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“HE DRINKS LIKE A FISH.”

One evening in November last, Mrs. Higgins, Mrs. Brown, Mrs. Smith, and a maiden lady, Miss Tattle, all met at the house of that worthy person, Mrs. Tellit, to take tea, and pass the remainder of the evening.

I do not wish to intimate that they were noisy, or conducted themselves in any but a respectable manner, but they

Miss Tattle talked considerable; all the affairs of persons all talked, and sometimes their tongues were going all at once. In the neighbourhood were in turn discussed, and their conduct, business, and manners commented upon; Miss so and so's extravagance; Mr. so and so's treatment of his wife; Mrs. so and so's kind behaviour and forbearance;—but I will not attempt the recital of the many subjects of their conversation, for I fear if I did so, my supply of paper would fall short, and you would lose the sketch I promise you; suffice it to say, they were the longest while at the tea-table that I ever knew ladies to remain, and that none were for a moment at loss for words, so that it may be judged much was there said.

“There!” broke out Mrs. Smith, just as their conversation was at its highest pitch, “a little more and I should have forgotten it.”

“What?” asked four voices anxiously.

“And such a man, too.”

“Who?”—“what?”—“what is it?”—“speak plainly?” came again from the four.

“Mr. Richards—the new apothecary on the corner.”

“What of him?”

“*He drinks like a fish!*”

Mrs. Brown put down her tea-cup, and looked Mrs. Smith full in the face; Miss Tattle hastily swallowed a piece of cake and came near choking, and Mrs. Higgins grasped Mrs. Tellit's hand in great excitement, while Mrs. Smith had already had taken another sip of tea, and then composedly leaned back in her chair.

“Horrible!” at length faintly ejaculated some one.

“And so young, too,” said Mrs. B.
“And doing a good business,” added Miss Tattle.

“I thought there was a dissipated look about him, and I was determined to keep my eyes upon him and his movements,” said Mrs. Tellit.

“Well, to tell the truth, he did look rather dissipated, I must say,” put in Miss Tattle, “and Mrs. ———, where he boards, says that he stops out dreadful late at night, and he tells her it is on account of his business.”

“Business, indeed, a pretty business fellow he. If he drinks he has other faults no doubt; I noticed Mrs. G——, the widow, call there very often of late.”

“I don't venture in his store again, I warrant!” asserted Miss Tattle with much warmth, as though *her* person stood in danger.

Mainfold were the ejaculations, sentences, and words uttered upon the occasion; never was such an exciting topic discussed in Mrs. Tellit's little back parlor as the present one; and the clock struck nine before the conversation began to lag in the least upon the subject, and at that moment some one asked Mrs. Smith how she discovered this important fact.

“Why,” said Mrs. S., “the other morning I stopped the butcher as he passed my window, and as he keeps on the opposite corner, I thought he might have a good chance of knowing the character of the young apothecary; so I asked him what his opinion was of this person, he evaded giving an answer for some time, but he couldn't escape me so very easily, and I asked him again. ‘Oh, he's a very smart young man,’ said he, ‘he seems attentive to his business, and has already a good run of custom; but——’ and he faltered. ‘But what?’ asked I. ‘There is one thing, Mrs. Smith,’ says he, ‘there is one thing that I would not mention to another person besides yourself, and not to you if you were not well known by me, to be a person who would not make such a thing known, but, though I am very sorry to say it, *he drinks like a fish.*”

“Unfortunate young man!” sighed all.

“We shall be made known with all the particulars tonight, for Mr. Smith is going to step into the butcher's and try to get them all out of him; he said he didn't believe it, but he will be here soon, and then we shall know the whole.”

If any of my readers could have seen the butcher and the apothecary in the latter named gentleman's little “eight by ten” back shop, and have listened to the loud peals of laughter that made all ring again, I think they would have been justified in venturing an opinion that the butcher was one of the dissipated person's “rum companions;” but if they could have also known at what they were laughing, I am now inclined to think they would have joined in.

That butcher was a wag, a merry-hearted, jovial fellow, with his laugh and joke for most every one, and, on the morning Mrs. Smith had spoken to him, he felt in a decidedly humorous mood; he knew her much better than persons would be inclined to think he did, from what he told her, and he was aware that anything given to her as a secret would not remain one long, and when he “evaded an answer,” as Mrs. Smith termed it, he was thinking of some-

thing to tell her, that would astonish folks in general, and herself in particular.

The apothecary was as steady a young fellow as could be, and he knew it, yet he told her that he drank like a fish.

And when he told the apothecary, the two laughed right heartily.

It was half-past nine o'clock, and Mr. Smith rung at the bell of Mr. Tellit's front door, for he promised to call to see his lady home, and to tell them what farther particulars he could gain from the butcher, at whose store he stopped on his way to the house. Hardly had he touched the bell-pull ere Mrs. Tellit rushed to the door to answer the call, accompanied by Mrs. Smith, who was anxious for the particulars.

They dragged him into the little parlor, and got him up in one corner; there they surrounded him, or at least as far as they were able, and clamorous were their calls for the result of his investigations.

Mr. Smith was a small man, and the only one in the room, so he was somewhat alarmed at the serious aspect of their proceedings, but the longer he waited, the more alarming they grew, and he began as soon as he could.

"Mr. Richards, the apothecary, does not drink ardent spirits," said he in a faint voice.

"What!" said Mrs. S., "does the butcher deny that he told me?" and her face grew very red, and the ribbons on her cap were shaken with the violence of her passion.

"No, he repeats what he said, and still persists that it was true," and Mr. Smith was a little bolder.

"Then how can he be the man he represents him to be?"

"The butcher says he told you the apothecary drank like a fish."

"Yes, those were his words."

"Well, he says that he has never, although he has made numerous researches, been able to discover that a fish drank anything stronger than pure water, and he can find no proof to the contrary; and that the apothecary is a sober, steady, respectable young man."

I have heard of persons who were "chop fallen," but I do not believe they presented such an appearance as did these ladies when they discovered how egregiously they had been "taken in."

"The villain!" said Mrs. Smith, "he needn't say much, he's none too good himself, and I'll never trade one cent's worth with that butcher as long as I live!"

"Nor I—nor I," responded all.

Mr. Smith was released from his position in the corner, and as Mrs. Smith suddenly expressed a desire to go straight home, they separated from the remainder, all of whom vowed all sorts of things should happen to the merry butcher, who had so fooled them.

It was well for the apothecary that this piece of scandal was "nipped in the bud," or it might have been a serious drawback to his financial matters, but his customers still continue to increase, and Miss Tattle, although she vowed so strongly to the contrary, has been seen several times in his store, and Mrs. Smith asserts that the said maiden lady is "setting her cap" for him.

The butcher tells the joke to his acquaintances, to the great discomfort of those concerned.

A MOTHER'S TRUST.

A faithful mother is one who considers herself charged with the care of the *whole character* of her child—with the care of its conduct and its spirit, its person and its life. If, also, a Christian mother, she remembers that to worship God at stated times is not all. It must *live* also to his glory. To spend its Sabbaths with the people of God, is not all; there are days, not a few, that must be spent with the people of the world, and here, also, He must be glorified.

The mother who understands the nature of her child, who knows the many weaknesses and wants which belong to that

nature, knows also that joy and gladness are as necessary to the healthy condition of her child as sunshine and fresh air. She knows that it does the heart good to be cheerful—nay, even to be merry, so long as mirth is well-timed, and tempered by delicacy and right feeling; and in order that her children may be right in everything—earnest in work, and earnest in play—she gives her sanction to their amusements, as well as to their graver occupations. Such a mother does not preside only over the graver scenes, and the holier solemnities of life, and, because she is a Christian, withdraw herself from its lighter and less restrained enjoyments, leaving to the buoyancy of youthful spirits to take what wayward flight they may, and to exhibit themselves under any form of boisterous merriment which occasion may offer to their choice. She knows an invaluable secret for the management of a household, which teaches her a better philosophy than that: it is to *share* the joyous moments of her children, in order that she may know what is in their hearts—in order that she may check the lawless outbursts of tumultuous feeling, smooth off the ill-timed jest by some appropriate word, or preserve the timid from neglect; and while she laughs as gaily as the rest, she still keeps a watchful eye and listening ear, lest any word or act, dishonourable to the Christian name, should wake a false or jarring note, and mar the harmony of such enjoyment.

Such a mother will not allow a simple birth-day festival to come and go without her warm heart-sympathies for youth being deeply stirred—without her earnest prayers ascending to the throne of Him who would not that his children should mock him in their joy. A birth-day celebration to such a mother is not a mere festivity—it is a season of glad thoughts, of gratitude, and hope. Why should she not rejoice? She may be training up immortal beings to rejoice for ever.

It is, indeed, no time for such a mother to withdraw herself when guests are coming in; for children seldom utter half the welcomes which they feel, and her kind looks and words are wanted to make all things harmonize—to lead the timid forth, and make them feel at home.

All things are ready now. The guests have come, the father has returned before his wonted time, and sparkling eyes, and clapping hands, have given him his full meed of praise, for thus performing more than he had promised when he went from home. All things are ready. Creams and cakes, and luscious fruits, and intermingled flowers, and glittering evergreens, that make a perfect bower of the old parlour, where a canopy is raised above a crimson chair for her who is the queen of that gay festival, and moves about amongst the throng, with all her honours blushing on her brow. All things are ready; but the mother sits awhile apart in her own chamber wrapped in thought, for something new and strange is working at her heart. She has a brother on the sea—the youngest of her father's household—a long lost brother—sent to sea, to keep him from a more disgraceful fate. She thinks of him; for momentary thoughts will often rush to wide extremes, and kind and genial hearts are not content with circles of bright joy, from which even one beloved form is absent. It is the hour, too, when we long to gather in all—all; the twilight hour of autumn, when first the glowing fire looks beautiful, and evenings lengthen, and the home within grows richer every day, as nature in her outward garniture of leaves and flowers grows poor.

All things are ready; but the mother lingers still, shrouding herself within the deepening shadows of her silent chamber, where she hears but answers not, for busy feet are hurrying to and fro; yet she would fain be still, communing with her heart. She has a question of great import to decide, and none can help her in it. None! Yes, there is one to whom she brings her trials every day; and now, in this gay joyous festival, her soul is tried indeed. All things are ready—fruits and flowers, and all delicious things, but

wine. The servants seek their mistress, for this want must be supplied. She hears them and she knows their errand, but that thought so strong and new is struggling in her heart, and will not rest—her brother—*what* has driven him forth, and made him joyless, homeless, penniless? Shall that be made a pleasant thing to set before her children on their joyous festival?

From the dreary deck of that lone vessel on the distant sea, the mother's thoughts go wandering on; for darkness deepens all around, and deeds of darkness are preparing. How? All by that one opiate of the conscience—that one stimulus that nerves the trembling hand, and gives it momentary power. All are preparing by the self-same means. The nightly plunderer is making ready with the potent draught that wakes his courage, and lures him on with promised strength. The murderer whets his knife, and he, too, swallows down the maddening potion, that he may not think upon his mother's prayer beside his infant bed. The gamester hurries on to meet his doom, for he has deeply, madly drunk, and he is now prepared. And then the most forlorn of all earth's outcasts—the shivering wretch for whom no household hearth is blazing—she too is preparing. These, and ten thousand others, bent upon their deeds of darkness, are preparing by these means to strengthen and support themselves, in what their very nature, *unprepared*, would shrink from. Ah! we lay too much at nature's door. It is not always nature, but deep art, that takes away the staff of life, and makes of it an instrument of madness, sin, and death!

The mother thinks of all these things, and then she asks herself—Was ever pure and holy prayer prepared for by the same means and measure? Were ever men sent up to worship in the house of God, and did they worship there more truly for being thus prepared? Was righteous judgment ever given more advisedly, or councils held in which men saw the right and did it, in consequence of such a means of preparation? Were women ever made more holy, kept more pure, or had their innocence protected by such preparation? Alas! alas! how little does this picture show of hope from such a source. Is it not even darker and more appalling than the first?

The mother looks on both, and still she hears the joyous laughter and the sounds below. "*They need no preparation,*" she exclaims, "for innocent and harmless mirth!" And saying this, she bows her head, and bends her knee, to ask for help to bear her through this little sacrifice; not to herself, but others; and soon she rises with a brow more calm. Her look is full of peace. She has been strengthened to fulfil her trust. Not with sullen thoughts of the great cost of duty, sits the mother in her silent chamber—now her path is clear. She will not, cannot teach her children to enjoy what has been death to millions. She reasons thus—"If they require it in their pleasures, then how much more when days of pain or sorrow come upon them!"

Why are we ever sad when duty is made plain? The mother we have now described has learned a different lesson. She goes with cheerful smiles, and mingles in the merry group below, constrained by mingled love and duty, to bring forth the treasures of her mind, and make them blend and harmonize with the gay scene. Instead of the dark trace of recent conflict on her brow, all there is light and joy. She has deep cause for gladness—she has conquered custom in the cause of right.

But, "the wine, the wine," how many voices are demanding wine! Amongst them one which ought to be imperative. Here the mother would not venture to refuse, but that she breathes into her husband's ear an earnest whisper, begging him to let her try this one experiment, and if the pleasure of the evening flags, if guests grow dull and discontented, if her children feel themselves degraded in the

total failure of their promised festival, why, then, she will give way. The father willingly consents; for he has confidence in one who never has deceived him yet by acts of empty folly, or by fruitless and impracticable projects.

Thus the evening passes. Every time the wine is thought of, and asked for, by whispers in the mother's ear, she manages, by woman's tact, to turn the tide of interest into some fresh channel, making way for games untied before, and grudging nothing in the arrangement of her household regulations, so that good taste and better feeling are maintained. And thus the evening passes, until at last the wine is all forgotten, and young and ruby lips are fresh with juice of pleasant fruits, instead of the hot draught of burning appetite that makes a thirst for more.

And now the guests are gone; and while the freshness and the glow of conscious happiness is sparkling in her children's eyes, the mother calls them round her, and explains the strange omission at their evening's feast; for she is one who could not sleep upon the thought of having practised on a trusting heart, without entire and perfect confidence. In the end she asks them if their happiness was less, than on any other birth-day festival. "Oh! no, no," is the ready answer from all at once—"we had such quantities of fruit, and all went on so well; and you, mamma, were so delightful; we will never ask for wine again, if you don't wish it." "Remember this, then," says the mother, as she kisses them, and draws them closer, "if we leave off the use of wine, let no one feel the want of it; but let us each and all endeavour to supply its place by pleasant conversation, cheerfulness, and general good feeling, so that none of our guests may go away dissatisfied, thinking the absence of this accustomed stimulant has been the cause of the dull evening they have spent."

CHRISTIANS MAY BE ABSTAINERS.

CONSIDERATIONS WHICH JUSTIFY THEIR BECOMING SO.

To their contemporaries reformers generally appear fanatics and innovators. The generation in which they live must pass away before their characters are understood and their views embraced. Although indifference, misrepresentation, and scorn meet us in our efforts to establish the only radical principle on which deliverance from the scourge of intemperance can be secured, we must not therefore be greatly discouraged. Many avoid us because they have no heart for benevolent actions of any kind. To them it is no matter though sin should desolate every dwelling, provided it only spares their own: no matter though godliness should languish in the church, provided they get to heaven themselves.—Caring not, therefore, about the evils over which we especially mourn, it appears not worth their while to examine whether the remedy we propose be adequate or not. Others of a nobler spirit honestly desire rightly to understand our principles and operations, and only hold their assent and efforts in abeyance until they can conscientiously afford both. It is in the hope of being useful to this latter class that we propose to speak month by month, until we have placed before them what has been sufficient to satisfy our own minds, and to incorporate among the principles of our moral constitution the benign influence of abstinence.

Believing that we shall bespeak a favourable consideration of the principle itself, when we have named the considerations which have induced us to embrace abstinence as a means of good, we shall content ourselves at present with a specification of these.

The use of drink as a source of misery has demanded remedial measures, and justified our adoption of abstinence as alone adequate to a removal of the evils complained of.

Were any one at all conversant with ordinary life to write out a full detail of all the instances of evil arising from drinking with which he was personally acquainted, and give

us the language which would convey an adequate conception of the tenderest endearments which drinking has violated, the wrongs which it has inflicted, the inexpressible sufferings which it has entailed, plead in appropriate terms the rights of those too young to plead for themselves, and the no less sacred rights of their uncomplaining mothers; then, trace the evils as they spread around, and flow down through coming generations; beyond that, speak of their bearings on the everlasting destiny of undying souls—would we not have a record to hold up to the gaze of every man or woman who laid claim to philanthropy, and a resistless argument in this interrogatory, 'Can you look that in the face and remain inactive? Can you risk the repetition of deeds so horrible? What is the gain that will compensate for a loss like this?' And it, with the personal knowledge of one individual so recorded, we could plead so persuasively, what would be our plea were we furnished with the record of strong drink's doings from the day in which Noah sinned by means of it, even until now? Could its numerous victims pass before us in ghastly array, each reciting his tale of woe and all bearing in their haggard forms a testimony yet more convincing, who is it that could stand up and plead, in the face of that great cloud of spectre witnesses, that an article so prolific of evil, is nevertheless the gift of the bounteous Parent of all, given to cheer us in our lonely hours, fit us better for our part in the social circle, and smooth our pathway to the eternal world? The supposition sounds like calumny; as if He who provides for his offspring with infinite wisdom could, under the smile of friendship, hand round the poisonous draught. No, no; we have scanned the evil and traced it to its source; and now, as the result of our investigation, we demand with all that importunity which the conviction of a righteous cause inspires, as the only means of escape from an endless repetition of these horrid evils, that the drinking system be immediately and utterly destroyed.

Drinking, as a cause of much sin, has filled us with painful solicitude, and vindicated us in the adoption of the seemingly extreme principle of abstinence. Drinking, as a cause of much sin, is, we fear, an aspect of the question too generally overlooked even by God-fearing people. The effect of drinking, through crime, on local taxation, is the aspect in which the argument has been usually presented. We dwell upon the haggard countenance, and wasted energy, and wo-begone appearance of the drunkard; we follow him to his dwelling, and have our sympathies excited by contemplating the desolation which there presents itself. But what are these but the visible manifestations of something invisible and yet more horrible? There is, in the prostration of the human intellect—there is, in the violation of all moral principle, that which is infinitely worse, and more to be dreaded than what meets the most penetrating eye. Had we nerve to look on all the crimes that are being perpetrated under the influence of intoxicating liquor—could we penetrate the heart, and mark the dark unhallowed passions which it there excites, and view all this in the face of Him who requires undeviating holiness in the thoughts and conduct—could we regard that article as a blessing from God which thus exasperates the depravity of our nature, and leads to such fearful violation of his law? We entreat our readers, then, to look at the evil in its moral aspects, and say, if ever tears drop at the spectacle of human woe, is there not here that which may fill the whole church with lamentation and mourning?

Abstinence, adopted and universally practised, would avert the repetition of this sin; hence those who thus continue to sanction, by their example, our drinking customs, purchase the enjoyment which they afford at an expense so fearfully great. Escape from this heavy charge may be sought by some, perhaps, in the fact that this sin exists only in connection with an unwarrantable use of the article, and

that their abstaining could only affect its suppression in a very limited degree. Let it be observed, that although the fruit only shows itself in connection with the blossoms, it depends on something more remote and less conspicuous, and that the germinating of the seed is as essential as the budding of the flower; so, although sin and crime are only apparent in connection with what all would condemn as unwarrantable indulgence, to that degree of indulgence the smallest beginnings are essential; and therefore those that sanction even *lasting* may be watering the seed which is fit to produce the bitterest fruit. True, all that drink do not become the perpetrators of daring crimes; but if we sanction causes which have a *direct tendency* to evil, we hereby become "partakers in other men's sins." And although our individual abstinence would but partially contribute to the suppression of the evil we deplore, yet, as our obligation to abstain would not be increased, although every other member of the community were to adopt our principle and practice, so our responsibility is no way lessened because others are apathetic. Responsibility is an *individual* thing. Each is responsible for his share of influence and effort alone.

Drinking, as an influence hostile to the interests of religion, has shut us up to the necessity of abstinence.

That even moderate drinking exercises an influence prejudicial to personal religion cannot be denied. Can it be denied that over the flowing cup feelings are generally excited, and conversation often takes a turn far from being in keeping with Christian character? And is this the utmost point to which we can trace the evil effect of Christian tipping? No. Our churches are polluted with those whose appetites are only gratified by unrestrained indulgence. Not a Christian society in the land is free from the stigma of drunkenness. And had we the statistics of the evil which drink does among their members, a revelation would be made that might cover us with confusion, and constrain us, through the feelings of shame—if no higher principle will prove us—to renounce all connection with drinking customs. How can we expect aught like a general revival of religion, or the presence of the Almighty Spirit, so long as we remain in love with that which is directly antagonistic to his gracious operations? Then go beyond the church, and mark her efforts to bring the world under the dominion of Christ, and you will find the drinking system raising up a barrier to the entrance of the truth, or coming after like a desolating flood, and sweeping across the field that has been tilled and sown ere yet the good seed of the word has taken hold of the soil. Missionaries at home, and missionaries abroad, Sabbath-school teachers, and ministers of the Gospel, all unite in declaring that drinking is one of the most powerful obstacles with which they are called to contend.

We by no means assert that God's grace is unable to overcome the opposition which even drinking presents to the progress of the truth; but the question is not what God can do, but what God is *likely* to do. And if we are to judge from the past, we may infer that he will not bless our labours to anything like a desirable extent among a tipping population, so long as their tipping continues. We put it to honest practical men, whether does a tipping or abstaining community present the most promising field for missionary labour? Whether is a Christian agent most likely to meet with success in a community where drink is freely used, or in a community where the mind is free from the bondage and debasement of its indulgence? Why, every one at all conversant with religious effort, will at once say, undoubtedly the abstaining community is placed in the most favourable circumstances for the reception of the truth. Then, we ask, is it not our duty to put forth every effort in our power to bring the community into that condition which is most favourable for the reception of the Gospel? Here, again, we are brought to the necessity of abstinence.

ON DRINKING USAGES

AS SOURCES OF INTEMPERANCE, WITH SUGGESTIONS AS TO THE PROPER MEANS OF HAVING THEM DISCONTINUED.

Being Tract No. 3, issued under the authority of a Committee of the Free Presbytery of Paisley.

A drinking usage may be defined—any artificial use of intoxicating liquor, which custom or etiquette has sanctioned and which is thereby interwoven with the habits, transactions, and courtesies of life. This definition includes what have been called “demi-usages.” It is, however, in our apprehension sufficiently accurate. What it wants in perspicuity, the reader’s observation and experience will readily supply.

So numerous are the drinking customs of Scotland, that with our narrow limits we must have recourse to great condensation to give even a bird’s-eye view of them. In furtherance of this, we will adopt the following classification:

1st. Drinking usages connected with particular trades. Each occupation has its own well understood drinking customs. A cottonspinner, on being provided with a pair of new wheels is charged 5s. for drink-money, which is augmented by a small contribution from his fellow-workmen, and all expended in one merry meeting. Again, when the spinner gets a new belt for his wheels, or appears at his work with a new dress, he must treat his flat-mate to a few quarts of ale. Farther, if he allow 21 summers to pass over his head without getting married, he subjects himself to a fine of five shillings, which is annually payable ever after till he give substantial proof of his dislike of single blessedness. Nay, even when he does marry, he must melt a crown in whisky to enable his companions to keep the marriage feast. Every addition to his family costs him so much. If a son is born, 5s. must be paid, and if a daughter, 3s. 6d.—Turn we now to the moulders. An apprentice is fined 5s. of entry-money, to be disposed of in drink by the workmen. On the expiry of his apprenticeship he is fined 10s. 6d. for the same unworthy purpose. At his marriage he has to pay 5s., at the birth of a son 3s. 6d., and at the birth of a daughter 2s. 6d., to be spent in intoxicating drinks. On leaving for another situation, he must give a parting treat, and on commencing labour among his new-fellows, he must propitiate their favour with at least one bottle of the best whisky.—A collier on going to a new pit, pays 5s. of entry-money, to which each of the pitmen adds a sixpence. On being reeled, that is, married, he is fined 5s., which is increased by the addition of sixpence a-piece by his fellow-miners. The birth of each child costs him 2s. When a new pit is opened, the owner allows the miners 20s., often more to drink to its future success, and when work is resumed after a strike, a similar sum is allowed them. Joiners, carpenters, masons, bricklayers, weavers, batters, and all other trades, as far as we can learn, have also certain usages. Our information has been derived from individuals who for years submitted to these demoralizing customs. We are glad, however, to learn, that in several factories and workshops many of them are on the decline, and that in others they are almost obsolete. The same observation applies to collieries. Still it is to be lamented that fines among the different trades very generally prevail, and that not in a few places they are levied with as much punctuality as the assessed taxes. Woe be to the workman who dares to infringe the rules of the shop, the pit, or the factory. He is instantly excluded from the fellowship of the others. An exemplary power-loom weaver told his minister the other day, that in refusing the usual fine for a pair of new shoes, his fellow-workmen never opened their lips to him for a whole year.

2d. Business drinking usages.—Many commercial travellers are in the habit of adjourning to the tavern with their customers, and of transacting their business over the gilt-stoup. Farmers in disposing of their produce must ratify

the sale with a couple of gills. On selling their cattle, they must give a lucky-penny, part of which goes for whisky. When corn is roused, drink is plentifully distributed to all who choose to attend, by means of which a spirited competition is kept up, much to the advantage of the seller. Few sales, in short, are effected without drink. We are aware the most respectable merchants have nearly discontinued its use in all mercantile transactions. Still, as every man at all acquainted with the world knows, it is very commonly used in the way now mentioned. *Wet Bargains* are the order of the day. In doing the most trifling matter, there is always something done for the good of the public-house. An industrious man on being asked what he paid for the killing of his pig, replied without hesitation, “just a shilling and a gill.”

3d. Drinking usages connected with public events.—When a prince is born, a king crowned or married, all the conduits run wine, and the glass goes merrily round. Grave magistrates, and venerable ministers, vie with each other in quaffing the overflowing bumper. Similar rejoicings take place when a great victory is achieved, or some popular law enacted; as also, though on a smaller scale, when some auspicious event befalls a noble house, when an M.P. is elected, or when some distinguished stranger honours our land with a visit.

4th. Holiday drinking usages.—At the new-year, *first-footing* is in some places common. Every man, whether his debts be paid or not, must have his bottle, which he carries about from house to house, both giving and taking freely. The tasting begins on new-year’s day, fully earlier than the hour of prayer, and lasts with many for a whole week. Balls, dinners, and tea-parties, where liquor is liberally supplied, are very prevalent at this time. Every visitant on this high-holiday must of course be offered a dram. Anything short of this would be both uncivil and unlucky. The smitten swain at this joyous season must treat his sweetheart to a little drop of the mountain-dew. All the loving members of the scattered family convened beneath the ancient roof-trees, and happy in each other’s society, must make themselves still happier by drinking of healths and deep potations. Even those whom intemperance has fairly wrecked, must pawn their only shirt, that, as the ballad says, they “may keep their spirits up, by pouring spirits down.” What happens nationally on the first day of January is but a sample of what locally transpires on any local holiday. Fairs and races are jolly festive occasions.

5th. Pay drinking usages.—Workmen who continue their operations beyond regular hours, often receive a supply of spirits. Seamen get their grog daily as a part of their wages. Washerwomen are regaled with two, often three, glasses per day. Tailors in country houses are seldom paid their wages, especially if they have made a good fit, without being offered a glass, to which, in general, they do ample justice, &c.

6th. Miscellaneous drinking usages.—In many places there is a service at funerals. Reapers at harvest home are freely treated with ardent spirits. Females are offered whisky at markets, sacraments, &c. Women often assemble at each other’s houses for a carousal, and when they do get on the *tipple*, they are not easily restored to their sober senses. Not long ago, in visiting a house, we were informed by the husband that his wife had a few boon associates with whom she drank for whole days, and that he had not seen her for the last twenty-four hours. Drivers of public conveyances swallow their *caulker* at almost every stage. All kinds of liquors are freely used at our social entertainments. The evening cannot be whiled away without them. If the decanters are not forthcoming when a friend calls, the reception is regarded as somewhat cold and dry. But our space bids us stop. Of drinking customs it may be truly said, Their name is legion, for they are many. They possess the privilege of entering every abode, and of presiding on all

occasions. They greet us on our entrance into the world, follow us with resolute perseverance through all our pilgrimage, and even occupy a chief place at our funeral solemnities. It is not easy to shake ourselves clear of them.

All these practices are sources of intemperance—the springs whence it flows. They familiarize both sexes with drink, and induce the belief, that drunkenness is a venial sin. This prepares the way for excess. Then again they lay hold of the social principle, and conduce to what is falsely called, “the feast of reason and the flow of soul.” They seem not only harmless, but indispensable auxiliaries to conviviality, and thus insinuate themselves into the good graces of the prince and the peasant. Farther, as the desire is strengthened by every new gratification, they naturally increase the appetite for spirituous liquors. And finally, most of them are calculated to lead beyond the bounds of propriety. These considerations, along with their countless number, clearly show how well they are fitted first to make men stagger, and then to enrol them among the ranks of confirmed drunkards. Indeed, when the drinking usages are calmly investigated, the wonder seems to be not how there are so many drunkards, but how there are so many sober men. They as naturally produce inebriety, as the egg by incubation does the living bird. Their discontinuance therefore, is essential to the entire suppression of intemperance. If they are allowed to continue in all their force, drunkards and drunkenness must be perpetuated—if they are abolished, intoxication, by the blessing of God, will hide its head as ashamed.

This leads us to throw out a few brief suggestions as to the best means of having them discontinued. The first remark we venture to make is, that information should be widely diffused regarding alcoholic liquors in general, and the perniciousness of the usage system in particular. If the public mind were fully awakened to the extent and evils of intemperance, and to the power of the prevailing customs in producing it, may we not suppose they would be speedily destroyed? May we not at least conclude that real Christians would recoil from patronising them? The eyes of the community therefore should be opened—the pulpit should often sound the note of alarm—the press should scatter its tracts, and pamphlets, and periodicals in every direction—special agents should be employed, and every likely means used to enlighten our countrymen.—A second suggestion is, that whenever an individual is convinced of the hurtfulness of any existing usage, he should instantly discontinue it. This, duty imperatively demands, and a little moral courage will serve to carry it into effect. A lady of the old school was accustomed to put the following question to any laborer who did her a little bit of service: “Are you married?” If the answer, as often happened, was in the affirmative, she said, “there is a sixpence to you, it will do your wife and family more good than a glass of whiskey would do yourself.” How easy for all to follow her example. A minister on lately entering a respectable shop, saw two spruce gentlemen bidding adieu in the usual way to its worthy occupant. Being asked by him who they were, he said, “These are two travellers from Edinburgh, who do business on their own account. Formerly, we never separated without a few parting gills, but now they never taste with their customers, and have lost none of their custom in consequence of their abstinence.” What a noble example! Some are afraid the giving up of the usages would hurt their business. This instance should put all such fears to flight. Those who imitate them will gain both customers and respectability.—A third hint is direct combination. Individual effort is good, but combined effort better. The determined persevering association of a few will soon tell upon society at large. It has already in several places put down many of the drinking customs. What it has done before it can do again. The combination of a few workmen is sufficient to abolish the

time-hallowed formalities of the shop or the factory. Union is strength, and with truth on its side, it is invincible. To all I would say, *Try*.—A fourth hint is, that special means should be devised for convincing Britons that drink is not essential to civility and conviviality. This will be no easy task, as Bacchus has long been the master of ceremonies, and as his presence is associated with all the rites of hospitality. Efforts, however, must be made to lodge this conviction in the hearts of our countrymen, as little progress will be made in the good cause, till persuaded they can leave off drink, and yet be civil and social. This desirable end would be promoted if a few of the higher classes, whose custom is law, would banish the intoxicating cup from their entertainments, and at once attach the stigma of *vulgarity* to that array of glasses with which every fashionable table is furnished. The same good end would also be furthered, if those who thus acted, in whatever circle they moved, would endeavour to compensate the absence of the cheering bowl by intellectual and improving conversation. Farther, let our opponents who stickle for the present usages be reasoned with on the subject. Let them be told that customs vary in different parts of the globe, and that fashion, which has stamped drinking with respectability in our country, can, by a single stroke of her magic wand, strip it of its imposing pomp, and rescue Britain from its ensnaring thralldom. Let them be told that the drinking of healths is a barbarous practice, borrowed, not from the Bible, but from heathen worship, and that the sooner it is expelled from Christendom, so much the better for the cause of morality and religion. The Rev. Mr. Durham, in his exposition of the Ten Commandments, says, “There is a drinking of healths—by this means forcing, tempting, or occasioning drinking in others; this is one of the highest provocations of drunkenness—what can be the use of drinking healths? It was a notable saying of a great man, when asked to drink the King’s health, ‘By your leave I will pray for the King’s health, and drink for my own.’”

A fifth suggestion is the erection of coffee-houses—some of larger, others of smaller dimensions. At the former, business might be transacted, soirees held, and, if well supplied with newspapers and magazines, any evening spent both agreeably and profitably. At the latter, cups of tea and coffee might be sold at so cheap a rate as to suit the poorest of labourers.

The last suggestion our space allows us to make is, that all means should be used to elevate the people socially, intellectually, morally, and spiritually. The elevation of the community would certainly tend to demolish the drinking customs which have done, and which are now doing so much injury. It might not put them down altogether, but it would mitigate their tyranny. Many spend their evenings in the dram-shop, because their home is comfortless—many love the bottle because their desires are low and grovelling—many drown reason with wine, because they have not been taught to look upon sin in the light of the cross, and to seek their happiness in the service of Christ, whose yoke is easy, and whose burden is light. Hence if the condition of our operatives were improved, if they were better lodged and better taught, and especially if the great body of the people were once thoroughly leavened with religion, might we not hope for the downfall of not a few baneful customs? Let all Christians therefore unite in raising the character of the nation,—in changing its habits, tastes, and feelings; let them join heart and hand in diffusing the light of the glorious Gospel, and then, with the divine blessing, pernicious usages will gradually lose their hold, and melt away like snow before the meridian sun.

WM. HUTCHESON, *Johnstone*.

TEETOTALISM *versus* INFIDELITY.

The following extract from the report of a home missionary, which appeared in the *Christian Witness*, for October last, furnishes a striking, though by no means an uncommon, illustration of the influence of society to induce habits of serious reflection, leading to the profession and enjoyment of true religion. A respected correspondent has sent it to us as "a proper paragraph for the Rev. Edward Bickersteth," there is, however, a large portion of Christian professors and ministers upon whose opinions and practices it ought to produce a powerful effect.

"By my repeated visits to the four villages where I preach, I have seen more of the effects of ignorance and heathenism than ever I expected to witness in this—a land of Bibles! And yet, in some of these villages where I have called upon every family, I have found sixty out of every hundred have had neither Bible nor Testament, and very many could not read them if they had them. . . . I went into a house at S. H.—, with a tract. . . . What a scene presented itself to me when I entered! The house bare of all furniture, the children in rags, the Father (unworthy of the name) was lying in a corner in a state of intoxication—his wife, poor creature, was crying. I tried to comfort her in her misery. She told me they had no Bible now, her husband had destroyed it because he believed it all lies. She had been obliged to sell all the furniture to buy food for herself and children; for though her husband could earn 4s 6d a day, he spent it all in drink. I left her a tract, and promised to call again. When I did so, I found her husband had seen the tract, 'What do you get by gin-drinking?' He told me he had read the tract, and that he was convinced drinking was wrong, but he was sure there was no truth in religion. I reasoned with him on the subject—induced him and his wife to attend the meeting, and gave him another tract, 'Believe and be saved.' The mists of infidelity have by these means been cleared away. He has bought a Bible, and regularly attends our meetings on the Sabbath, and as often as his work will permit in the week."

Progress of the Cause.

LOWER PORTS.

HALIFAX YOUNG MEN'S TEMPERANCE SOCIETY.

A meeting of the Young Men's Total Abstinence Society, was held at the Temperance Hall, on Tuesday evening, the 25th ult. The President of the Society occupied the Chair.

The Secretary brought in a Report from the Committee appointed to manage a Soiree in connection with this Society, by which it appeared that the Soiree was held at Masonic Hall on the 28th Dec., and that the sum of £38 0s 10d had been paid to the Treasurer of the Society, being the nett proceeds thereof.

Moved by Mr. T. Keefer, seconded by Mr. W. Noble, and Resolved, That the Secretary be directed to address the Ladies, who provided the refreshments for the Soiree of the Society, on the 28th Dec., making known the nett amount realized on that occasion, and conveying the thanks of the Society for the valuable services they rendered by supplying so rich and bountiful a repast, which was more than commensurate to the wants of those who were present—and for the great exertions which they used to make the entertainment give general satisfaction, in which they most happily succeeded.

Moved by Mr. A. Patterson, seconded by Mr. J. Thompson, and Resolved, That a donation of £5 from the proceeds of the Soiree be presented to the Ladies' Temperance and Benevolent Society, in aid of the funds of that Society.

The President having informed the Society that Mr. Edward Sullivan had presented the Society with a handsome Table, the Secretary was directed to convey to that gentleman the hearty thanks of the Society for his handsome present.

Moved by Mr. T. Keefer, seconded by Mr. Philp, and Resolved, That a list be opened to which the names of mem-

bers be solicited, pledging themselves always to be ready to deliver an address at any meeting of the Society when called upon.

Moved by Mr. Keefer, seconded by Mr. Weeks, and Resolved, That this Hall be placed at the disposal of this Society, on one night in each week, for the purpose of debating subjects connected with the Total Abstinence cause.

Messrs James Belcher, T. Keefer, J. L. Whytal, J. H. Stewart, L. Sterns, A. C. Fife, and A. Patterson, were appointed a Committee to carry out the foregoing Resolution.

Moved by Mr. A. C. Fife, seconded by Mr. Weeks, and Resolved, That the Secretary publish the proceedings of the meeting in one of the newspapers of the city.

After the passing of this Resolution the meeting adjourned. The Society will meet on Tuesday evening next, in accordance with the Resolution to that effect, for the purpose of debating some subject connected with the cause of Total Abstinence. The topic selected for that evening's discussion is, the strict meaning of the last clause in the Society's Pledge, binding members to "consistently discountenance all causes of Intemperance."

A. PATTERSON,
Secretary.

—Halifax Morning Courier.

NOVA SCOTIA.—We have received a Communication from Shelburne, N. S., which affords us the gratifying intelligence that the Grand Juries, with the Sessions, are doing all they can to suppress the traffic in strong drinks by withholding tavern licences; but our informant complains that notwithstanding this, much evil is being wrought by the clandestine sale, which he thinks would be more effectually checked by imprisonment than by fine. The suggestion is worthy of consideration. The disgrace of this species of punishment might operate more powerfully on the mind than the pecuniary penalty, which as a punishment only affects the pocket. We should like to see the matter brought before the notice of all the Temperance Societies in this Province, as well as Nova Scotia. Will they see to it?

UNITED STATES.

MR. BENJAMIN'S LECTURES.—During the last two weeks, our citizens have been several times addressed at Washington Hall and elsewhere, on the subject of Temperance, by Mr. George W. Bungay, a young Canadian gentleman of genuine talents, glowing eloquence, and earnest devotion to the cause. The lectures have been well attended and highly instructive. Mr. B. is a very thorough master of the subject; his array of fact and argument is most ample, pertinent and convincing; his powers of description are nearly unrivalled; and his thrilling appeals to the hearts, consciences and better judgment of his auditors have found, we trust, an answering chord in hundreds of bosoms in this place.—Mr. B. devoted one or two evenings to the refutation of the numerous objections which ignorant and unprincipled persons are evermore bringing against the advocates of this benevolent and blessed cause; and never were objections more thoroughly exposed or more completely demolished. He also spent one evening in a masterly presentation of the Scripture doctrine relative to the use of intoxicating liquors; and another evening was devoted to an address to the youth on the general subject. We should think that no advocate of the cause has at any time produced a deeper or more salutary impression in this place than Mr. B. has done.—It should be added, that the community here is largely indebted to the active and efficient efforts of the 'Sons of Temperance' for the privilege of hearing these eloquent and admirable lectures.—*Herkimer Freeman.*

THE UNION BENEVOLENT TOTAL ABSTINENCE SOCIETY.—The above Society was organized on Friday evening last, at the Bethel in Morris-Street, when 76 persons came forward and signed the Pledge; the greater part of whom were ladies and gentlemen of colour. The meeting was organized and conducted in the following manner: Mr. Thomas Todd being appointed Chairman, called upon James R. Currie, Esq., Dr. Estabrooks, and Mr. Wm. Fisher, to address the meeting; the former of whom explained the objects in view in forming the Society, and warmly entreated the audience to come forward and sign the Pledge—and the latter, in his usual good style, made some very appropriate remarks, while the Pledge book (to prevent confusion) was being passed round for signatures; Mr. J. G. Bunting warmly addressed the meeting, after which a vote of thanks being passed to the Chairman for his able conduct during the evening, the meeting was adjourned. The officers

elected for the ensuing year are Mr. Wm. F. Brooks, President, Messrs. J. S. Ballentine and A. Page, Vice Presidents; Mr. Thomas Todd, Secretary; Mr. John Smith, Treasurer. Committee—Messrs. Wm. Francis, John M. Sulis, George Ballentine, Wm. Allan, John F. Bunting, and J. R. Currie, Esq. Committee for Distributing Tracts—Mrs. Brooks, Mrs. Page, Mrs. Francis and Mrs. Stevens—Com.

ENGLAND.

Bristol.—"England's future destinies are deposited in her young." It is therefore important that these should be educated and trained aright before bad habits are formed, and anything that promotes this object must be very pleasing to every real lover of his country. Now there is no greater preventive to a man's performing in a proper manner the duties devolving upon him than temperance, and consequently every thing that serves to counteract it must be a blessing to society at large. Holding these views it is with pleasure that we observe, that during the past month a "Juvenile Temperance Society" has been formed in connection with the Friends' day school, which already numbers upwards of seventy members. This is making a move in the right direction, and we trust that ere many years pass away, we shall see such societies formed in connection with every public school in the kingdom.—*Bristol Temperance Herald*

Newcastle-upon-Tyne.—Notwithstanding that two or three rival houses have risen in Newcastle since Thomas Wilcke opened his Temperance Hotel, in the Royal Arcade, and George Dodds commenced a similar establishment in Newgate-street, the latter gentleman has found it necessary to move to larger premises, and has taken the huge inn in East Clayton Street, called the "Collingwood." "Facts are chieftains that winna ding," and there is no getting over this stubborn evidence of the progress of the Temperance cause. We may now add, while noticing this indication of progress, that a gentleman, now on a mission in the provinces, and who is almost, but not altogether, a total abstainer, informed us while in Newcastle, he had brought with him from London numberless letters of introduction, and nearly every person with whom he sojourned was teetotal.—*Gateshead Observer*.

EXTRACT FROM THE TWELFTH ANNUAL REPORT OF THE BURY TEMPERANCE SOCIETY.

How should we feel in reference to a man, the head of a numerous family here, who while his children and dependents were complaining of a scarcity of food, was found destroying, or converting into a useless, an injurious beverage, the *one-fourth* of all the flour that he could procure? Surely we could not consider him to be other than inhuman or insane. What should we think of the commander and officers of an emigrant ship, on her way to a distant port with several hundred passengers on board, all depending upon her stores for subsistence, if we found them employing a portion of their crew in the work of destroying one-fourth of their stores, whilst as a consequence the price of the remainder was increased, and some scores of the passengers in the steerage—the poorest, the most needy—were suffering all the pangs of hunger, and some dying of actual want? Should we not regard such conduct as most inhuman? But suppose that instead of burning the grain or throwing it overboard, they were to take the one-fourth and put it into a mash-tub, and by various means produce from it a liquor that would have a tendency, when partaken of, to destroy all order, corrupt morals, excite bad passions, and spread disease and death around, would their crime be less? Surely every one must see that this would be an aggravation of their guilt, as the grain would be worse than lost—made injurious.

And yet this is somewhat like what the distillers, brewers, and vendors of intoxicating beverages in this country, during the past season of great distress, have been doing; and the consumers of those drinks have been patronising them in this destruction of 25 per cent. of what is necessary to keep the people of this country in comfort. Surely whilst it is meet and right that every prudent measure science suggests be adopted to increase the productiveness of our soil, and to apply a remedy to the disease of some of the products of our country, it is still more our duty "to put away from us the evil of our doing"—to put an end to this wholesale, God-insulting, man-destroying waste.

It has been computed that the grain necessary to make one quart of strong beer would keep a man from starving one day;

and that the grain necessary to make one gill of whisky would, ground into oatmeal, give in plain, wholesome food, a breakfast to a man, his wife, and three children. Does not humanity—religion—cry, especially in times of famine, "cease making the beer, the whisky, without which men can live very comfortably; and let the men, women, and children have the grain, without which they cannot live."

The adoption of this simple remedy by all our countrymen would drive famine from our shores—would rescue thousands from want—would direct the energies and capital of thousands more into other and better channels of labour—and would give an impetus to every branch of our national industry.

But there is another and a most solemn view of this question to be taken. There are in this town licensed for the manufacturing and vending of these liquors, 124 places of every grade of respectability. There are 14 other places where British wines, all of which are more or less intoxicating, are sold. There are of these open on the Lord's day, 122. In 5 of the beer-houses common prostitutes are kept. To counteract the baneful influence of all these, there are fewer than 20 Sabbath-schools in the whole town, and only about 18 places of worship of all denominations—122 synagogues of Satan open on the Lord's day—places of worship under 20! Men and brethren, are these things so? Must not the bare mention of the numbers chill our blood?—the intoxicating lava of strong drink pouring forth from 122 openings every Sabbath, and some of them the vilest of the vile, with all the fearful aggravations of prostitution; and it appears that in the worst of times these places are frequented. If such are the awful facts of the case, will not all who wish their fellow-men to be fed and to be clothed—all who desire to see education spread and morality prevail—all who wish to see the Sabbath honoured and kept—and all who pity the souls of men, and are praying for their salvation—*arise*, and by enlightened, vigorous efforts, labour to arrest, to overcome this evil? Let us all resolve upon the accomplishing of this—not by mob-law, riot, or force—but by abstaining from the use of these drinks ourselves, and by labouring to convince others that it will be well for them to "do likewise." In order to this, let the young be especially the objects of our care, and by Juvenile Societies in connection with our Sabbath-schools, day-schools, and, where practicable, boarding-schools, as well as with every religious society, try to raise a barrier against the encroachments of an evil which affects us vitally in our trade, the supplies of food, the morals of the people, the purity and energy of our churches, and the healthy and vigorous character of all our religious institutions. Then, in the name of these various momentous and solemn interests, we urge all the serious and moral of our country to act. The cause is good. Take your stand upon the sure ground of total abstinence. Strive manfully for it: and "may God defend the right."

WEST INDIES.

The Temperance cause is progressing most satisfactorily. In England, Ireland, and Scotland: in the East and West Indies, success attends the efforts of Temperance advocates. Last month we announced that Government had resolved to discontinue the Canteen system; to-day we have the satisfaction to lay before our readers intelligence concerning the cause which will fill every philanthropic bosom with delight.

It is not many years since a total abstinence society was formed in the Island of Bermuda. As usual, the friends were few, the enemies numerous; the former laboured, and amidst much opposition the good seed was sown; it took root, and now a rich harvest is being reaped. Under the patronage of Governor Reid, the society circulated large numbers of periodicals, and they found their way into high circles. Those periodicals did their work surely;—converts to total abstinence have been won from the highest rank—Bermuda has attained a point in reference to this cause reached as yet by none of these islands, as the following extracts from the legislative proceedings will show:—

"Mr. Ingham, sen., presented a petition from certain residents of Southampton Parish, praying that an Act may be passed that no License for the sale of Spirituous Liquors should be granted in the said Parish, without the consent of a majority of the legal voters of the said Parish.

"Mr. Washington presented a similar petition.

"The Bill to regulate liquor shops, taverns, and ordinaries, was read a second time and committed.

"Mr. Ingham, sen., in the Chair.
"Mr. Robinson moved that the price of a license for the sale of spirituous liquor be £12.

"Mr. E. Seon moved that it be £20.

"Mr. Higga moved that it be £30.

"The question being put on Mr. Robinson's motion, it was lost 11 to 15.

"Mr. E. Seon's motion was carried 20 to 6."

Other resolutions raising the prices of licenses, &c., were then put and carried; also one prohibiting the sale of spirits in grocers' shops, &c., on which the Editor remarks:—

"The clauses prohibiting groceries and other goods from being sold on the premises with spirituous liquors, and regulating the opening of liquor-shops, are admirable. They will tend to stamp the character of the places, and to drive alcoholic beverages into the druggists' shops, to which they properly belong. Then, and not till then, can our efforts be slackened. That the time is approaching, we believe, for

"This Babylon the Great must fall,
Its poisonous waters soon must fail,
And Temperance o'er the world prevail."

—West Indian.

Miscellaneous.

Every child, large enough to understand, should be taught to abhor the use of every description of alcoholic drink, and sign the pledge. Children are known, in numerous instances, to keep the pledge with singular tenacity and strictness. They regard it as a sacred compact, nor will they violate it, unless they are painfully defective in their moral principles generally. We know some who we believe no torture could induce to taste a drop of strong drink, and many who regard the poison with the utmost abhorrence. Will they ever be drunkards? Will their minds and bodies ever be debased and degraded by the polluting touch of the deadly fiery serpent? We believe it to be altogether impossible; for it would be contrary to the natural constitution of the mind—in opposition to reason and experience.

SUDDEN AND ENTIRE ABSTINENCE SAFE.—I have met with many proofs of the perfect safety, nay, marked benefit, with which patients, who had long depended on alcoholic stimuli have abandoned their use at once and entirely. One, a recent instance, especially deserves notice: in this case the patient, who suffered from gout in its worst form—the hands, feet, knees, and other joints being frightfully distorted and laden with chalky deposits—had been confined to bed, a helpless sufferer, for seven years. During the last three or four years, his week's allowance of gin was half a pint, and he took four ounces of laudanum weekly. He also took large doses of colchicum and other drugs. He gave up at once and entirely all his drugs, his laudanum, and his gin, and, though the effort cost him much, he manfully persevered, and in three months was able to sit at table to dinner with his family on Christmas-day last—an effort of which he had not been capable for seven years. For some time, water acted as an emetic, and he threw up quantities of green coloured slime and liquid; now water lies on his stomach, all his functions are regular, and there is a most extraordinary improvement in his health.—*Letters from Grafenberg.*

TEMPERANCE AND CHRISTIANITY.—A lecture was delivered a short time since, by the Rev. Mr. Wise, of Rhode Island, on the connexion between temperance and religion. In the first part of his lecture he showed the relation of the temperance cause to Christianity to be twofold, viz., 1st, a *filial one*: 2nd, a *dependent one*. These points were conclusively demonstrated by facts and arguments. The practical remarks were embraced under one general inference, viz., *That the cause should be carried on in the spirit of Christianity*; that is, 1st, with *purity*—its active men should not be profane, wicked men; its measures should be dignified and consistent. The speaker here censured temperance dances, dramas, and all similar modes of action. 2ndly, with *kindness of spirit*, both towards the victims of strong drink and the vendors of the drink, striving to redeem both. 3dly, with *fearlessness*. The practices and the traffic should both be called by their proper names, and the customs of drinking unshrinkingly censured, in every class of the community. The lecture closed with an exhortation to renewed zeal in the work.

Due attention will be paid to the operations of the various Philanthropic Institutions which are the glory of the age. The Temperance Movement is clearly identified with the social and religious well-being of man. It is demonstrated, that while the use of strong drink is the prolific source of disease, pauperism, crime and misery, it also presents serious obstructions to the establishment and extension of Christianity, both at home and abroad. Its desolating influence has been felt in every Christian church in the land, and it has laid waste many a hopeful missionary plantation. The directors believe, that in opening the columns of the *Wesleyan* for urging the claims of this great movement, they shall materially promote the prosperity of the Wesleyan Connexions, by assisting to remove that which, to an alarming extent, prevents the rays of divine truth from illuminating the minds of men.—*Wesleyan Newspaper, England.*

CHECK THE BEGINNINGS OF EVIL.—Let no man say, when he thinks of the drunkard, broken in health and spoiled in intellect, "I can never so fall." He thought as little of falling in his earlier years. The promise of his youth was as bright as yours; and even after he began his downward course he was as unsuspecting as the firmest around him, and would have repelled as indignantly, the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it know it by its first accesses. Youth does not suspect drunkenness in the sparkling beverage which quickens all its susceptibilities of joy. The *Invalid* does not see it in the cordial which gives new tone to his debilitated organs. The *man of thought and genius* detects no pulsing poison in the draught which seems a spring of inspiration to intellect and imagination. The *lover of social pleasure* little dreams that the glass that animates conversation will be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with a noiseless step, and binds its first cords with a touch too light to be felt. This truth of mournful experience should be treasured up by all, and should influence the arrangements and habits of social and domestic life in every class of the community.—*Dr. Channing.*

In Bristol a Society of gentlemen are engaged in a weekly temperance tract distribution. There are twenty-five tract distributors.

G. W. RUSBY.—This eloquent pleader for Temperance concluded his labours in this place with a lecture at the Presbyterian Church on Wednesday evening—having spoken the two previous nights at the Baptist church. He obtained above 200 signatures to the pledge in this place, besides accomplishing the extraordinary feat of getting two church doors open. At the last meeting, a committee of Ladies was appointed to visit the rum-sellers. Mr. R. is now fulfilling a short engagement in Salisbury. Success to him!

DRAPAGE.—A story is going the rounds, but we do not vouch for its accuracy, that on New Year's day, a man residing at Mahon, in a fit of *delirium tremens*, stabbed his wife with a flesh fork—and murdered two boys living with him as apprentices, by hanging them. If the above is true, it is another fearful warning against the use of alcoholic poison.—*C. B. Spectator.*

A CAST AWAY.—There is something terrific in this phrase when brought to bear as it usually and legitimately is upon man's immortality; but there are realizations of it in this world, of which few have any conception; and in more than nine cases out of ten, they are the fruit of the wine cup. Of one within sound of the city hall bell, a gentleman, well knowing all the persons and facts, has given the following brief history.—A beautiful couple rich by inheritance, were within twenty years living in a splendid house, then up town, of their own building and most richly furnished. All was theirs which heart could desire, and they dipped into all the extravagance and dissipation of the city, when suddenly the husband found himself embarrassed, surrendered all to his creditors, took to drinking, descended to the lowest depths, waited in taverns and bar-rooms, performed the most menial services, and died of *mania a potu*. His widow is now living in a garret in C— street, over a Jew's clothing shop—a *cast away*. Sad, sad are these reverses in city life. The world knows little of them. Stop them we will if we can, at the risk of being called fools and madmen.—*Telegraph.*

The four State Prisons of New York contain, at present, 2592 criminals, of whom 67 are females; coloured and Indians, 286 foreigners, 420; Intemperate, 737; unable to read and write, 222.—*Buffalo Courier.*

Poetry.

FROM ALL THAT CAN INTOXICATE.

" From all that can Intoxicate !"
The only Pledge that saves
From million crimes that ready wait,
From grief and early graves ;
From ruin, and the certain grasp,
So pitiless ! of law ;
And from the sorer doom that's ripe,
When Heaven its sword doth draw.

" From all that can Intoxicate !"
O thou of brilliant star,
To whom all sweet and delicate
Refinements kindred are—
To splendours of thy intellect
We homage give : yet these
May gild the Drunkard's brimming bowl,
Or flash upon its lees.

And dream not, in thy pride of place,
Such wretch thou ne'er canst be ;
The thunder that's unseen has dropt
On many like to thee !
For if thou art exalted now,
It may be only thence
That thou may'st fall, as others fell
Who braved Omnipotence.

Give thou " the Pledge !"—the roils of fame
From stain are not exempt ;
And ills may touch thy goodliest,
That passage never dreamt.
'T is safety for thy budding child—
The germ thou hast not priced—
For the warrior, the counsellor,
'The minister of Christ !

And art thou one, indeed, that stood
With generous men on high—
One counted with the wise, till sold
To this captivity ?
By all the love men gave to thee,
The love thou gav'st again—
By Heaven, as yet, not all renounced—
By Hell, renounce the chain !

" From all that can Intoxicate"—
This panacea will
Suck out the poison from thy heart,
Its fever'd throbbings still—
And dry the hot and bitter tear,
And melt away the frost
That hung about thy soul, when thou
Didst deem thyself the lost.

" From all that can intoxicate !"
Give pledge, and thou art kept
From woes that on the drunkard wait,
From seas that he has wept ;
From that which binds continually
His mind, as with a spell,
And bars out hope, and locks on him
The trip'e door of Hell.

And, O ! to be e'en here the butt
At which the jibe is thrown ;
To find the heart of welcome shut,
Whose pulses were thine own ;
To be forsaken in the place
Where once thou hadst respect ;
To be by angel Woman scorned,
Thy hopes of woman wrecked ;

To be in grey hairs forced to blush
Before thy noble son ;
Or—feelings lost—to lift thy front,
As if not thus undone ;

To meet an aged sire's reproach,
A mother's silent look ;
To read on pleasant things at home,
Ban of the judgment book.

To be a living, loathsome corpse,
A roving rottenness ;
To glut the hungry worm, before
Thy head doth coffin press ;
To be a leprosy within
The camp, and in the sight
Of scoffers, show thy filthiness—
Thy sin to open light ;

To be cast out from deencies
Of life, and only named
In whisper'd stealth, as one by whom
Humanity is shamed ;
To die—and by thy death to give
Joy, where lament should be ;
To lie in an unblest tomb
Alone with infamy :—

If thou canst be and suffer this,
'Thou less than Man ! give up
The hopes of man, and take the bliss
That's left thee in the cup.—
Yet if thy sickening thought abhors
Such unimagined pain,
" From all that can Intoxicate"—
From thy soul's death refrain.

" From all that can Intoxicate !"
Thy charm shall potent be
To lay the busy fiend that wastes
Our land beneath the sea.
Our land ! beloved and beautiful !
What boots it that her shrine
The nations heap with offerings,
If thus debased with wine ?

" From all that can Intoxicate !"
Omnipotent its strength
To overcome the tyrant foe,
And bid us live at length.—
Then set its characters on high ;
And to the world be given,
Blazed on the everlasting sky—
The Pledge that came from Heaven.

Canada Temperance Advocate.

" It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—
Mucnigh'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, FEBRUARY 15, 1848.

THE DISTILLER'S FOREMAN; OR THE TRIPLE DESTRUCTION.

One may imagine a person occupying the situation of foreman or sub-manager in a large distillery coming in some morning to the office where the distiller the great man himself is ensconced. The conscience of the former has been occasionally giving him sundry twitches. He has read a little of the evils resulting from drinking the stuff which he assists in manufacturing, and he has seen something more than a little of these evils. Still he has p

the matter out of his mind. He never asks any one to drink it. All that he does is to manufacture it. In fact, what harm is there in that manufacturing. He is not the distiller; he only obeys orders. He is told that he is to buy from those who have it to sell, a certain quantity of grain of various kinds, and even this he does indirectly. He has certain persons who lie in wait at all the entrances of the city to watch the farmers as they arrive, and make a bargain for their farm produce—oats, barley, &c. A ticket of the price and quantity is given on delivery, and this being presented at the money-office, the farmer receives his pay, and away he goes in too many cases to return it to the pocket of the distiller by the intervention of the public-house. Well, what business has the foreman to consider about what others do that is wrong, if he does not do it himself. When the grain has been delivered into the granary, instructions are by the foreman given to certain parties to perform sundry manipulations in the said grain. It is moved about from one place to another. Water is poured on it here, and caloric is applied there; and what moral evil can there possibly be in grain of any kind being wet or dry, warm or cold, mixed with this material or that? What harm is there in putting it into cauldrons, and boiling, roasting, or stewing it hour after hour? and if steam does arise from it, who can help it? It is a law of nature that it should— a material law for which we ought to be very thankful, since by means of it we have that power by which we propel ships on the ocean and carriages on the railway, and apply to all the useful and ornamental arts. And moreover, if the steam arising from said cauldrons is condensed, may we not further admire the wisdom of Providence; for this very same principle gives us the safe, low-pressure engine. And if the foreman tells some one to carry away, or in fact employs a trough which is not by possibility chargeable with moral evil, to convey the same condensed steam to sundry casks and puncheons, and by means of horses and carts delivers the same to the numberless public houses which ornament the city, who will condemn him? He wants it out of the way, for the distiller's business is increasing, and more of the condensed vapour must be got ready. There is an augmenting feeling of necessity in the customers of the public-houses literally getting up the steam, by pouring the condensed steam of the distillery down their throats, and he must set about his work

"From morn till noon—from noon till dewy eve,"

utterly unconscious of the beauties of any of the three. Like the soldier on guard who, being asked some particulars relating to an old fort, at whose gate he was the temporary warden, replied, "he did not know, his business was to walk from one sentry-box to another." So the poor sub-manager of the distillery toils on from Monday till Saturday, and cannot even go to church for certain processes which he must watch over, ever in operation amongst the materials of his charge; and while others are privileged to lay aside for twenty-four hours their lawful callings, it seems as if this morally illegal one will not have a minute of the demands which it makes on the time of those connected with it.

Thus has it continued year by year. He has endeavoured to quiet conscience by telling it of the necessity of his providing for his own house. He has a wife and family who look to him as their supporter, and he has, or thinks he has, nothing else to which he can turn his attention, so as to gain a livelihood. Still the truth is dawning on him; and hesitating more and more about the propriety of his employment, he comes at last to the determination that at least he will learn what is the opinion of his employer in the matter; and so, some beautiful morning, about a

time when the receipts of cash from the gentlemen of the public-houses whose business it is to mete out the contents of the puncheons have been unusually large, the sub presents himself at the door of the counting-house, walks in, and shuts the door—In the meantime, we shall do so too.

To be continued.

MR. WADSWORTH'S MISSION.

The following letter has been received from Mr. Wadsworth. We hope the friends at the places he visits will not consider their duties terminating with the departure of Mr. W.; but that attempts should be made to continue and increase any interest which his addresses may have excited:—

Farmersville, Jan. 29th, 1848.

DEAR SIR,—I have no doubt you will be glad to hear something from me concerning the Temperance cause; and it affords me great satisfaction to send you good news, although our Tectotal friends do not manifest all that zeal and energy of which they are capable. In the midst of various discouragements arising out of this extraordinary season, the Tectotallers all along my route, thus far, have shown a praiseworthy interest in my appointments, and all my meetings have been well attended. The result is as follows:—

Two meetings and one sermon at Coteau du Lac—19 joined.
 One meeting at Lancaster Rear—6 joined.
 One meeting at Lancaster Front—22 joined.
 One meeting at Williamstown—11 joined; collection, 9s. 10½d.
 One meeting at Martintown—7 joined.
 One meeting and two sermons at Cornwall—20 joined; collection, 2s. 4½d.
 One meeting at Moulinette—32 joined; collection, 4s. 2½d.
 One meeting at Dickinson's Landing—26 joined; collection, 1s. 8½d.
 One meeting at Osnabrock Corners—4 joined.
 One meeting at Charlesville—40 joined; organised new society.
 One meeting at Mariatown—9 joined; collection, 4s. 7½d.
 One meeting and one sermon at Matilda—13 joined; collection, 2s. 1½d., and 10s. donations.
 Two sermons at Edwardsburgh.
 One meeting at Prescott—13 joined; collection, 30s. 5d., and 20s. donations.
 One meeting at Johnstown—44 joined.
 One meeting at Spencersville—12 joined.
 Making, in all, 22 addresses delivered, 398 signatures to the pledge, 54 subscribers to the *Advocate*, and £15s. 4d. collections and donations received. The time occupied being only nineteen days, you will be encouraged to observe the large number of signatures to the pledge. I intend making appointments beforehand as I approach suitable localities.—I am, yours truly,
 R. D. WADSWORTH,
 Cor. Sec. M. T. S.

It is very easy to get apathetic in any philanthropic movement. Many things combine to prevent the rapid spread of the principles of Total Abstinence. Amongst these the natural indolence and selfishness of man hold a prominent place. The example of the influential—the fear of ridicule—the charge of singularity—and sundry supposed arguments drawn from Scripture and other sources—lend their aid in opposition to us. But we have got to resist these feelings and fears—to combat these arguments—by shewing their falsity. We must endeavour to shew that we are determined to be a little more independent; and not just run altogether in the way that our fathers have done. Let us try to get men to admit the possibility of our forefathers having been mistaken on some points, and that the present generation is in advance of previous ones on others. Of the general fact there can be no doubt; and that once allowed, we may get them to inquire whether the use of alcoholic beverages may not have been one of these mistakes, and whether it may not be more in accordance with physiological truth to refuse to put that within our lips which has produced, and is now producing, effects so really disastrous on

our fellow-men. We are quite aware that there are such things as good old ways and old paths, for which it is our duty "to inquire, and to walk therein," but the prophet did not refer to our ancestral customs of drinking wine and strong drink, when he advised a zealous adherence to these paths.

To call to these matters the attention both of those who have already thought something about them, and of those who have hitherto put them from their mind as things with which they have no concern, is one principal object of Mr. Wadsworth's journey to the West. All must be aware that there is self-denial required from Mr. W. in this undertaking, as well as of faith in the Montreal Committee, who have appointed him and must sustain him in it. They have done it, however, in faith. They believe that the advancement of the Temperance cause is nearly connected with the Redeemer's kingdom, and that when his church is in a proper state of feeling, she will fling aside the practice which has caused so many to fall. They believe also, on the most undoubted testimony, that wherever the Temperance question has been introduced, it has been the means of enabling many to come and hear the Gospel who would not otherwise have come, and that, so far from Total Abstinence being favourable to infidelity, it is quite the contrary, the latter in reality having no more favourite haunt than the heart of the drunkard. Of the practical infidelity arising not from Total Abstinence, but from intemperance, there is more than enough in Canada, and to root it out by extinguishing the cause is the grand object of total abstinents as such.

The Montreal Society wishes to have a share in the effort necessary for granting to Canada a charter of freedom from the bondage arising from the use of intoxicating drinks, and if the mission of Mr. Wadsworth results in stirring up the various societies throughout the country to more activity and self-denial in this matter, they will rejoice.

We trust the collections will be considerable at the meetings held in future, as money is much needed for our efforts.

WEEKLY MEETINGS IN THE TEMPERANCE HALL.

On Thursday evening, the 3rd instant, the usual weekly meeting was held in the Temperance Hall, St. Maurice Street: Subject for discussion—*The Drinking Usages of Canada*. After prayer, the Chairman called on Mr. Dougall, who stated that he had come rather to receive than to communicate information on the question of the evening. He hoped there were persons present able to say something respecting these usages, as he knew well that in Great Britain they were a means by which workmen tyrannised over each other. He then mentioned some of the customs there in use, which John Dunlop of Greenock had so fully detailed, and expressed a hope that if anything analogous to them now existed amongst the tradesmen here, they might be exposed, so as that the evil might be remedied.

Mr. Cooper stated that he was not aware whether so much system pervaded the drinking usages of Canada as of Great Britain. He did not know much of them. He could in some respects recommend his own example to young men. When he was a young man, he was invited with others to waste his money in drinking, &c., but he felt a strong desire to be independent by his own exertions, which he was sure he could not be if he spent his money in that way. He began therefore with a saving of five shillings, and in a course of not many years, he found he had laid past a considerable sum, by which he was enabled to educate his family properly, and not obliged to let them be at the mercy of

unprincipled persons at a distance from himself, but could keep them under his own eye.

The Chairman then called on the Choir for music. This we are happy to state was really good, being very much improved by the addition of female voices.

Mr. Hibbard stated that, since coming to Montreal, he had not joined the Society. He had, however, always adhered to the principle. He might perhaps not agree in every jot and tittle with the Montreal Society, but as there could scarcely be a church on earth at all, if we waited until there was perfect uniformity of sentiment—and he believed it was the duty of all Christ's people to join themselves to some section of the Church in the place where his lot for the time was cast—so he thought it should be in relation to Temperance societies; and he had come that evening to join with the Montreal Society.

Mr. McDougall requested Mr. H. to do so at once, which was done.

Mr. Dougall said he hoped all would be ready to communicate what they knew respecting the matter in hand. He wished the total abstinents would feel that Hall to be their own; and that they would come freely—come before the hour of public meeting, and have conversation with one another.

Mr. Stroe said there was one of the usages of Canada in respect to drinking which had taken his attention. In Scotland, the practice in places where liquor was sold was to dole it out in a small pewter measure, of which sometimes the bottom was pressed in to lessen the quantity. Sometimes a piece of cotton was fixed at the bottom also to absorb the spirit, and this was wrung out as soon as the customer was gone. Here he had seen a tumbler was presented, and the bottle given into the hands of the applicant to let him help himself freely. The quantities taken at once were thus very various. He thought there was something very niggardly in the former system, and something which might be called gentlemanly in the latter. From the gentility of the one and the shabbiness of the other he was glad to be free, and he hoped all would be like him as far as regards these matters. He proposed there should be a discussion of the question, "Does the drinking of stimulating beverages proceed from a natural appetite?" He was prepared to maintain the affirmative.

Mr. Dougall stated that there could be no objection to this question, although it had been pretty fully taken up on previous evenings, in the inquiry, "What is the pleasure arising from the use of intoxicating drinks?" He thought the subject now before the meeting was by no means exhausted, and that it had better be adjourned to next Thursday evening, when he would endeavour to go pretty freely into it.

A Member of the Society said that he was able to say a little respecting one of the drinking usages of Canada. It was the custom at a house where he once boarded to have brandy bottles freely distributed on the table at dinner. To these immediately on sitting down almost all addressed themselves. He could now call to recollection about a dozen with whom he was on terms of intimacy, who were in the habit of thus using, and on a retrospect what has been the consequences? He did not mean to say that the practice had in every case been begun thus; but the love of strong drink was certainly perpetuated here. Out of the twelve, at least four, including the proprietor of the house, were dead from the effects of strong drink, four now are drunkards—two thirds of the number were thus lost. He then gave a melancholy instance of the habitual moderate use of wine in Christian families, in the case of a young man with whom he was acquainted from whose talents his friends anticipated much, but who is now

a confirmed sot. Not long ago, visiting the brother of this person, the drinks which had ruined one so dear to them were presented. They were refused of course. "I had it on my lips," continued the speaker, "to remind him of the condition of his brother, but what was perhaps a false delicacy prevented."

The Choir then favoured the assembly with music, when the collection was taken up; after which a considerable number of names was attached to the pledge.

The meeting on the 10th inst. was better attended than any previous one.

Messrs. Dougall, Hibbard, M'Watters, Grant, and Brown, were the speakers, and each gave details of what they had seen or heard regarding the "drinking customs." Mr. Dougall referred particularly to the supposed necessity for spirits while travelling, and the sometimes fatal consequences; also to the tyrannical laws by which bar-rooms used to be regulated.

Mr. Hibbard gave some account of the way in which drinking was managed in the eastern townships, at bars, barns, or houses, rainings, &c. This speaker's idea of the derivation of the term *bee*, was not a bad one. Many a poor fellow, we are sure, found he was literally stung, in some cases to death, where the intention was to assist an unfortunate neighbour, or some one commencing life in the woods, and to join with it a little merriment. It was called a *bee*; and those engaging in it might think they would gather honey, but were pretty certain to find that, in the end, it would prove to be a hornet's nest.

Mr. M'Watters, blacksmith, gave some details regarding what were the drinking customs in that trade. He was happy to say that these were now almost given up.

Mr. Brown made some humorous remarks respecting the drinking customs of the tailor business in the old country. He knew nothing about them here. He said there must be a good deal of drinking in Montreal, but it was kept comparatively very quiet. In comparison with the other cities he had seen in this continent and in Europe, he thought Montreal was really a temperate city. After some further remarks, he commended total abstinence to all, especially the young. "It is," he said, "a good principle to live by, and we will think it good also when we come to die."

Mr. Grant, of Picton, mentioned the case of a gentleman of his acquaintance, who had been accustomed for many years to act as most moderate men do. He would take a glass of wine now and then with his friends, and nothing more. By and by it began to be feared that it was sometimes taken to excess. He had, on his farm, an excellent spring, and thought, having this and other facilities, he would try the distilling. A few years more, and the once noble-minded, well-informed, and handsome man, was ruined in mind and body. Mr. G. reasoned with him for days together, entreating him to give up the ruinous practice. It was utterly in vain. The demon of drink had seized on him, and held him fast. Delirium tremens succeeded. The speaker said he had seen horrors by sea and land, but of all he had ever witnessed, he desired to be saved from the sight of man in this state. By advice of a surgeon he administered to him a glass and a-half of iadanium, which scarcely affected him. From this attack he recovered, but the next carried him off.

The proceedings were occasionally enlivened with some singing by the Rechabite choir.

The next meeting is on the 17th, and the subject for discussion is that suggested by Mr. Sturoc at last meeting.

THE ANNUAL MEETING OF THE SOCIETY.

The anniversary meeting of the Montreal Temperance Society will be held on Thursday, the 24th inst., in the Temperance Hall, 61, Maurice Street. On this occasion we trust the friends of the cause will show the interest they take in the spread of temperance principles by their attendance, so that the first anniversary meeting of the Society, held in the new hall, may be long remembered with pleasure and profit.

TO CORRESPONDENTS.

We have received a communication not very flattering to Kingston as respects Total Abstinence, but we think it best to withhold it at present.

Education.

THE EDUCATIONAL INSTITUTE OF SCOTLAND.

(From Chambers' Edinburgh Journal.)

It has often been matter of complaint with teachers themselves, and a subject of wonder with other people, that they are so disunited, and apparently estranged. Those who follow even the more common handicrafts seem to have known, as if by instinct, that "union is strength," and to have acted accordingly. But teachers have never yet combined, so as to present a united front to society. Perhaps this was not really to be wondered at, so long as teachers were regarded as beings of a subordinate character (which was the case in Scotland), and while their function was one held in little respect (which was the case everywhere). Now, however, things have somewhat changed. The highest wants of society demand the employment of talent, not merely in our universities, but in our common schools; and many men of good abilities and attainments are beginning to enter the profession, as one by which they may gratify an honourable ambition. It is time, therefore, that the privileges of a distinct profession were assigned them. Of these the most important is self-government and entire independence. Long accustomed to submit to be scolded and lashed down upon, they will not perhaps at first conduct their common affairs with the firmness and prudence which are desirable. There may be a transition period of anarchy, more or less extended, before they shall settle into a right state; for effects will not immediately disappear with their causes; and if dependence and pecuniary have deteriorated the whole class, it will take some time for independence, and more generous remunerations, to raise them. Accustomed, too, as society has long been to look down on schoolmasters, it will not readily come to respect them. Yet the time is favourable to establish a character; for even with the general public there is now a sense of the propriety of raising the teacher to a superior position.

A dim perception of the advantages of union has long haunted the minds of many members of the profession, and various local attempts have been made to realise them. These cannot be said to have entirely failed, for it is by their means that the desire for combination has been kept alive; but they have been productive of so little good, that we are forced to despair of anything less than a united effort of all the teachers in the country. We rejoice to think that there is some prospect of this effort being now made, and under such auspices as almost to secure success.

The history of the movement to which we refer is interesting in a general point of view, as indicating the measures by which a depressed class may seek to elevate themselves. Upwards of eighteen months ago, a number of gentlemen engaged in the occupation of teaching, in and about London, determined to form themselves into a united body, which they eventually resolved to call "The College of Preceptors." The great object of "the College" is to guarantee to the public the efficiency of its members, and to discriminate the worthy from the unworthy—the Pestalozzis from the Squerees—those who follow teaching as a liberal profession, not inconsistent with the character of a gentleman, and those who, in the spirit of hodmen, drive it as a trade. So far as we have been able to learn, the College has acted with much vigour as well as much prudence; and it promises, in no long time, to regenerate the teachers of the middle classes of society in England. It is the misfortune and not the fault of "The College of Preceptors" to be confined to one class. In the south, the great schools—such as Westminster, Harrow, Eton, &c.—are mostly in the hands of the clergy; and rather in spite of, than in accordance with, the wills of many of their founders, are likely to remain so. These masters, of course, take their standing in society as clergymen, and not as teachers. Having nothing to gain by associating with their brethren of the middle class, they refrain from joining the College, and in this way greatly lessen its influence. In Scotland, things are quite different: the teachers of our burgh and parochial schools are neither socially nor in point of education raised above the unendowed teachers of the country, and here all can readily unite for the accomplishment of a common purpose, without the sacrifice of any principle or prejudice. Accordingly, the movement which originated in England among a class, when extended to Scotland, assumed an appearance that deserved the name of national.

About twelve months ago, an educational association in Glas-

gow addressed a circular to the principal teachers of Edinburgh, with a view to persuade them "to lend their authority and example in urging the formation of local associations throughout the country, for the purpose of considering the best means by which the standard of education and the status of the educator might be elevated." This appeal was most favourably responded to by the individuals addressed, and they immediately set themselves to the task of organizing the teachers of Scotland. They opened a correspondence with schoolmasters in all parts of the country, and the desire for union was found to be all but universal. After many private meetings, they agreed upon certain fundamental points, on which it was resolved to found "The Educational Institute of Scotland." Accordingly, in September last, a very large and influential meeting of teachers was convened in the High School of Edinburgh, and the code of laws, which had been prepared with much care by the teachers of the capital, was adopted as the "tentative constitution" of the Institute. The preliminary statement attached to this code very briefly indicates the objects aimed at; and the laws are taken up with detailing the means by which, and the persons by whom, these objects are to be effected. "As the office of a public teacher is one of great responsibility, and of much importance to the welfare of the community; as it requires for its right discharge a considerable amount of professional acquirements and skill; and as there is no organized body in Scotland whose duty it is to ascertain and certify the qualifications of those intending to enter upon this office, and whose attestation shall be a sufficient recommendation to the individual and guarantee to his employers, it is expedient that the teachers of Scotland, agreeably to the practice of other liberal professions, should unite for the purpose of supplying this defect in the educational arrangements of the country, and thereby of increasing their efficiency, improving their condition, and raising the standard of education in general."

Few who have taken any interest in the subject of education will call in question any part of this statement. Some, indeed, might have wished, and we willingly confess ourselves to be among the number, that Government had stepped in and appointed a board of examiners, with power to certify the qualifications of every teacher in the kingdom. The appointment of such a board, possessing the full confidence of the public, would have rendered it, if not illegal, at least disreputable, to teach without a license, and would at once have cleared the profession of quacks. Government, however, has done nothing, or next to nothing, in the matter; and it is therefore all the more necessary that well-qualified teachers should take the whole subject into their own hands, and adopt such measures as may be necessary to discriminate between themselves and those who, without any of the necessary qualifications, have insinuated themselves into the office of educators. For a profession to reform itself, and cast out its unworthy members, is, no doubt, a work of great delicacy and difficulty; but it may be done "in some approximate degree." As is hinted in the extract which we have just submitted, the principle is not new. Surgeons have long been allowed to pronounce on the qualifications of surgeons, and to exclude mere barbers from the profession; lawyers are allowed to decide on the claims of those who wish to practise the profession of the law; and there is no valid reason why teachers should not exercise a similar privilege. The difficulty at the commencement will be great, but this ought not to discourage the really earnest. It will be constantly growing less, and, in the course of a few years, it will entirely disappear. The existing race of teachers, who cannot be subjected to any systematic trial, will soon die off, and regular examinations may be instituted in the case of the young men who are to be their successors. In this way, in the short space of ten years, the profession would be almost entirely renovated; and, from being a disjointed, ill-assisted mass, held together by no common idea, it would become a compact and respected corporation. Much will depend on the teachers themselves. They can only, as a body, hope to attain additional regard by superior attainments, and by improvements in school procedure. The lesson cannot be too strongly urged on the Institute, that it has a character entirely to make for itself. At first, it is sure to be neglected; and when its enemies begin to feel that it is "a great fact," if ever it should arrive at the state indicated by that laconic description, it will be vigorously opposed. Those hitherto affecting rule and patronage over teachers, will not willingly leave them to their own mastership; and corporate influence will not be obtained till the Institute has acted, for

some considerable time, in such a way as to impress the public with a sense of its activity, intelligence, judgment, and good faith. In one word, the Institute will not attain influence until it shows that it deserves it; and we will not pay the teachers of Scotland so poor a compliment, or rather we will not lay on them so unmerited a reproach, as to suppose that they want influence on easier terms.

The object they have in view is worth struggling for; it is an honourable ambition that they are actuated by; and hundreds not in the profession will lend their influence in enabling them to become a self-ruled body. They ask only liberty to manage their own affairs; and we hope they will be content with nothing less.

On the specific measures that the Institute seems resolved to adopt for regenerating the profession, we would be tender in pronouncing opinion. Further reflection will perhaps convince them of the necessity of being more sparing of their honorary degrees. If they are of *very* easy attainment, they will be valueless. If a mere teacher of writing, for instance, can become a "Fellow" by paying his two guineas, what value can attach to the degree in the eye of the classical and mathematical scholar? We would have the Institute open wide its arms to all as members, but be very jealous of the distribution of its honours.

The last item of the constitution is not the least important:—"In further prosecuting," it says, "the objects of the Institute, it seems expedient that a knowledge of the theory and practice of education be more widely disseminated among the profession by means of public lectures, the institution of libraries, and such other means as may afterwards seem advisable." Here two subjects are touched on, both of great consequence. The theory of education has been profoundly studied, and several great principles are agreed upon, and yet every teacher begins his vocation as if he were the first that ever taught. Mere blind imitation should not be the guide of the young teacher. He ought, by the study of philosophy, to be grounded in the principles of teaching. Wherever a well-qualified lecturer on education can be found, let him be employed by the local associations; but, in his absence, the members of the association may do much for themselves. A simple statement of the mode of teaching any particular subject will be of great use.

As to the second point, fortunately there is much less difficulty about it. To establish a schoolmasters' library, will not be found beyond the means of even the poorest locality. They certainly need access to works which will enable them to explain to their classes the various subjects that occupy their attention, and they require good books to keep up their own mental activity. No teacher should enter his school-room without preparation; and it is a principle too much lost sight of among them, and they are no longer fit to teach than they are willing to learn. When the teacher's education is finished, the pupil's is almost done too. The late Dr. Arnold, in addressing a teacher, has well said:—"Every improvement of your own powers and knowledge tells immediately upon them (the boys); and indeed I hold that a man is only fit to teach as long as he is himself learning daily. If the mind once become stagnant, it can give no fresh draft to another mind; it is drinking out of a pond instead of a spring; and whatever you read tends generally to your own increase of power, and will be felt by you in a hundred ways hereafter." If these words be carefully reflected on, it will be seen why we attach so much importance to the formation of good libraries for the use of teachers. They would be a perpetual fountain sending out streams to fertilize the land, and they would serve both to unite teachers and to keep them united.

Agriculture.

BUTTER.

We beg to call the attention of our readers to the following:—It appears that the exports from Canada during the past year of all kinds of produce is £697,794 3s 11d, currency. Now this seems a very large sum of money in itself, and happily our exports are continually increasing. But from English papers lately received, we find that Great Britain pays annually to Holland, Belgium, and Holstein, in addition to what she pays to Ireland, £700,000, sterling, for the article of butter alone. There is a larger amount in sterling paid by Great Britain for this one kind

of our produce, than the whole amount of our shipments put together. Surely a fact like this ought to be attended to. During the short time that an Inspector of butter had to act last year, about six weeks previous to the close of the navigation, he inspected 4,722 kegs of butter, and of these only about six per cent. was in a state to be branded first quality. Much care has been given during the last few years to the preparation of flour. With Great Britain for a market, we cannot raise too much of any article she requires. But we do think that more care than has hitherto been bestowed should be given to the preparation of butter. The increase during 1847 has been considerable; still we cannot but think that there are some districts of the country so particularly adapted to dairy purposes, that farmers in such places, turning their attention on a large scale to the manufacture of butter, would find it to their advantage. When proper care has been given, butter will be found to pay well. The following extract of a letter from the Secretary of the Board of Trade of Montreal should have accompanied the report of the Inspector of Butter, given in our last:—

"It is the intention of the Board to petition the Provincial Parliament at its next Session, for an Act to establish an Inspection of Butter, to take effect as early in the season as new butter is likely to be brought into the Market—probably in July or August. It will be necessary that some time should elapse between the passing of a Butter Inspection Act, and its becoming law, as its requirements must be made generally known before they can be complied with. It is not contemplated to make the inspection of butter compulsory, but optional, as in the case of flour,—but no butter will be eligible for inspection, unless it be in packages of the description provided for in the Act. One of the intended provisions of the Act, I am directed to state, is, that butter kegs or firkins, shall be made of white ash wood, that being in every respect the most suitable. Every country merchant, dairyman, or other person engaged or interested in the packing of butter, must, therefore, see the necessity of having a sufficient quantity of white ash staves prepared, and properly seasoned, ready for making into firkins as soon as the Act of Parliament which will establish the size and form of the firkins to be used shall have been promulgated. Copies of the Act will be extensively circulated, and published in the public prints, in ample time for all the purposes of the trade."

Since writing the above, we find the following in the circular of a most respectable Liverpool house with reference to this matter:—

"We have not lately noticed the article of butter from Canada, from the small extent of import and the general inferiority and irregularity of what has been sent, but we think it right to give you the following remarks addressed to us, by respectable Brokers here, in reference to a parcel of 2nds and 3rds, just received:—It is pleasant to note that this lot of butter is properly and uniformly classed. The Inspector knows his business, and were the care bestowed on this parcel generally adopted, it would tend more than any thing else to insure a remunerative trade in the article."

AGRICULTURE IN CONNECTION WITH COLLEGES AND UNIVERSITIES.

(From the *Agriculturist and Canadian Journal*)

The above is becoming a favorite movement in various parts of the United States, and it is thought that should the experiments now being made prove successful in accomplishing the results the friends of the cause anticipate, liberal provision will be made by the different State Governments, for the establishment of agricultural chairs and experimental farms, in connection with their principal collegiate institutions. The Eastern Colleges have nobly set the example in bringing about this truly great reform; and we learn that professors Horsford and Norton, the former of Harvard and the latter of Yale College, have been very successful in practically applying and illustrating the science of Agriculture

to the understandings of the hundreds of students who attend these richly endowed institutions. The Legislature of the comparatively small and new State of Georgia, has recently made a liberal appropriation to found and sustain an agricultural professorship in the State University.

Ireland and Scotland are both becoming alive to the importance of raising the business of agriculture to a standard which will entitle it to rank, in the lapse of a few years, with the exact sciences. England is not lagging in the work, and there is no doubt that agricultural schools, in connection with example or pattern farms, will become very general in Great Britain and Ireland before many years. Indeed government has already made provision for the establishment of educational institutions of this description in each county of the latter country. If properly managed, they may be made nearly self-sustaining, especially if established upon the basis of those that are being put into operation in Ireland.

As agriculture is the great source of productive labour in Canada, it is important that those employed in it should thoroughly understand the principles which govern the various operations on the farm, and be able to trace effects to their true cause. Modern philosophers have clearly illustrated the applicability of science to agriculture, and why should not the agricultural youth of the present day avail themselves of the benefits to be derived from a knowledge of the important facts that have been so clearly revealed to us by a Davy, a Liebig, a Playfair, a Johnston, and a host of other worthies, who have spent their lives, and devoted their substance in the investigation of agricultural phenomena? The discoveries made by these men have been promulgated far and wide by the press, and may be made available with a very trifling cost, by any youth who has a desire to become acquainted with them. The science of chemistry, botany, geology, and mechanics, should be taught in those Academies, where our wealthy farmer's sons are being educated, and even in the common schools, we may hope that through the agency of the Normal School, a taste will be imparted to the rural population for the study of such sciences. We look to our Provincial University of King's College to set an example in this great national enterprise. It is so richly endowed that a few costly experiments in practical agriculture would not be seriously felt. A respectable farm, placed under proper management, in connection with this Institution, would have a very wholesome influence on the productive interests of this Province. The cultivation of new crops, the application of new machines to the various operations on the farm, the testing of the efficacy of the various modes of under-draining, subsoiling, and tilling the land, and not least, the careful analysis of soils and plants, would all form an important part in ameliorating and elevating the condition of the agriculture of Canada.

Agriculture is now acknowledged on all hands to be of the greatest importance to all interests. The success of all other branches of trade, is mainly dependant upon the productiveness of the soil; it is therefore to be hoped, that the Canadian government will look well to the matter, and at least place the educational institutions under their control, on such a footing that a sound practical education may be imparted to the youth of our land, calculated to further the development of the great resources of the country. We shall as soon as we can find time to digest some ideas which we entertain, with regard to a general law for the promotion of Agriculture, lay our scheme before the public, and we hope to be able to draw the attention of the new Parliament to a subject which we contend is of vastly greater importance to the country than any other single measure that can be framed.

News.

CANADA.

The Great Western Railway Co., are busily at work at Hamilton with this part of the undertaking, which they intend prosecuting with vigour.

The Rev. John Bowles, Congregational Minister, Chateauguay, was drowned there on the evening of the 29th ultimo, by his horse breaking through the ice. The body was recovered on the 31st, and interred in Montreal next day.

The French Steamer Missouri, put into Halifax for coals on the 13th January.

The Hon. John Neilson, so long connected with the *Quebec Gazette*, died on the 1st instant. He was 70 years old.

Letters by the Steamer *Cambria*, were received a week sooner in Quebec, by Halifax, than those sent by New York.

The total amount of money left by emigrants, who died at Grosse Isle without relatives is £829 sterling, besides a quantity of Jewellery, Watches, 204 Boxes and Trunks. Amongst the sums advertised is £120, left by Catherine Fraser, whose relatives are some-where West.

Five Members of Parliament returned at last election, natives of Brockville.

Around Bathurst, many Farmers were ploughing in the middle of last month.

A groundless panic respecting the notes of the Commercial Bank, M. D., took place in Kingston, last week, which was soon quieted.

Twenty-three houses, including 17 Taverns, were destroyed by fire last week in Toronto. There was very little insurance.

In consequence of the Free Trade movement in Congress, agencies of American Merchants are being established in different towns of Canada, for the purchase of Grain.

Work has been commenced for the Niagara Falls' Suspension Bridge: Mr. Ellett is Engineer. It is to be completed by 1st June, 1848.

Colin Ferrie, Esq., Hamilton, having had lately £100 voted him as Mayor; he divided it amongst the Treasurer, Magistrate, and Clerk, whom he thought were inadequately paid.

The Provincial Parliament is called together for the despatch of business on the 26th instant, thus anticipating the former date of prorogation by eight days.

A Survey has been made by the British Government, of the route between Halifax and Quebec, which is said to be good and practicable, and from the latter place to Metz is nearly a dead level.

Mrs. Mary Thomson, having been found dead at a house kept by Mrs. Lovell, in Court-house Square, Hamilton, a verdict was returned by a jury summoned on the case, "died from disease and general debility, caused by intemperance."

A. Fawcett, shoe-maker, was found dead near Niagara. The jury returned a verdict that, "he had been in liquor, had fallen from his horse, and perished from the inclemency of the weather."

A coloured man has been arrested for the murder of Mrs. Bell, of Port Robinson, 20th January.

GREAT BRITAIN AND THE CONTINENT.

The letters by the *Acadia* of 15th January, from Liverpool, were received in Montreal on the morning of the 5th instant.

The state of things in England, is, on the whole, more hopeful than they have been for some time past. They money market is decidedly improved. Failures however are still reported, 21 having occurred in England and other parts of Europe, and in Calcutta and Bombay, since 1st January.

In the manufacturing districts, a gradual improvement is admitted.

Outrages have been somewhat suppressed in Ireland, but the writing of threatening letters still continues in some districts.

The distress in the southern and western parts of Ireland is becoming daily more severe.

The Repealers were still quarrelling, and there is a split in the Young Ireland party.

The Queen of Spain is in a bad state of health, having recently been attacked with fits.

The Emperor of Russia, Louis Philippe, and the King of Sardinia, are also said to be extremely ill.

Several shocks of Earthquake were felt at Lisbon on the 16th and 18th December last, which had caused great alarm.

The Bishop of London has issued a pastoral letter to the clergy of his diocese, on the subject of the expected Cholera, in which he enjoins them to observe the state of the poor, in respect of order, cleanliness, temperance, &c.

It should be remembered both in Great Britain and here, that the ocean Steamers carrying the Mail now leave New York and Boston, on this side, alternately, every second Saturday. Every second Saturday also, during Winter, is the sailing day; and during Summer, every Saturday.

Maria Louisa, formerly wife of Napoleon Buonaparte, ex-Emperor of France, is dead.

The Austrian Government has forbidden singing the hymn of Pius IX, as well as Italian liberal lays.

Abd-el-Kader has surrendered to the Duc d'Aumale, at Algeria. The citizens of London, have returned Mr. Solomons, a Jew, as Alderman.

Lord Wm Paget, late Member of Parliament for Andover, has been indicted for obtaining money under false pretences.

Mr. Cowan, paper manufacturer, has been re-elected a Member of Parliament for the City of Edinburgh.

The present Pope is said to have received a Military Education, but was advised afterwards to enter the Church. Complaints are now made that the advances of Government do not keep pace with the enthusiasm of the people.

Law proceedings on a charge of heterodoxy were commenced against Dr. Hampden, lately appointed Bishop of Hereford. They have since been suspended.

Louis Philippe, celebrated lately, amidst his numerous family, the 38th anniversary of his marriage.

The Duke of Wellington, now 78 years of age, was lately elected a Fellow of the Royal Society.

Half-a-pound of pure refined Sugar, gives more sweetness than one pound of raw.

The British Association meets at Swansea next year. The corporation have voted £500 for their accommodation.

The late Elector of Hesse, leaves a fortune of upwards of 100,000,000 francs. The Emperor of Austria is his executor.

The commissioners on sanitary inquiry, in London, have declared that cholera is not contagious, but is always to be found first on the banks of rivers.

UNITED STATES.

Congress has passed a resolution in favour of Free Trade with Canada.

The basis of a treaty of peace has been signed at Mexico.

The law of last year, authorising school districts to divert to other objects, money appropriated to the purchase of library books, has been repealed.

The late flood has caused much suffering all along the Ohio and its tributaries: millions of bushels of corn and immense herds of swine have been floated off or drowned. And yet such is the accumulation of pork in these quarters, that in a few weeks it will scarcely be known.

The Rev. Dr. Codman has bequeathed his Theological Library to Andover Seminary.

Six small vessels loaded with saw-dust, for packing ice at Charleston and Cambridge, arrived there lately.

Monies Received on Account of

Tract Effort.—Per Mr. McCallum:—Dongall, Redpath & Co., £5; Chas. Alexander, 7s 6d; Hon. A. Ferrie, 2s 6d; E. Maxwell, 2s 6d; G. E. Jacques, 1s 3d; Wm. Watson, 1s 3d; S. Mathewson, 5s; H. Benson, 5s; T. M., 2s 6d; Cash in sundry sums, £3 3s 6d; Captain Townsend, per J. C. B., 5s.

Subscriptions and Donations, Montreal.—A. Stevenson, 10s; George Brush, £1; Thos. Jenking, 5s; T. J. Green, 10s; Mr. Thompson, 5s; Mr. Heron, 2s 6d; John Mitchell, 2s 6d; John Sutherland, 7s 6d; Mrs. A. Barrett, per J. C. B., £1; J. Studner, 5s.

Collected by R. D. Wadsworth:—Cornwall, 12s 3d; Moulinette, 4s 2d; Dickinson's Landing, 1s 8d; West Williamsburgh, 4s 7d; Prescott, £3 2s 6d; Farmersville, 5s 6d; Brockville, 4s 10d; Mallorytown, 4s 3d; Gananoque, 9s 6d; Kingston, 18s 10d.

Consignments.—C. H. Peck, Prescott, £1 5s.

MONTREAL PRICES CURRENT.—FEB. 14.

ASHES—Pots 23s 0d a 60s 0d	PEASE - per min. 0s 0d a 0s 0d
Pearls 25s 0d a 00s 0d	BEEF per 200 lbs.—
FLOUR—	Prime Mess (do) 00s 0d a 45s 0d
Canada Superfine per brl.	Prime - - (do) 32s 6d a 35s 0d
196 lbs.) - - 00s 0d a 09s 0d	PORK per 200 lbs.—
Do Fine (do) 24s 0d a 25s 0d	Mess - 80s 0d a 90s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 55s 0d a 65s 0d
Do Middlings, 20s 0d a 22s 6d	Prime - - 45s 0d a 50s 0d
American Superfine	BUTTER per lb. - - - 6d a 7d
(do) - - - 00s 0d a 00s 0d	
Wheat, U. C. Beat,	
(per 60 lbs.) - 5s 0d a 5s 6d	