letter of congratulation to the General Assembly of the Free Church of Scotland, presenting them with two hundred and forty pounds sterling, as a testimony of their good will. In this letter they took occasion to set before them the vast amount of good that had been done, both in the United States and in British America, by the temperance movement, and the many blessings, both temporal and spiritual, that had resulted from it. They proved, by satisfactory statistics, that all this good had been done, and that all these blessings had resulted from the spread of the principle of total abstinence from all intoxicating drinks—and earnestly and affectionately entreated their assistance in the cause. This letter gave occasion to several very able reports and important concessions, and half movements, on the part of the General Assembly of the Free Church of Scotland.

Among these documents, it is especially to a late able, and in many respects valuable, report, read by Dr. McFarlane before the General Assembly, that it is my present object to call the reader's attention. After enlarging with great ability upon the crime, domestic misery, and ruin produced in Scotland by intoxicating drinks, and after fully admitting the great good that has been done by the spread of Teetotalism, the report evades coming to the *remedy*, and excuses the church from lending her support and assistance to the *only* measure that has ever yet availed to stop the desolating scourge, in the following memorable words:—

'As a Church she cannot with propriety take any step except on moral and scriptural grounds. She may frankly admit, as was done in a former report, that much good has been done by temperance societies; and, in so far as she can approve their proceedings, she may, with perfect good feeling, bid them God speed. But her own movement must be *only* such as would admit of her prefixing to each injunction—"Thus saith the Lord."

Now it is amazing to me, how such great and good men as compose the General Assembly of the Free Church of Scotland, should allow themselves to be dupes of such a miserable fallacy as the above excuse contains.

I have said 'great and good men,' because (though an archdeacon of the Church of England) I hope I may be permitted to express my sincere and settled conviction that they *are* great and good men, without giving offence to any.

But it is the more amazing to me how *such* men could take the most solemn, sacred, and awful words that can be uttered by the mouth of man—"Thus saith the Lord," and make them the instruments of a fallacy.

For let us ask the question, What do these words mean in the *connection* and for the *purpose* for which they are here used? If they mean any thing at all to the present purpose, they must mean—that the Church cannot lend her countenance and assistance to the temperance movement, without *express* and *particular* directions from the word of God for this *particular* mode of Christian benevolence. This (I had almost said) senseless objection, is nothing new to us; we have heard it again and again from *common minds*—"Show us a *command* in the *bible* for your teetotal societies, and then we will join you." I say we have heard this objection again and again from *common minds*; but how *such* men as compose the General Assembly of the Free Church of Scotland could ever think of such an objection, or listen to it for one moment, is to me most amazing. I can only say, alas! for poor human nature, and the deceiveableness of the human heart! In cases where custom, or prejudice, or appetite are concerned, no wisdom, no talent, no *former* integrity, can with *certainty* secure it from becoming the dupe of a fallacy!

One would think that it would be enough to remind these good men, that *none* of the various modes of Christian benevolence in the present day can claim the prefix, 'Thus saith the Lord,' in the *sense* in which they here demand it of our cause. They cannot show the *express* and *particular* command of God for Magdalen Hospitals, Church-building Societies, Religious Tract Societies, or even for the Bible and Missionary Societies, in the sense in which it is here demanded for the Temperance Society. And we do not ask for their assistance, in any other sense than they already give it to these societies, namely, by becoming themselves members, and encouraging others to do the same by their example and influence, and by speaking the truth in love. We do not ask for an "injunction," in any compulsory sense of the word injunction; we do not ask that it shall be made a constitution of church membership. We only ask their own *personal* self-denial and their hearty co-operation in this "*merciful*" enterprise—this labour of love. And we have as much warrant from Scripture for *our* labour of love and mercy, as they have for any of the societies to which they lend their countenance and support.

Indeed, if an *express* and *particular* command for any mode of benevolence be at all necessary to constitute Christian obligation, I have no hesitation in asserting that there *are* express and particular commands in Scripture which approach much *more* nearly to a command

to abstain from intoxicating drinks *in the present day*, in view of the crime and miseries they are *now* producing than can be found for any other mode of Christian benevolence now in operation in England. That warning of our Lord, "Woe unto the world because of offences," that is, because of the *traps, snares, and stumbling-blocks* that abound in this wicked world, and the direction which *immediately* follows—that if any earthly indulgence, or any earthly comfort, dear and necessary, and (*in its own nature*) as innocent too as the right hand or the right eye, and as truly a "GOOD CREATURE OF GOD," as these beautiful organs are, should, by some untoward combination of circumstances, become an offence and a stumbling-block to our country, or "the world," we must part with it, though the separation cost us a pang like parting with the limbs of the body; and this under the severest penalty and most awful warning, three times pronounced, that ever came from the gentle Saviour's lips, of the "worm that dieth not, and the fire that is not quenched." Paul, too, comes *very near* to the principle of our society, with an "express command," when he commands us to abstain from whatever is "inexpedient," *every* thing by which a brother stumbleth, or is offended, or is made weak, and declares, that it is good not to drink wine, or to do any thing which in *any way* "causes our brother to offend;"—*nearer*, I suspect, than he does to, by far the greater part of, the societies now in existence.

But all this is mere digression from our *main argument*, and even if I were wrong in my application of these particular texts, it does not in the least affect our position, because the demand made upon us, to show an express and *particular* command of God for our particular mode of Christian benevolence, is not tenable for a moment, and the *excuse* for not assisting us is a miserable fallacy. It arises entirely from overlooking the genius and spirit of the Bible, and the *plan* upon which it is constructed. If every case of *conscience*, in which every individual can be placed, in all the varied relations and circumstances of life, and in all the changes which succeeding generations may bring about,—if all the various modes of doing good which Christian benevolence has contrived, or may contrive to the end of the world, were *expressly* provided for in the Bible, with the prefix—"Thus saith the Lord,"—the Encyclopædia Britannica would be a penny pamphlet compared with the book that would require to be written. And how would the poor ever be able to purchase such a book (or rather such a vast library) as this would be? or who would find leisure to study it? But no! blessed be God! the blessed Gospel is not a book of casuistry, nor a statute book of laws! I assert fearlessly, in the face of the whole Christian world, that, if there are two things under the sun, utterly unlike one another, it is the blessed Gospel, and a statute book of laws, or a ponderous tome of casuistry. The Gospel lays down broad principles of action, supreme love to God, and love to man for the dear Saviour's sake, and leaves it to the "honest heart" warmed by the love of Christ, to be the "casuist," in each particular case of conscience. As thus—A case of conscience occurs in which I doubt whether it be my duty to do, or not to do, a particular action, or to give my support to a

proposed scheme of benevolence. I turn over the word of God to learn my duty, and what do I find? Express directions for this particular case? Nothing of the kind! The first words I read are, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself." Now how am I to apply this to the case now before me? It appears that the law of the New Testament is the law of *Love*. Then *Love* must be the lawyer to explain and apply it. There are many other lawyers that *pretend* to explain it. Selfishness thinks *he* can explain it,—Self-interest,—Carnal ease and indulgence,—Love of the world and its maxims—all these gentlemen are lawyers in their way, and think that they can explain it; but *they cannot! they cannot!* *Love* is the only lawyer that can explain the law of *Love*. They will only mystify the subject with quibbles, and exceptions, and objections, and difficulties, bringing one text of Scripture to contradict another,—the Saviour against the Saviour, and Paul against Paul, in short *any* subterfuge to evade self-denial. But they cannot understand (and how then can they explain!) the law of love! But if I knock at my own bosom, and find that *love* dwells there, then love can explain it to me in a moment. I have just read the two great commandments "on which hang all the law and the prophets." These, my Saviour tells me, are my rule of duty in every case that can possibly occur; and I want to know how to apply it in the case now before me. I take *love* for my interpreter and love immediately explains it to me thus—"Love worketh no ill to his neighbour, therefore love is the fulfilling of the law,"—not only no *intentional* ill, but no ill of *any* kind. Love would hate and abhor any indulgence to the flesh which was attended with danger and jeopardy to a brother's soul. Love says—"If meat or wine or any indulgence of mine make my brother to offend, I will eat no meat and drink no wine while the world standeth, lest I make my brother to offend."—God forbid that I should "walk uncharitably and destroy with my meat or with my drink him for whom Christ died."

Again the apostle Paul says to me, "Bear ye one another's burdens, and so fulfil the law of Christ;" and taking *love* for my interpreter, I understand it in a moment, I see in an instant how it bears upon the present case. And agreeably to this injunction, I long to "bear the burden" of the broken-hearted wife and the famished children of the drunkard; I am ready and willing, at any sacrifice of my own indulgence, to bind up the broken heart and to restore the husband and the father. For this purpose I am willing to "bear the burden" of the poor drunkard himself. Therefore I go to him and say:—"Brother, I come to share thy burden, I come to take thee by the *hand*, and to lead thee in the path, the only path, which is safe for thee. Another path may be safe for me, but I want to lead thee in the path in which thou canst walk safely: I can do without the things which destroy thy body and ruin thy soul, and surely thou canst. We will try it together, my brother. For Christ laid down his life for *my* soul, and shall I not give up the pleasures of the intoxicating cup for thine?"

Again, I light upon that command of the loving, self-denying Paul—"We that are strong ought to bear the

infirmities of them that are weak, and not to please ourselves;” and if I have any doubt or difficulty as to what it means in reference to the present case, love makes it as clear to me as daylight. I see at once that the drunkard is a “weak brother,” in a fearful sense of the term. I see that he cannot even approach the temptation, that he cannot “look upon the wine when it is red,” without imminent danger of falling. I see that the example of moderation is a cruel example to *him*—and that the very attempt to follow it will ruin him both in body and soul,—that to him it is more dangerous than the example of the lost and degraded drunkard; for the one acts as a beacon, a fearful warning like a stranded vessel on the rocks, at which in his sober moments his soul shudders, whereas the other is a decoy which lures him to his ruin. I see that the drinking customs and courtesies of society are cruel customs to *him*, that by the whole system and trade, his path is infested with snares, and that, in every step he takes, there is a trap set for his soul. And shall I encourage this system, and multiply these snares and temptations, and destroy *my poor brother for the sake of a worthless indulgence?* I value my “Christian liberty!” But love whispers in my ear—“Use not your liberty for an occasion to the flesh,” (to pamper and gratify the appetite) but “by love serve your poor brother.” “Take heed lest this liberty of thine become a stumbling-block to them that are weak, and through thy greater knowledge (or strength) thy weaker brother perish for whom Christ died.”

Thou shalt love the Lord thy God with all thy heart, and soul, and thy neighbour as thyself!!! God well deserves our love; for He manifested his love to us when he gave his only begotten Son that we might live through him. “Herein is love, indeed, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” “Brethren, if God so loved us, we ought to love one another,” and if “he laid down his life for us, we ought to lay down our lives,” (and much more so needless indulgence of the flesh) rather than endanger a brother’s soul. Have we any measure of this love? If so, what are the practical evidences of it? Love does not show itself “in word and in tongue, but in deed and in truth.” Love is not a thing that goes about talking and making fine professions. Love is a principle that rouses a man to action. And love does not deal out its services by stinted measure, ever considering how little it can possibly do just to come within the terms of bargain. Love does not require to be shown an express command of God—“Thus saith the Lord,” *binding her down* as by the terms of a *bond* to every individual act and labour of self-denying love. Love does not say with Shylock, “It is not in the bond; show it me in the bond—I will have my bond”—Love is a large, a noble, a generous passion. There is “a length, a breadth, a depth, a height” in love. But especially, the very thought of the *Saviour*, sets the whole soul of love on fire, and she does not, *cannot* seek to drive a *hard bargain*, and deal out a stinted measure of service in return for a *Saviour’s* dying love. “There is no express command for it in Scripture!” Oh the soul of love burns with indignation at the very thought of such a shift, such a subterfuge as this. She *cannot*

plead such an excuse as this to avoid self-denial in His service who denied himself to the death for us. Nay, the greater the sacrifice the more delighted love would be to lay it down at the foot of the cross without waiting for an express command. The language of love is—

“If I might make some reserve
And duty did not call,
I love my Lord with such a love
That I would give him all.”

And so far from loving and cherishing any indulgence to the flesh that brought dishonour upon the cause of Christ, love would hate and abhor the sight of any indulgence that ruined the souls for whom her own dear Saviour died.

Christ says, “If any man *love* me he will keep my commandments.” In *enabling* us to keep the commands of Christ, love performs a *two-fold* office, that of an *interpreter* to *explain*, and a *motive* to *obey*. Nothing but the constraining love of Christ is a sufficiently powerful *motive* to induce us to obey the commands of Christ. But in order to obey *any* command we must at least *understand* it. Now the commands of Christ are founded upon the *LAW OF LOVE*, and no other lawyer but *love* ever can or will understand them, while the world endures. And if these good men who have given abundant proof that they *can* make sacrifices for the love of Christ, would only take love for their interpreter in *this* case, as they have done in many another, we should have them among our noblest supporters and our warmest friends.—*Bombay Witness.*

THE VICTIM.

There is not, in the wide range of humanity, a more pitiful object than the man who has abandoned himself to habits of intemperance. Having fully surrendered “his soul and body’s powers” to Bacchus, he almost ceases to be a moral agent; for he has no freedom either of thought or of volition. Frequently, on coming to himself after a fit of intoxication, he would gladly dash away the poison-bowl, but he cannot do it. He cannot, though he knows the draught is death-fraught, and labelled with despair. He cannot, though he sees the undying worm coiled within the cup, and the fire unquenchable sparkling on its very surface. The appetite has been contracted, and he has no power to suppress its clamorings. The habit is confirmed, and he is unable to break the chain of adamant. In vain does he wrestle with the serpent that stings him: he can neither loosen its folds nor break away from its charms. “Put down that cup,” once said a good man to a drunkard; but the poor creature, pressing it more greedily to his lips, replied—“rather roast in hell!”

Thus speaks a minister of the gospel, “I have seen the gray-headed man walk his room in agony intense, and weep under tender reproof as if his heart were breaking; and have heard him exclaim in most piteous accents—‘O, I would give a thousand worlds, did I possess them, to conquer this accursed appetite! My resolutions, my promises, my prayers, are empty as the wind. As soon as I see, or even smell the poison, I am overcome by an irresistible thirst. Thus I live a slave, and a miserable slave must I die!’”

Did you ever see the little sportive fly, caught in a spider's web upon the window, struggling and striving to extricate itself from the snare, and binding itself the tighter the more it struggles and strives; while the cruel foe fastens upon it with a deadly grasp, nor gives up the hapless victim till he has extracted its life blood? Thus the poor drunkard, stung to madness by the viper alcohol, resolves and wrestles, and renews his resolutions and wrestlings, till he finds his efforts useless—then sinks distracted and despairing; and eagerly embracing the fierce foe he can neither conquer nor escape, exclaims with the fallen angel,—

“Henceforth,
Evil, be thou my good.”

We were personally acquainted, some years since, with a poor, miserable human being, in a western county of N. Y. State, who after having discovered his fallen and degraded condition, resolved to abandon his cups. He did so for a little time, but soon fell. Again he made an ineffectual effort. It was before the Washingtonian “dispensation” had blessed the world, and almost every body was in doubt as to the possible reformation of the inebriate. Others, having no faith for them, no wonder they had none for themselves. Still the poor man of whom we speak tried yet again, and again fell. Partially recovering from a long and exhausting debauch, he saw that he must soon finish his career, the way he was then going; and, feeling that he had not sufficient strength to resist the demands of his perverted and insatiable appetite, he went down to the keeper of the public prison, and earnestly besought him to lock him up in one of its cells, to the end that it might be out of his power to obtain what he knew was ruining him—soul and body. “Save me,” said he, in the most piteous tones, “for I cannot save myself. Put me in prison—put me anywhere—only so that I am where I cannot lay my hand on the accursed thing.” The keeper of the prison had no right to take him in, and soon after he fell a victim to the delirium tremens, “unpitied and unwept.”

Another still more affecting case came under our observation only a few years since. The victim had been a clergyman of high standing in his denomination. He was connected with some of the best families in the country, and moved in a circle with which any man might be satisfied. Unfortunately, however, those with whom he chiefly associated had little or no sympathy with the cause of temperance. If not absolutely fanatical, it was, in their estimation, suited to the necessities of those only who had neither the intelligence nor the philosophy requisite in order to self-government. They stood in need of no such aid as this cause proffered. As long as they could take care of themselves, what need of being trammelled with vows and pledges which were suited only to the weak and vulgar. The result is anticipated. Port and champagne prepared the way for other and stronger drinks, and soon the high-minded and talented Rev. Mr. B. was classed with the fallen. With his personal and private efforts at reformation, if indeed he ever made any, we are unacquainted. The Washingtonian spirit fell upon his village, and a glorious temperance revival followed.

The number of the rescued was astonishing, and among those who essayed to break away from the toils of Bacchus was the hero of this sorrowful tale. At first, the effort promised the most perfect success. His joy at thinking he could be redeemed was, as he said, almost inexpressible. A large Washingtonian Society was formed, and, by a unanimous vote, he was made the president of it. The writer, on a Sabbath evening, in 1841, addressed that Society; and the ease and dignity with which Mr. B. presided were truly remarkable. His noble form, intellectual forehead, and manly bearing cannot soon be forgotten. When the lecturer spoke of the fallen condition of the inebriate, of his blighted hopes, and of his oft-repeated but ineffectual efforts at reformation, the President of the Society was seen convulsed with emotion and suffused with tears. Indeed, scarcely a single eye in a large and crowded house could avoid weeping at a sight so truly affecting. Every body seemed greatly pleased that a gentleman so capable of usefulness to the world was apparently reclaimed to habits of sobriety and virtue. He maintained his stand for a few months, and was taking incipient steps to resume his profession at the time our personal knowledge of him terminated. We frequently turned his remarkable case to good account in our temperance lectures, and supposed him to be doing well, when we read a ——— paper that Mr. B. had been found dead in a lot some distance from the road, where, from appearance, he must have lain some forty-eight hours. We have since learned that, after several ineffectual efforts to conquer his appetite, he gave himself up to it, and terminated his miserable career in the manner just described.

Pity the poor inebriate. Lift him up, and do all you can to make him stand. If he falls, lift him again; and never cease your kind offices till he is either in the grave, or restored to correct habits.

And then how careful should all be to let alone the accursed thing before it is meddled with. “Touch not—taste not.” If you once begin, no one can tell how you will end.

Progress of the Cause.

VAN DIEMEN'S LAND.

LAUNCESTON.—The Quarterly Tea Meeting of the members of the Tasmanian Teetotal Society was held on the 3rd of August, and was more than usually well attended; as it was the first occasion on which Mrs. Dalgarno, who had recently arrived from England, addressed a public audience in Launceston. The proceedings of the evening were remarkably interesting and orderly. At the close, some rude attempts were made to disturb the audience, but these were quickly suppressed; and the members and friends of the Society were, upon the whole, highly gratified with the evening's proceedings.

Oct. 12.—The meeting this evening was fully attended. The Rev. C. Price presided. Several friends of the cause, including Mrs. Dalgarno, were on the platform. The chairman opened the proceedings by

adverting at some length to the speech of B. Rotch, Esq., the chairman of the Middlesex bench of magistrates. The chairman then referred to a recent meeting of the members of the Tasmanian Teetotal Society, at which it was resolved to invite Mrs. Dalgarno to address the present meeting, and formally introduced that lady to the audience.

Mrs. Dalgarno rose to address the meeting amidst loud cheers. She acknowledged with evident feeling the kindness she had experienced during her stay in Launceston, from members of the Teetotal Society and others, and the courteous manner in which she had been invited and received by the present meeting. She then, in a very pleasing manner, assured the meeting of the deep interest she felt in the welfare of all present, whilst recommending to them the adoption of total abstinence principles. She said the principle had antiquity to recommend it to those who objected that it was too modern an idea; and in support of this position recommended the perusal of the first chapter of the book of Daniel, in which the principle of total abstinence is recorded to have been fully carried out by the prophet and his companions, and the comparison made between the total abstainers and the drinkers of the king Nebuchadnezzar's wine, resulting so much in favour of the former. The lecturer then pointed out the awful contrast between these Jewish people and the fate of the king and his courtiers, recorded in the fifth chapter of the same book—"in that same night" of revelry and drunkenness "was Belshazzar the king slain."

The lecturer then illustrated the poverty arising from intemperance, by reference to a village in Scotland, the inhabitants of which had felt the sad effects of multiplying public houses in the village. The minister was applied to: all he could do was to preach the Gospel to the people. The schoolmaster said he was most willing to teach the children; but the parents, through intemperance, were indifferent. At this juncture a soldier, who had been recently discharged from the army, came into the village. He was possessed of property—a bag of gold. He immediately convened a meeting of the villagers, and when they assembled he told them, that if they would join hand in hand together, and strictly observe the rules he would lay down, he would ensure them success equal to that which had attended him. His rules, he said, were plain, simple, and easy: to act uprightly, abstain from all intoxicating drinks, use no tobacco, read God's word, go to a place of worship, and pray for God's grace for a blessing. The villagers, he said, would soon find the advantage of determination and co-operation. The speaker concluded her address by an exhortation to the persons present to go and do likewise.

Rev. H. Dowling then spoke to the general question of total abstinence, after which Mr. Chambers gave a humorous and effective speech; the meeting then separated.

EVANDALE.—The meetings of this branch society continue to be held regularly. The meetings of September and October were very fully attended, under the presidency of the Rev. G. Wilkinson. Mrs. Dal-

garno delivered addresses on both occasions to most attentive auditories, and the greatest order prevailed throughout the proceedings. The accession to the list of members during the past two months has been most encouraging, amounting to upwards of forty signatures.

LONGFORD.—The monthly meetings of this branch have also been held as usual. To the last two meetings Mrs. Dalgarno has been invited. The Rev. Mr. Egglestone, the respected Wesleyan minister, who so long occupied the president's chair of this branch having proceeded to another station, has been succeeded in his office as president, by the Rev. H. I. Gaud, Wesleyan minister; a circumstance of a most encouraging and gratifying nature, since in so many instances ministers of religion stand aloof from the cause. Good is still doing in this district through the instrumentality of this branch. We understand that at one of the meetings lately, a few persons professing opposition to the temperance movement disturbed the harmony of the evening, but usually the meetings have been orderly and respectable.

PERTH.—The President of this Society continues his self-denying exertions in this field of usefulness. Mrs. Dalgarno, aided by Launceston friends, has also kindly visited this branch. Her addresses have been listened to with apparent interest, and additions have been made to the number of members.

HOBART TOWN.—We have kept our pages open as long as possible, hoping to have had some account from the Hobart Town societies; but we are obliged to go to press without. Our arrangements are such, however, that for the future we shall have our reports regularly furnished. We believe, however, that the Hobart Town societies are generally in a healthy state, and the cause steadily progressing.—*Van Diemen's Land Temperance Herald.*

UNITED STATES.

MARYLAND.—The Legislature of this State has passed a law, which takes effect on the first of June, to prevent the selling of intoxicating liquors on the Sabbath, virtually shutting up all taverns on that day.

The 17th annual meeting of the Maryland State Temperance Society, was held at Annapolis, on the 29th February last. The Honorable Chief Justice Archer presided, and delivered an introductory address. The annual report was then read by Mr. Keener, after which he introduced the Rev. Dr. Plummer, of Baltimore, from whose excellent address we extract the following:—

"If I wanted to prove that all men were of one blood, I could not perhaps bring a stronger evidence than the effects of intoxicating drinks on men of different nations and races. With the African and the red man, as well as the white man, its effects were uniform—always evil. The African race were in every respect the best fitted for the relations which they occupy, and by no means incline to be vicious. For many years I have noticed those who were executed for murder, and out of 70 to 80 (concerning whom I particularly enquired), there were only two that had

not been instigated to commit the deed under the influence of intoxicating drinks, or to procure them; and of those two, one had been compelled by his master to shoot the man for whose murder he was hung.

"A great excitement was made by the slaveholding population, in protecting their persons and families from the danger of insurrection, through the influence of abolitionists; and it was not necessary to say what his opinions were on this subject, more than that he came from Virginia. He could, however, venture to say, that if the abolitionists that came down among them were half as many, or did half as much mischief to the slaves; endangered half as many lives, or caused half as many murders as those that sold intoxicating drinks, you would find them quartered and hung up at every crossing, in every slave State.

"No fact is clearer, than that the liquor sellers have done, and do more, to render the slave population worthless, thieves, and murderers, than every thing else combined. You cannot set a man to murder his master, or his neighbour, until he has become intoxicated."

Miscellaneous.

OBJECTIONS TO LICENSE LAWS.—1. They give a legal sanction to vice. 2. They fail to accomplish their object; neither diminish intemperance, confine the business to good men, nor raise revenue. 3. They imply, what is not true in part, that intoxicating liquor is needful and useful as a beverage. 4. They give a monopoly of vice and mischief making, and make bad men the influential men in the community. 5. While they continue, with all that may be said in their favor, the temperance reformation—one of the greatest of all blessings—cannot prevail.

For every dollar received from rum-licenses, the tax-paying citizen has to pay six dollars to imprison and support the men who are made vicious and paupers by the licensed retailers.

THE FRENCH ORATOR.—An eloquent French Orator, Mons. B. F. Vionis, has appeared among us, addressing his countrymen amid the joyous congratulations on revolutions at home, in the French language, on the subject of temperance; showing them that if the French nation would be a permanent and happy Republic, they must be a sober and temperate people, and abandon all use of intoxicating liquors. We understand he has kindled up among them quite a spirit of enthusiasm, and is resolved at once to go to France, and preach total abstinence and all its political and social blessings to his countrymen. Great success attend him.

RAILROAD TO RUIN.—Surveyed by avarice—chartered by county commissioners—freighted with drunkards, with grog-shops for depots—rumsellers for engineers—bar-tenders for conductors, and landlords for stockholders—fired up with alcohol, and boiling with delirium tremens. The groans of the dying and the thunders of the trains, and the shrieks of women and children are the whistle of its engines. By the

help of God we will reverse the steam—put out the fire—annul the charter, and save the freight.—*Hampden Paper.*

JURORS MUST NOT DRINK STRONG DRINKS.—On a motion for a new trial, in the Circuit Court of Yazoo, Miss., recently, it was proved to the Court that some of the jurors during their deliberations partook of spirituous liquors; upon which the Judge set the verdict aside, granted the prisoner a new trial, and fined each juror who partook of the spirits fifty dollars.

"A SHORT LIFE AND A MERRY ONE!"—Yes! in rags, filth, scorn, disease; in the jail, the workhouse or the madhouse, the plague of the family, the nuisance of the locality, the terror of the decent, the laugh of the foolish, the trouble of the police, the tormentor of the magistrate, the associate of the base, a feast for worms, the sport of demons, and a dweller with devouring fire and everlasting burnings.—*R. Tabraham.*

TEETOTALISM IS RIGHT.—Well, after all, this odd thing, Teetotalism, is right. It keeps a fellow sober; it puts a coat upon his back, bread into his cupboard, fire into his grate, a smile upon the wife's face, joy into the bairn's hearts, a trifle into the schoolmaster's hand, a bit of charity into any good cause, and credit upon the working classes. It lays up something for a rainy day; and, if we will, leads the way to religion and heaven. Come, my hearties, I shall sign the pledge and keep it; will ye? Leave the smiling landlady to smile on others, we will now smile on ourselves.

ATTEMPTING TO WALK.—"See how wrong you are to drink," said some one to a man who was drunk; "wine causes you to stumble at every step." "It is not so," answered the drunkard; "I do not err in drinking, but in attempting to walk when I am drunk."

THE FIRST SPREE.—"Never was drunk but once in my life," said a chap in my hearing; "never mean to be again. The street seemed to be very steep, and I lifted my legs at every step as if I was getting up stairs. Several cart wheels were making convulsions in my brain, and at one time I fancied my head was a large carving and turning establishment, the laths of which I was keeping in motion with my own feet. I couldn't conceive what was the reason that the town had turned into such an enormous hill, and what made it worse was that it seemed all the time growing higher and threatened to pitch over on me. Stop, stop, thought I, and I'll head this old hill yet or at least it shan't head me. So I turned round to go down and get at the bottom—but, astonishment, the town turned round with me, heading me all the time, and presenting the bluff in front of me. Well, sure enough, the ground soon flew up, and struck me in the forehead, and as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split around the corner, and I believe it ran right over me, for I don't remember any more!"—*Temperance Telegraph.*

CHEAP LITERATURE.—Livesey's famous Malt Lectures, including a complete exposure of the great delusion as to the properties of malt liquors, which was formerly published at 6d., has been reprinted and is now selling in England for one penny.

Poetry.

THE EVILS OF WHISKY DRINKING.

(Continued.)

This man is running to the goal
With all who take the "flowing bowl;"
In danger there, to lose his soul

By Whisky.

The drunkard goes without disguise;
And hence the virtuous, and wise,
His vile example do despise,

Of Whisky.

From him good counsel has he flung,
As if from hellish regions sprung;
Despis'd is he by old and young,

By Whisky.

A herald on the devil's ground,
He cries aloud to all around,
That he his reasoning pow'r has drown'd

By Whisky.

The drunkard does th' effects expose
Of whisky, to its friends and foes;
And hence he can't the draught impose

Of Whisky.

Not so with those more dang'rous still,
Who will not drink a shameful fill;
But stop with one small glass, or "gill,"

Of Whisky.

Those dang'rous traps dispers'd abroad,
Catch men in drunkenness and fraud,
And raise an army against God

By Whisky.

To you their helping hand they lend,
And treat you as a faithful friend;
Religion, too, they'll recommend

At Whisky.

They teach that ev'ry man should drink,
And of his drinking never think,
Tho' he to hell at last should sink

By Whisky.

They teach (altho' this whisky brings
Destruction as on eagle's wings,)
That their plan robs it of the stings

Of Whisky.

That tho' you're going "to church or mass,"
'Tis "quite correct to take one glass;"
But make no stop, but onward pass

From Whisky.

That there's "no sin or harm at all"
In drinking "little drops—quite small;"
That none by this should ever fall

By Whisky.

Those teachers would lead a'l astray,
And point them to the downward way;
Their bodies and their souls betray

By Whisky.

They teach that no misfortune's found
On their "polite and temp'rate ground;"
They teach the youth, and leave them bound

To Whisky.

These have the first foundation laid,
By them all drunkards have been made;
Tho' they this charge with lies evade,

Of Whisky.

These are the teachers, and their school
Consists of ev'ry blinded fool,
Of whom they make their common tool

By Whisky.

The education here is giv'n—
License against both earth and heav'n!
Behold the pupils onward driven

To Whisky.

Those sons of darkness and disgrace,
Thro' ev'ry age, in every place,
Have pour'd destruction on our race

By Whisky.

Then why do we the drunkard blame,
Or charge with half the guilt and shame,
Or half the scandal on his name,

Of Whisky?

Of those infamous founders sent,
Who first this inclination bent,
And all their vile assistance lent

To Whisky.

They pour'd it out, and "drank the health,"
And wish'd their pupils peace and wealth!
Tho' it should end in blood and stealth,

By Whisky.

What farce, and falsehood, centre here!
To ev'ry thinking mind 'tis clear
That these "good men" remove the fear

Of Whisky.

But what is all that's said above,
Of all those men—their want of love;
Or how they could so faithless prove

By Whisky?

Of all the captivated crew—
Of teachers, and their pupils too,
Or all the evils they got through

With Whisky.

'Tis all as nothing—light as air,
When them, with others, we compare,
With whom they have but little share

In Whisky.

Those have not practis'd broils nor strife,
Nor robb'd their dearest friends of life,
With gun, or sword, or butcher's knife,

By Whisky.

Not so with others in their plight,
Who stagger home in dead of night,
And put their family all to flight

By Whisky.

How many have their hands imbru'd,
Both in their wives and children's blood,
And on the lap-board trembling stood

By Whisky?

How many have attended there,
Who scarce could offer up a pray'r
For him who died in dark despair,

By Whisky?

Another will not children kill,
Yet he of wrath must have his fill;
And hence his partner's blood did spill

In Whisky.

When this took place, the children slept—
In visions were the infant's kept,
Of both their parent's now bereft

By Whisky.

The morning comes, the whisky's fled!
It rages not in father's head!
But, ah! he looks—his wife is dead!

Thro' Whisky.

Now, he beholds the awful deed!
Nor tries from justice to be freed;
The guilt he feels, is guilt, indeed,

By Whisky.

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JUNE 1, 1848.

GENERAL CAREY.

Last week we had the pleasure of a visit from Gen. Carey, of Cincinnati, Ohio, who delivered two lectures in the Temperance Hall. It is refreshing to listen to men of Gen. Carey's powers in these sombre times, for we seldom meet with gentlemen so earnest in the teetotal cause as he is. In his addresses he commands the attention of all within range of his voice, and handles the weapons of truth with irresistible force. It is altogether out of our power to give even a synopsis of the subjects discoursed upon in his two lectures; but we feel assured that there was no one who had the gratification of hearing him, but was impressed with the conviction that so talented a lecturer cannot but accomplish much good in the labour of love to which he has devoted not only the powers of his expansive mind, but also his means. He is a gentleman of property, and out of the abundance with which God has blessed him, he engages in the work at his own private expense. In his first lecture he took a general view of the Temperance cause. His second was confined to the traffic, and in language at times sublime and full of poetry, and always apposite, he showed the fallacy and criminality of the excuse so often urged by the enemies of Temperance, "am I my brother's keeper?" He remarked that the first account we had in the Bible of God asking a question, was the one addressed to Adam in the garden, viz., "where art thou?" and the second was the one addressed to Cain, "where is thy brother?" These questions, he remarked, were also put to us now. "Where art thou?" Are we to be found in the ranks of alcohol-drinkers, assisting by our countenance and example to keep men from the Paradise above, and urging them on to a drunkard's grave, and everlasting woe hereafter. "Where is thy brother?" If we know of a fellow-mortal ruining himself by intemperance, and refuse to aid in raising him from the degradation to which he has sunk, we are guilty of our brother's blood. We ought, therefore, seriously to ponder the questions, "where art thou?" and "where is thy brother?" for God will judge us with a righteous judgment. We trust General Carey will visit us again, as the enemy he has to contend with here is named "Legion." The committee of the Montreal Temperance Society urged him to deliver a third address, but prior engagements prevented his compliance. We wish him "God speed" in his work, wherever he may labour.

To the Editor of the Canada Temperance Advocate.

Stratford, Canada West, March 31, 1848.

SIR,—Reading the other day in a work entitled "Physiological Strictures on the merits of Abstinence doctrines," addressed to the Toronto Temperance Reformation Society, I came in contact with a question which, if answered in your invaluable journal, might be the means of strengthening the cause, as well as of promoting moral benefit.

For my own part I do not feel competent to make a reply, or, through your journal, I would gladly do it.

The objector makes this assertion: "the moral object of Abstinence Societies has no legitimate basis, and is founded on no scientific theory, but, on the contrary, involves principles that are opposed to truth, and cannot be sustained."—(Tract, page 29.) This he urges as his "principal objection" to their existence. Again, (page 30), "The force of example can be generally manifested only where the example itself is capable of producing a conviction of its propriety. Conformably with this rule, it is obvious, that in England, Scotland, and Ireland, beyond which (excepting in the United States) these societies are almost unknown, men of learning, who professionally or otherwise devote themselves to intellectual researches in the various branches of science, have not yet condescended to pass a scientific opinion directly on their merits, but have indifferently, and as if by sufferance, permitted them to exist. Now, are there no Chemists or Physiologists in the Abstinence ranks, to explain how it is that alcohol is injurious; and thereby to open a door for the admission of the intellectually sceptical."

Here, Sir, is the question: "How is it that alcohol is injurious?"

I quote so largely that you may see its connexion, and, in fact, the spirit in which the tract is written.

By answering this you will doubtless confer lasting benefit on the cause; and oblige one whose earnest prayer is that Total Abstinence may soon be the principle held by every member of the human family.

I am, &c.

CHARLES HEWLETT.

"The object of Abstinence Societies has no legitimate basis." We wish the writer of this tract had defined what the objects of Abstinence Societies are supposed by him to be. We might then have been able to get at his meaning. The object of them is to make and keep men sober, and what he intends us to understand by saying that it has no legitimate basis, is really more than we know. Can he possibly mean that the object is not a legitimate one, that, in fact, it is highly improper to endeavour to induce drunkards to give up the bottle, and others neither to touch nor taste it. But perhaps he will say that he speaks of "moral objects," and that the state of drunkenness is a physical state, and that to induce any one to drink or leave off drinking produces only physical results, and that he has nothing to do with the physical objects of Abstinence Societies.

This moral object, moreover, "is founded on no scientific theory but involves principles that are opposed to truth and cannot be sustained." As regards the scientific theory part of this sentence, we believe that the same thing was said of the Gospel, and is said still; its very simplicity, its very "foolishness," keeps away many scientific theorists. They wish something which only the few initiated may receive, not something suited for the many. "Do not take that which causes drunkenness and you will never be drunk" is too plain and straightforward for them. There is

not enough of what they would consider the metaphysical about it. It would seem that in total abstinence there are "principles involved which are opposed to truth, and cannot be sustained." We wonder what they are! The whole matter of total abstinence is very simple. From sundry vegetable substances, by certain preparations, man is able to produce a liquid which, received into the stomach, causes intoxication. What opposition to truth is there in my refusing to partake of the intoxicating cup? Or, if I find any one who has drunk so often that he is unwilling to forsake the cup, what opposition to truth is there in my saying to him "Well, I will give it up if you will." He finds it easier to abstain altogether, than to take a little now and then, and my joining with him in this abstinence strengthens his resolution. The instances are innumerable in which persons so situated have, from opposition to the truth and belief in a lie, turned to the grand truth which "saves and sets the sinner free." Again, the highest medical authority has declared the things from which the members of these societies abstain to be unnecessary, and injurious to the corporeal system. Is it opposition to the truth to let these things alone? The highest legal authorities have declared the use of these drinks to be the cause of four-fifths of the crimes which afflict civilized communities. So far from the objects of our societies involving principles which cannot be sustained, it is altogether the other way.

The next quotation which our correspondent makes—"the force of example can be generally manifested only where the example itself is capable of producing a conviction of its propriety," is so unintelligible that we beg leave to let it alone, with merely adding to it a specimen of our metaphysics. "The power or force of alcohol can be generally manifested by inducing any one to drink a glass or two of it, and the example itself is capable of producing a strong conviction of its impropriety."

It would appear, according to the writer of this tract, that the men of learning in England, Scotland, Ireland, and the United States, have "condescended to permit Total Abstinence Societies to exist." How grateful we ought to be.

The last sentence quoted by our correspondent is as follows: "Now are there no Chemists nor Physiologists in the Abstinence ranks, to explain how it is that alcohol is injurious; and, thereby, to open a door for the admission of the intellectually sceptical."

Who will riddle this Esculapius the how and the why? Fortunate man that he is! We can warrant him against any danger of infection from fever, cholera, or any such thing; for no one can explain to him precisely how these diseases are communicated. He reasons that alcohol is not injurious, because he has not been told how it is injurious. He would deny that a man is drunk, because the precise Physiological process has not been explained to him; and because he chooses to stick by his tumbler, he must make a show of what he calls intellectual scepticism, and would bring in the whole scientific world as opposed to Total Abstinence. We rejoice to inform him, however, that he is behind the age. He should have produced his tract

twenty years ago. Then it might have had its ten minutes' influence over a few.

In the meantime, we beg to propound a most important query to the author of this tract. "How is it that water makes his cabbages grow?"

JUVENILE SCOTTISH LEAGUE.

We have received a Scottish paper, giving a very full account of some most interesting meetings of the British League of Juvenile Abstainers and Friends, which took place in Edinburgh, in April last. We happened to see a letter from Scotland lately, which professed to believe that the folly of total abstinence was now becoming manifest there, and that people were finding it necessary to return to the gospel, as the only remedy for the sin and suffering of the human race. We rejoice to know that such views of teetotalism are confined to a few, and that abstinence from alcoholic drinks, as the proper cure for the disease of drunkenness, and the proper way of preventing the formation of the disease, is more and more acknowledged in Scotland. It is quite certain that only a few years will pass ere the "juvenile" will have become the "matured" abstainers, and those who now felicitate themselves on not being deceived by what they call "teetotal infidelity," will find themselves in the minority. We have often wondered how this idea of teetotalism being put in place of the gospel, got into the heads of some folk. We never heard a total abstainer speak of such a thing. It must have originated in some mind uncommonly fond of making bugbears. The connection between total abstinence and infidelity is a fancy of the same kind of mind. There is a verse in Scripture on which, perhaps, they found the charge. We do not say that they do, but we commend it to those who bring it as the best way of supporting it. We put it in the syllogistic form, as well as we can:—Wines and spirits are necessary parts of the provision of every family. Father wants them, when he comes home fatigued with the cares of business, and to offer to his guests after dinner and supper; mother wants them when she is rearing her children, and to present to her morning visitors; the children want their sip after dinner, or, as the universal medicine, when they are ill. Now, the first part of this syllogism is quite clear; it must be, in fact, a primary truth, and therefore unprovable and undisputable. Second, the Scripture says, that "he that provideth not for his own, and especially for those of his own house, has denied the faith, and is worse than an infidel." Therefore, total abstainers, who refuse to provide these things for any body, or to have anything to do with them at all, except to endeavour to have them scowled and scouted out of existence, as they think they should be by every lover of his fellowmen, must be deniers of the faith, yea, worse than infidels. On these grounds, we beg to recommend to all who are unwilling to be counted "deniers of the faith," to beware of becoming teetotalers.

We have, however, got away from what we began with, namely, to introduce and recommend the accounts of these meetings to the attention of all our readers. Probably, however, the cause of the digression was the fact, that the

narrative is of such a nature as to require neither introduction nor recommendation on our part. We are glad to see this movement in Scotland, for we feel assured that, when these juvenile abstainers come on the stage, there will be much less of that practical infidelity which is so striking a characteristic of the present day.

Tanfield Hall, somewhat celebrated as being the place where the first meeting of the first General Assembly of the Free Church was held, was chosen as the rendezvous of this "Young Scotland" League. It was crowded to excess, and large numbers were disappointed in not getting in. The *Daily Mail* says regarding the physically good things in the Hall:—

We entered from the north, and found a most tasteful bench fitted up on purpose for the reporters, covered, too, with all the delicacies the season would afford—apples in variety, grapes, figs, dates, raisins, oranges, French plums, &c. A large and elegant table, around which the ministers and speakers were arranged, over which again was spread the delicious and attractive viands most profusely. The table, too, was surmounted by an elegant salver of Dresden china, with a wreath of ormolino, the vine tree, and its fruit sustained upon a pedestal of bronze, bearing three dolphins of ormolino, filled with various fruits. The corners of the table supported china vases, filled with the gay-coloured flowers of the early spring; above, and on the platform, were well filled china plates of fruit, interspersed with green-house and hot-house plants, japonicas, flowering wreaths of evergreens and laurels, interspersed by bouquets of heaths, &c., suspended from the roof; and around the pillars were flowers. The chairman entered, and the now assembled thousands echoed their applause, and thousands there were beside those who were within, who, catching up the sound, continued cheering without.

When two verses of the 100th Psalm had been sung, John Hope, Esq., Chairman, rose and addressed them. He rejoiced to meet an assemblage like that of 4000 young persons met to testify their attachment to abstinence from alcoholics, tobacco, and opium. This was the first soiree of the League, and he gave them some good instructions how to conduct themselves. One thing was to abstain from noise in the meeting, so that they and others might hear the speakers. He exhorted them if they hoped for success, to look to God for help—that in the words of one of their songs, they might "win the day." He concluded as follows:—

The Lord loves the prayers of little children; and, peradventure, when your 4,000 voices are this night raised in prayer for success to our movement, the Lord may bless the words that are to be spoken by the Reverend gentlemen who are this evening to address us, to the convincing of some of our visitors, who may not yet be abstainers, and may bless the little stories which you may take home to your parents from this meeting. Therefore, dear children, the points of my address which you are to remember, are, daily reading of your Bible, and daily morning and evening prayer, on your knees—not in your beds—and that you make your own, abstaining from intoxicating liquor, and tobacco, and opium, and the success of our cause, and the conversion to it of your parents and friends, part of your daily prayer, and then

"We'll win the day."

After the chairman's introductory address, the children, led by Mr. Palmer, sung the melody of "Joyful Day" very beautifully.

Rev. W. W. Duncan, of Peebles, son of the late learned

and amiable Dr. Duncan of Ruthwell said—that he was expressing the feelings of all his ministerial brethren around him when he said that, in taking a part in their proceedings, they were directly engaged in the service of their heavenly Master, who, they would remember, commanded the bystanders to roll away the stone from the grave of Lazarus before He said, "Lazarus come forth." This was not the first time on which he had spoken on the subject of Total Abstinence in that very hall as a member of the General Assembly of the Free Church of Scotland; and he rejoiced to be able to tell them that at the last General Assembly a committee was appointed for the express purpose of taking the whole question of intemperance and its remedies into serious consideration, and that a report of that committee was to be laid on the table of the ensuing General Assembly. He confessed that he looked forward to that report with very intense interest, and he rejoiced to think that this question was beginning to attract the attention of many who, a few years ago, would not even listen to any address that could be made on the subject. He did not doubt, at least he hoped and prayed they would find, that the very judicious, decided, and energetic measures which had been adopted by the chairman and his coadjutors in regard to the Total Abstinence question, would have the effect of conciliating at once the respect, admiration, and hearty support of multitudes who had hitherto opposed them, perhaps in ignorance, of the most extraordinary exertions and sacrifices, which he hesitated not to say deserved every countenance and encouragement which it was in the power of a discerning and religious public to award.

The subject given to Mr. Duncan was Abstinence amongst the young; and after some remarks on the physical evils arising from drunkenness he continued:

But what were all the evils of a temporary kind occasioned by drunkenness compared to the evils of a spiritual kind? He had been delighted to hear the high religious tone taken by the chairman. He wished that some of his brethren had been present to have heard his (the chairman's) opening address; they would have heard very little of the objections taken by some persons to this movement. After what had been said by Mr. Hope about prayer, he thought that any objection brought against the society, as tending to subvert religion, would never be listened to again by any candid person. They were taking the right method, he thought, to prevent the evils of intemperance.

After some interesting illustrations of the common truth, that prevention is better than cure, he concluded thus:

Abstinence Societies do not necessarily save the soul. He hoped they would attend to the admirable instructions given to them by the chairman; and he rejoiced to think they had such a chairman, who seemed so truly anxious about their souls, for they might depend upon it, that was the main thing after all.

The Rev. G. A. Page said he had been entrusted with the subject of "Missions at Home and Abroad." We can make room for only portions of the addresses:

He believed that were the principles of total abstinence generally adopted by the professing Christians of Great Britain, one of the greatest barriers to the spread of the gospel, both at home and abroad, would thereby be removed. Again, two-pence a-day spent in drink would amount, in one year, to £3; but many families in this country spent at least 6d. a-day in intoxicating liquors of some kind. Now, supposing that, instead of spending their sixpences in strong drink, they should apply four-sixths to domestic and other uses, one-sixth to missions at home, and the remaining one-sixth to missions abroad. At present, every person who subscribed £1 yearly to missions was considered a

gentleman, but one penny a-day for a year would be about 30s., so that every subscriber, according to the above suggestion, would be a gentleman and a-half to begin with. He would like them to ponder on this fact—their responsibility to God for the manner in which they disposed of their money. What would be the position of a person at the judgment seat of God, against whom it could be shown that he spent 6d. a-day in strong-drink, while he refused to give one penny a-day towards the support of missions? In Scotland, alone, £15,000,000 was spent annually in whisky, which gave the sum of £5 15s. to every man, woman, and child. Would this state of things be allowed to continue any longer? He thought they would say, No. His earnest and fervent prayer was, that all who listened to him in that hall might not only be abstainers but Christians, live peaceful and useful lives, die triumphant deaths, and be glorified in eternity.

The Rev. Joseph Brown, of Dalkeith, after an address full of stories, said, I must give you another little story, and conclude :

We are told that the father of a man who became a famous general, when his son was a boy,—“at this time the Carthaginians and Romans were at war together,”—the father took the child to the temple of his god, and made the little boy swear, by his father's gods, that he would never be at peace with the Romans. We do not want you, little boys and girls, to swear, but we want you to pledge yourselves now, that you will never be at peace with alcoholic liquor, and you will never give over fighting the battles of abstinence.

Next day, Sabbath the 9th April, sermons on Abstinence, specially addressed to parents, guardians, and teachers, with special reference to their influence on the young, were preached in eighteen places of worship belonging to all denominations. They were attended by about 10,000 persons, and were well calculated to advance the great object of the League.

On Monday a public meeting was held in the Music Hall, George street. It was addressed by the Chairman, John Hope, Esq., by Mr. Sinclair the leader of this juvenile movement; the Rev. Mr. Hanna, of Dundee; Rev. Mr. Peden, of Berwick; Rev. Mr. Page, of Stirling, and others. We must endeavour in our next to make room for the speech of Mr. Sinclair.

On Tuesday morning a public breakfast took place, which gave those who had been assisting at the meetings, or preaching on Sabbath, an opportunity of expressing, before they departed for their homes, how much they had been gratified. They all declared that they were truly elevated by the meetings, and by the catholic spirit which pervaded the whole.

The meeting was closed with prayer, and the company separated.

THE MINISTERIAL TEMPERANCE CONFERENCE.

This important meeting took place at Manchester, during the second week of April, and was attended by nearly 200 ministers of different denominations. We shall endeavour to give a brief review in our next.

We have also received the report of the May meeting of the New York Temperance Society. It, also, must be given.

TO CORRESPONDENTS.

We have received Mr. Bungay's communication, but it closes so abruptly, that we suppose a part of it has been left behind, or has dropped out. In its present state we can make little use of it. We thank him for his hints, however.

SOPHIASBURG, 10th March, 1848.—Having for many years past been an attentive reader of, and latterly a subscriber to, your very useful and interesting paper, I am very much surprised to find your subscription list so low. I would say it should be in every man's house by this time, whether a votary of Bacchus or of him who said, “touch not, taste not, handle not,” &c., as all seem to be more or less interested in the general news, prices current, the arts and sciences, agriculture, domestic economy, rail-roads, canals, &c., &c., all of which is to be found very faithfully and explicitly detailed in your paper, together with your unceasing exertions in endeavouring to do away with intoxication, which alone should gain plaudits from every tongue. I am the more surprised from the fact, that all the above can be obtained for one-fourth the price of a common newspaper, while, in my estimation, your paper contains four times the interest. And having been appointed delegate for the branch of the Temperance Society to which I have the honour and satisfaction of belonging, I must first beg pardon for our apparent apathy in not reporting sooner, and for other errors which may be discovered in this feeble attempt. Some time in September, 1845, we began agitating total abstinence in this neighbourhood, and recommended it as a cheap, effectual, and practical remedy, or antidote, against intoxication and all its fatal and expensive tendencies. On the ninth of October following, we organized, by choosing the necessary officers, and enrolling such as displayed philanthropy enough to aid in the cause, and called ourselves Temperance Branch, No. 13, of Sophiasburg. We then passed or adopted a resolution to hold our meetings on every second Saturday evening, which has been very punctually attended ever since, with the exception, I think, of one or two evenings, being stormy. We soon numbered between sixty and seventy members, and now number eighty-five, mostly within the compass of two miles from the school-house. We have been very much favoured by lecturers from the surrounding townships; some of the Methodist preachers have been very assiduous in our behalf, a Mr. Miller in particular. We however still have neighbours who have not lent their names to the cause as yet, though some abstain, I believe, to the letter, while others still take the “good creature,” alleging that as total abstinence is no where written in the Bible, they have no need of observing it, even for the safe keeping of their brother. Some also contend, that as Paul told Timothy to “take a little wine for his stomach's sake,” &c., they may likewise drink wine of any kind, without reference to its being “red, giving its colour in the cup,” its being a “mockery,” or its being “the pure blood of the grape,” or what not. We find the same individuals using the same precept for drinking rum, brandy, gin, whisky, &c., &c., and all call themselves moderate drinkers as long as they can go without falling, and declare they drink no more than does them good. So I

conclude, drunkards of every grade or degree should be classed together, as they have the same tune, and follow the same practice. However, we stood the first two years without a single expulsion or falling off, but have expelled three since our last anniversary, two of whom have returned with a hearty welcome. We are now getting on pretty fairly, and I trust we have some spirits among us who will "never give up the ship."—With all good wishes to the cause of Temperance, I subscribe myself, yours devotedly, WILLIAM S. WILLIAMS.

Education.

COLD BATHING.

The utility of cold bathing, especially in the sea, is universally acknowledged. But it is to be lamented that, to many, from their inland situation, this is a denied benefit, while others, who live near the sea, but not upon its shores, often, by their long walk to and from the beach, neutralise, or more than neutralise all the advantage of the immersion. In the case of the latter individuals, moreover, the question of time becomes one of importance. If the distance be two or three miles, it will, in such a season, require the interval between breakfast and dinner, or some other equally valuable part of the day; or for a time the luxury may be altogether forgone. It is also certain, that besides loss of time, much discomfort, fatigue, and risk to health is incurred.

We point the attention of bathers and others to this the more readily, because several most excellent writers on the proper management of the body, have lately recommended strongly the most complete and comfortable substitute for bathing. We allude to the system of *sponging*, which may be practised by men of every condition in life, and almost in every given situation, if there be no sickness about them at the time to render it improper. Two wine-glassfuls of vinegar mixed with an equal quantity of water, or an English pint of water with a large handful of salt in it, may be applied with a sponge, or even with a towel, over the whole body, from the crown of the head to the feet; and when the body is thus thoroughly wetted, and then well dried, a glow comes in general over the skin of a person in health, equal to that produced from the most complete immersion in the sea.

In some states of the weather, and in some patients, at any season, the sponging with water entirely cold, produces disagreeable consequences. These are removed either by using water more or less *tepid*, or by a vigorous use of a flesh-brush, or a dry sponge, after the application of the water. With these precautions, much benefit will be produced; and great fatigue, and many an hour of time now lost, will be saved to the studious and industrious members of the community. Those who are curious on this subject, and who may wish to get information by which they may be guided, both as to the treatment of the skin, and their system generally, will find much useful advice in Dr. Combe's Treatise on "Physiology adapted to Health." There are many directions in that most useful work, which deserve the

attention of all who prefer the views of an educated and scientific physician, to the nostrums of ignorant interested advisers. In the meantime, we strongly advise our readers, men of business as well as artisans, at least to give a trial to the system of ablution which we have now brought under their notice.

TAKE CARE OF THE TEETH.

Few people know the importance of the teeth, and still fewer take proper care of them. Only when persons grow old, and find them wanting, or when they suffer from their decay, do they properly appreciate their value. It is remarkable that, while man has only one set of any other organs during his life time, he has two distinct sets of teeth: and this fact may be attributed to show their great importance in the animal economy. Man properly has thirty-two teeth, which are fixed with great firmness into the jaws, which latter are moved by very powerful muscles, and the upper and lower rows of teeth are pressed toward each other with considerable force during the mastication of food. By these means the substances taken into the mouth are broken, and macerated by the salinary juice which flows from the glands of the mouth, during the presence of food. The subsequent digestion of food in the stomach much depends on its perfect mastication; if the teeth have effectually done their work, and reduced the food to a soft mass, the gastric juice of the stomach more easily dissolves it, and blood is more speedily and completely formed therefrom, and the body the better nourished. Many people who have good teeth, suffer indigestion from neglecting to properly use them: and those who have them not, are alike afflicted from their absence. To preserve the teeth, they should be regularly cleaned night and morning; cleanliness, in this respect, much promotes personal elegance, and frees the breath from the disagreeable taint that would otherwise accompany it. The best tooth-powder is a little pulverized charcoal: champhor, or champhorated chalk, should be avoided, as the champhor acts chemically upon the enamel, *i. e.* the hard white coating of the teeth, which protects the soft bone and nervous structures beneath. Neglect of the teeth is so common, and the employment of improper substances as articles of diet so general, that comparatively few people have their teeth quite sound, and many suffer the excruciating pain termed tooth-ache. This pain is so severe that we should do right to regard it as a warning to take proper care of the teeth, which are so important to the welfare of the body. Creosote, oil of tar, alcohol, opium, and other such substances, are often employed as remedies for the tooth-ache. But these only aggravate the evil by accelerating the decay, and often disordering the gums. The wisest course is to seek prevention in cleanliness in the manner already pointed out, and by living upon simple and pure articles of diet. But when the decay has taken its seat, the best remedy is to have the apertures filled with a substance which hardens therein, and thus supplies an artificial enamel.

Greater care should be exercised in selecting nourishment for the soul than the body. The one can only satisfy us in the short here; the other seals our fate in the long hereafter.

Agriculture.

PLANTING.

(From the *Agriculturist*.)

Planting is the operation of inserting plants in the soil, either in the free ground or in pots. The simplest kind of planting is that which consists in removing small seedling plants, or such as have been struck from cuttings or layers; and this is commonly performed by making a round hole with a dibber, and putting in the root of the plant to the same depth as it had been covered with earth before, and making it fast by thrusting the dibber into the firm earth beside the hole, and pressing it to the root. In this operation, the great art is to make the root fast at the lower extremity. Thus, in planting common seedlings of annuals, or even cabbage plants, if the earth be pressed close to the root at the upper part, and not at the extreme points, the success will hardly be complete; and in tender plants, or in a dry season a failure will be the result. In planting plants of a larger size, a small pit should be opened by the spade or trowel; the bottom of the pit having been formed into a cone or small hill, the plant should be placed in the centre, and the roots spread out equally over it on every side. The roots are then to be covered with soil gently pressed over them; and the operation must be finished by watering, so as to consolidate the soil equally, without making it firmer on one part of the roots than another. If the soil should have been previously dug, trenched, or loosened to the depth of a foot, or probably two or three feet, the pit should not be made so deep as to throw the neck or collar of the plant below, or even on a level with the surface, when the soil is consolidated by watering. On the contrary, it must be left of such a height above it, as that when the soil is finally consolidated by its own gravity, influenced by the weather, the neck shall still be above the general surface of the ground, and the plant stand on a small hillock. This condition of planting cannot be too carefully attended to; for nothing can be more injurious to transplanted plants than having the neck buried more than it was in a natural state. Nothing is more common than too deep planting; and the temptation to it is the greater, because deep planted plants, from having the roots more accessible to moisture, are more certain of growing the first year, and are less in want of mulching to exclude the heat and drought, and of staking to prevent them from being moved by the wind. Hence, in planting trees or shrubs, it is of the greatest importance, not only with a view to their future growth, but also to their natural appearance above the surface, to have them planted on little hillocks, greater or less in height, according as the soil may have been moved to a greater or less depth, either in the operation of digging the pit in firm soil, or in planting in soil which has been moved by digging, or trenching, or otherwise. In small gardens it is generally desirable, for the sake of producing immediate effect, to plant plants of considerable size; and in this case, in addition to the precautions which have been already mentioned, it is desirable to plant by what is called fixing with water. This operation is performed in the fol-

lowing manner: the hole being properly prepared, the plant placed in it, and the roots spread out on every side, and extended as far as they will go, one person holds the plant upright, a second sprinkles earth over the roots, and a third supplies water from a watering-pot, with a rose on, if the plant be small, and without a rose, if it be a tree of six feet or eight feet in height, holding the pot as high above his head as his arms will reach. The weight of the water coming down from such a height, consolidates the soil about the roots, and fixes them in such a manner, as to render the plant, if it has been carefully taken up, almost in the same state as it was in before removing. Large trees or shrubs, if planted in this manner in the autumn, and staked, where there is danger from high winds, will grow, and even flower and fruit, the following year, as well as if they had not been removed. In this kind of planting, with large plants, the hillock, left after the operation is finished, should not be less than a foot or eighteen inches above the surrounding surface: and to lessen evaporation during the ensuing summer, the hillock should, if possible, be covered with short litter, moss, turf turned upside down, or even small stones, for the first year. In staking large plants of this kind, the stakes should be placed close to the stem of the plant, in which position they are much less likely to injure the fibrous roots, than when placed at a distance from the tree; and the stakes should be made fast to the stem of the plant, by a piece of straw or hay rope, or by a piece of twisted matting, or any kind of cord; the part of the stem to which the stake is tied, having previously had a small handful of straw, or moss, or mat, bound round it, to prevent the tie from galling the bark of the stem, and preventing its increase during the summer. These stakes should remain for a year, or sometimes two years, according to the size of the plant and its facility of making roots. In general, the sooner the stakes are taken away the better; because the motion of the stem by the wind, is essential to its increasing in thickness. In this matter much must be left to the discretion of the planter, who must always bear in mind that a staked plant is in a most unnatural position; and, also, that if the tree should lean somewhat to one side for some years after planting, it will ultimately become more or less erect; and that a strong, vigorous-looking plant leaning a little to one side, affords a greater evidence of its being secure and in sound health, than a straight, erect plant, kept in that position by a stake. In the case of planting trees with stems three or four inches in diameter, in exposed situations, two or three stakes may be used, placed at a short distance from the base of the stem and leaning towards it; and where they are made fast, they should be joined by matting, hay-ropes, or some other soft material, so as not to injure or confine the bark. Before transplanting trees of a timber size, the main roots are frequently cut at the distance of five feet or six feet from the stem, a year previously to transplanting; in consequence of which, they send out fibres which in the course of the summer become small roots, so that when transplanted, the tree, instead of drawing its principal nourishment from spongioles at the distance of twenty feet, or perhaps thirty feet from the stem, is enabled to draw it from the distance of six or eight feet,

and thus to continue growing, though not with the same degree of vigor as if it had not been transplanted. Some kinds of trees, when of a large size, such as the Sycamore, the Lime, the Horse-chestnut, and a few others, may be transplanted without this precaution; but in this case, the operation must be performed in autumn, as soon as the leaves have dropped, in order to give the roots time to form some fibres during the winter; and the distance from the stem at which the roots are cut, the greater will be the success. Large trees with wide-spreading roots when transplanted, seldom require to be staked, because the roots form a broad base, which prevents the stem from being blown to one side. Where there is danger anticipated from high winds, the tree may be secured by three guy ropes tied to the upper part of the stem, and made fast to stakes driven into the ground at such a distance from the tree as that the ropes may form an angle with the ground of 45°; or the stronger roots may be kept in their position by stakes driven into the ground with their heads beneath the surface of the soil, the main roots being made fast to them by cords.

News.

CANADA.

A distinct shock of an earthquake was felt in many parts of the island of Montreal, on the 23d May.

A steamer belonging to Macpherson, Crane & Co., lately discharged a cargo of copper, 250 tons, from the Bruce mine. This is the beginning of a new Canada trade.

The steamer *Ireland* sailed a few days ago, with a cargo of St. Ubes salt, direct for Chicago.

The young wheat generally, through the country, seems healthy and strong.

An infant, three weeks old, was destroyed on the 4th ultimo, by its parents, when in a state of intoxication administering a dose of laudanum to it.

During a thunderstorm in Montreal, on the 29th ultimo, the electric fluid struck the Lachine railway station, doing considerable damage to the roof.

The *Montreal Witness*, of the 29th ultimo, contains an article headed, "Free Navigation" [of the St. Lawrence] "necessary to the Prosperity of Canada." This impression is becoming very general in the province.

British goods, by way of Montreal, have been considerably in advance of the New York route this spring. By a communication from Hamilton, it would appear that, upon the whole, the former is the quicker route.

A great quantity of maple sugar has been made this year in the district of Quebec, some farmers having 3000 to 5000 lbs. each.

Gaunt, a colored youth, was executed at Niagara, for the murder of Mrs. Bell, on the 6th May.

It is expected there will be a large number of visitors at the falls of Niagara this summer. The suspension bridge is proceeding steadily.

The hardware merchants of Montreal have fixed their terms of credit at three months for heavy hardware, and five months for shelf goods.

The steamship *America* is said to surpass all the other vessels of the Cunard line. She is 250 feet long, 88 feet breadth of beam, 1840 tonnage, engines 680 horse power, and cost £80,000.

A band of forgers have been arrested, when about \$20,000

counterfeit bills, 120 half dollars, and 160 American quarter eagles, with a lot of half eagles in copper, were secured.

About 80 vessels passed through the Welland canal, in one day, lately, bound westward, in quest of grain and produce.

Our government has permitted the *Dallas* and *Jefferson*, two steam-vessels belonging to the revenue department of the United States, to pass, by the St. Lawrence, to a port on the Atlantic coast.

It is said that the imperial government have disallowed the act passed here last session regarding emigrants.

The seal fishery has been very successful this spring.

From and after the 1st May, all articles, the native growth of Canada and Nova Scotia, except spirituous liquors, shall be admitted free into both provinces respectively.

GREAT BRITAIN AND THE CONTINENT.

By the latest accounts we learn, that at the elections in France, the party of which Lamartine may be considered the representative, had a large majority.

The republic was proclaimed by acclamation, on the outside of the house in which the representatives assemble.

30,000,000*l.* worth of silver coin have been issued by the republic.

The National Guards very generally wish the provisional government to bring back the regular troops to Paris, as the best guarantee of order.

The state of the labouring classes in and around Paris is daily becoming worse. Many are out of employment for whom government cannot provide.

Serious disorders have taken place in the provinces of France.

M. de Chateaubriand is dangerously ill.

The financial difficulties of the country continued to press heavily on the public mind, as they did on the government itself.

The news of the French revolution had reached Guadeloupe, and had produced a great sensation.

The state of the market for English securities continues very satisfactory, notwithstanding the important events still taking place on the continent.

The measure brought in by Sir George Grey, for assimilating the laws of Great Britain and Ireland, as they respect overt acts of treason and sedition, was carried by 452 to 35.

There has been a run for gold in the country parts of Ireland. During a fortnight, £45,000 was taken out of the Cork Savings Bank.

Lord Brougham wished to become naturalised as a citizen of France, to save his French estates; but finds he cannot, without becoming denaturalised in England. He had offered himself as a candidate for the National Assembly.

It would appear by the report of the House of Commons committee on the Chartist petition, that in place of 5,000,000 signatures, it does not contain 2,000,000, and that a large proportion of these were in the same hand-writing. Many of the signatures were highly indecent, and such as belonged to no human being.

The Lord Advocate has promised to bring in a bill to repeal the statute requiring the professors of the universities of Scotland to be members of the Established Church.

The new reform movement, headed by Hume and Cobden, steadily progresses. They take their stand on household, as opposed to universal suffrage.

The Jewish disability bill has been passed.

The French army now comprises 537,000 men.

Cash is returning into circulation in Paris, the bank having received in one day in silver 100,000 francs.

The religious establishments of the Jesuits have been broken up by the commissioners at Lyons and Avignon.

Slavery is to be entirely abolished in every French possession on the 27th June.

The Legislative Council of India has abolished all differential duties.

The Danes are being overwhelmed by the force brought against them. The mediation of England between them and Holstein has been offered.

In Ireland, Duffy and Meagher continue their appeals to the people to arm.

Smith O'Brien got somewhat seriously injured in an affray between "Old" and "Young Ireland" in Limerick. His name has been struck from the roll of the magistrates of the county.

An unsuccessful attempt at revolution occurred at Madrid, on the 7th May. Thirty insurgents have been tried, and sentenced to be shot.

Russia makes great military preparations in the direction of Poland.

Hungary is in a state of great agitation.

The Pope has declared war against Austria.

In the course of less than three months, more than 15,000 English workmen have returned from France.

Vast quantities of potatoes have been planted this year in Ireland. A Sligo paper says: "As much potato soil has been planted as ever, at any period, in Ireland. It is unquestionably a fearful risk."

Lonis Philippe seems to enjoy himself at Claremont. He drives out almost daily, and nods good-humoredly to every one.

Mitchell, of the *United Irishman*, calls "hate of England to the death" a "God-sent truth!"

A FAMILY RECIPE.—Sourness in milk or cream may be immediately corrected by the addition of a small quantity of powdered carbonate of magnesia.

A single piece of china, before it is finished, employs forty hands, from the man who pounds the flint, to the designer and colourer.

The address of the principal chief of the McLachlan clan is as follows:—Lachlan McLachlan, Esq. of McLachlan Castle, Lachlan, by Lachlan, Strath Lachlan.

An Oswestry lady, who took offence at something in a newspaper the other day, sent it home in a huff, with the awful threat that she would "never borrow that paper again."

The *Bradford Observer* states that an ingenious mechanic, at Harrogate, makes his own gas at a cost of 1s per 1000 feet, while the gas company of the town demand 8s 4d, for the same measurement.

The collection in churches and chapels for Ireland, under the Queen's letter this year, has produced only £20,000. Last year it was £400,000. The senseless abuse of "the Saxon," has probably told on the amount.

UNITED STATES

Four steam-boats were destroyed by fire at St. Louis, on the 9th May.

By a fire lately in Detroit, 300 houses were destroyed, and property to the amount of \$300,000 or \$400,000.

The *New York Herald* says, that many of the aristocracy of England, who have been accustomed to spend the summer on the continent of Europe, intend to come out by the steamers, and travel over the United States, to make themselves acquainted with the social habits and political institutions of the republic.

A bill is just passing through Congress, empowering the President, as soon as he is satisfied that certain articles are admitted free of duty from the United States into Canada, to allow, by proclamation, similar articles to be admitted from Canada into the United States. The articles are breadstuffs of all kinds, fruits, animals, salted and fresh meats, &c. &c.

It appears that Vermont, instead of having voted for

license, has a majority of 166 against it; consequently the good law still stands there.

A steamer, named the *California*, of 1000 tons burthen, was launched very lately, to run from Panama to Oregon.

The Democratic Convention has nominated Gen. Cass for President, and Gen. W. O. Butler for Vice-president.

The President has recommended to Congress to send a force to Yucatan, to protect the whites against the natives.

Daniel Webster has been proposed as President.

A gentleman, of the name of Craven, has discovered a mode of sending the electric fluid along the telegraph through water, and has successfully applied it on the New York and Philadelphia line.

The *New York Tribune* says that the amount of the subscriptions in the United States to form a brigade to serve as the basis of an Irish army, is \$346.

Some time ago, an individual in Massachusetts, in three subscriptions, gave \$22,500 towards founding and assisting a state reform school. The name of this princely giver is entirely unknown, except to the gentleman through whom the gifts are presented.

At Philadelphia, lately, 333 young gentleman received the degree of M. D.!

Persons desirous of becoming subscribers to the *Advocate* for the next half-year, may have it by sending 1s. 3d. to our publisher. If it is inconvenient to remit this amount immediately, the *Advocate* will be sent to addresses furnished, provided satisfactory arrangements are made for its being paid in the course of a month or two.

The Committee of the Montreal Temperance Society will be obliged to discontinue the publication of the "Advocate" at the end of this year, unless much better sustained. They will then be about £500 in debt, and cannot go deeper. Now is the time to help them by sending in new subscriptions, or contributions.

FOR GLASGOW.

MARY,.....Captain MUNRO;

ERROMANGA,....Captain RAMSAY.



THESE fine Vessels have excellent accommodation for Passengers. Apply to

JAMES R. ORR.

Montreal, 31st May, 1848.

COLD WATER ARMY.

THE Children composing the JUVENILE TEMPERANCE CHOIR are requested to meet, for PRACTICE, in the TEMPERANCE HALL, each Thursday evening at 7 o'clock, precisely.

R. D. WADSWORTH,
Secretary.

MONTREAL PRICES CURRENT.—MAY 29.

ASHES—Pots, 26s 6d a 26s 3d	BEFF, per 200 lbs, Prime Mess, 00s 0d a 00s 0d Prime, . . . 00s 0d a 00s 0d
Pearls, 27s 6d a 27s 9d	
FLOUR—	PORK, per 200 lbs. Mess, . . . 65s 0d a 67s 6d Prime Mess, 48s 9d a 00s 0d Prime, . . . 40s 0d a 00s 0d
Canada Fine, per brl. 196?	
lbs, . . . 25s 0d a 00s 0d	
WHEAT, U.C. best, per 60	
lbs, . . . 5s 7½d a 5s 8d	
Do. red. 0s 0d a 0s 0d	