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THE

CANADA

TEMPERANCE

ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XIII.—1847.

MONTREAL :

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A SECTARIAN THING.

There is a beautiful river, upon whose unfrequented shores I have often strolled, when a school-boy. Upon a Saturday afternoon, when it was too hot for the fish to bite, and not even the attraction of a fine young frog would draw out the motionless pickerel from the covert under the lily pad leaf, how often have I laid at length upon that river's bank, listening to the wind sighing through the tall pines. This scene of my early recollections was then the very empire of stillness, undisturbed, save now and then by the clarion throats of two or three colloquial crows, perched upon the topmost branches; or the splash of a solitary kingfisher, the halcyon of the rivers and lakes.—But it has passed like a vision.

I know nothing so closely resembling the operation of the finger of magic, as the change which has been wrought in these sequestered shades. Upon this lonely spot, then unmarked by the finger of man, now not a vestige of nature remains. Even the river has been diverted from its course; and its bright waters, which used to glide so delightfully along, have been restrained by barriers, and converted into artificial cascades. The tall pines have been brought low; the crow, and the kingfisher, and the hill fox have been driven into deeper recesses, by the progress of civilization, like the pursued and persecuted red man; and the sighing of the winds and the carolling of the birds, in a May morning, have given place to the roar of waterfalls, the ringing of bells, and the noise of machinery. The clear and aromatic atmosphere of the pine-lands is filled with the smokes of a thousand fires, and rendered almost unbreathable by its commixture with poisonous vapours. Even the waters are unnaturally tinged with a variety of dyes, and rendered unsafe for the use of man. In a word, this romantic spot is now the scene of a great manufacturing establishment. It is the nucleus, around which there has gathered

a surprising alluvium of population and wealth. It bears the name of Clatterville; and among its inhabitants, there is not a more thriving, driving little man, than Mr Aminadab Sharp.

This individual, who was one of the most successful merchants in Clatterville, had been well known in the western country as Captain Sharp. But I have never been able to find the origin of this title of distinction, unless in the fact, that for several years after he went thither from New England, he was the sole owner and commander of one of those little square covered boats, which are frequently seen on the Mississippi, and known by the name of pedlar's arks; and which are commonly furnished with every variety of notion, from a tin cullender to a silk glove. We have nothing to do, however, with the early history of Mr Sharp. He had become a man of handsome estate; owned the square brick house in which he lived; and was married to a very respectable woman, who, though she had no pretensions to beauty, belonged to that denomination of human beings, who are very appropriately called "the salt of the earth."

They had only one child, a boy of fair promise, and who received the name of his father. At this time, little Aminadab was four years old, and uncommonly forward for his time. Mrs Sharp was esteemed on all hands, a truly pious and excellent woman; and nothing would put her husband into such a violent passion, as a suggestion from any quarter, that he himself was deficient in any of the Christian graces. He had subscribed most liberally in behalf of the new church; Parson Moody dined at his house every Saturday, with all the punctuality of an eight-day clock; the clergymen from all quarters made his house their home, whenever they exchanged with Parson Moody; and, besides, he had paid three-fourths of the cost of the new organ. Mrs Sharp was a judicious woman, and comprehended her husband's character to perfection. Her words were all good words, in proper season. Occasionally she would place some useful book in his way; but she was too well acquainted with the infirmities of his temper, to attempt to argue with him on the subject of religion. She prayed for him in secret, with all the fervency of an affectionate wife, that religion, pure and undefiled, might spring up in his heart. Nevertheless, there was a subject, upon which she felt herself conscientiously impelled to argue strenuously against the opinions of her husband: the education and general management of little Aminadab were an everlasting source of painful disagreement between them. Mrs Sharp, upon this interesting theme, reasoned with great calmness, until the period arrived, and it invariably did arrive, when her husband would listen to reason no longer. She was particularly desirous that Aminadab should profit by attending the Sabbath-school. This her husband opposed with great earnestness. "Look at me," said he, "I've got on thus far pretty well. I've never been to a Sabbath-school. I'll never agree to it; and sooner or later, you'll find my words to be true. It's all a *sectarian thing*."

Mr Sharp promised his wife, that if Heaven should be pleased to grant them another child, male or female, it

should be entirely under her direction; but he insisted on the privilege of rearing their first-born, Aminadab, according to his own notions of propriety. In little more than a year, Mrs Sharp became the mother of another boy. She reminded her husband of his agreement, almost as soon as she heard its life-cry; and, in the joy of his heart, he solemnly ratified the engagement, conceding, in all things, to her wishes, even in the matter of baptism. Little Aminadab had never been baptized, for, as Mr Sharp justly observed, he had never been baptized himself, and he never meant to be; but he had gotten on pretty well in the world; indeed he looked upon every kind of baptism, as a *sectarian thing*. Little Joel, for that was the name chosen by Mrs. Sharp, in honour of her father, was in due time given to the Lord in baptism.

It was a favourite notion with Mr Sharp, that boys were put to their learning at much too early a period. Aminadab was permitted to run at large until he was eight years old. At length, by the earnest persuasion of Mrs Sharp, her husband was prevailed on to commit him to the care of Ma'am Wilkins, who was accordingly sent for to the house; and, in the presence of her intended charge, received particular instructions never to break the little fellow's spirit, by the application of the rod. "If study should not agree with him," said Mr Sharp, "let him do as he pleases pretty much. Leave the matter to nature, which is the true guide, after all. I've gotten on pretty well in the world, as you see, Ma'am Wilkins, and I was left pretty much to myself. Making boys study against their wills is going against nature, and this newfangled business of whipping children, in my opinion, is nothing but a *sectarian thing*." Ma'am Wilkins was too discreet, to permit an exhibition of her own notions of discipline to disturb the happy relation, subsisting between herself and so important a man as Mr Sharp. She accordingly patted Aminadab on the head, and expressed the high satisfaction she enjoyed, in the prospect of becoming his instructress. As she rose to take her departure, it was a wonder, that she did not throw the whole tea-service down upon the floor; for Aminadab had contrived to pin the table cloth to her gown; and, as it was, she went off with a large yellow marigold in her bonnet which was not noticed by Mrs Sharp, till Ma'am Wilkins was half across the common. Every judicious parent will agree, that Aminadab was richly entitled to a smart whipping, or an equivalent in some other form. "The boy will be ruined," said Mrs Sharp, "if he goes unpunished for this."—"Let him alone, my dear," said her husband, who sat shaking his sides with laughter, "it is only another evidence of his genius. Such a child requires but little teaching. He'll be a self-made man, mark my words. I used to cut such capers myself, when I was a boy, and yet you see, my dear, I've gotten along pretty well in the world."

Ma'am Wilkins had not much reason to flatter herself upon the acquisition of a new pupil in the person of Master Aminadab Sharp. The incident of the table-cloth was an inauspicious omen; and the discovery, which was not made till she reached her home, that she had been parading upon Clatterville common, with a large yellow marigold in the back of her bonnet, afforded no very favourable prognostic.

The missionary cause had become a subject of very considerable interest with the more serious people of the village; and Mrs Sharp was particularly desirous of promoting its welfare. Unfortunately her husband had formed an opinion against it. "What is the use," said he, "of wasting money upon people, whom we don't know and don't care for, at the other end of the world?"—"They are our fellow-creatures," said Mrs Sharp, "they have souls to be saved, and we can send them bibles and missionaries, which may prove the means of salvation."—"Charity begins at home," he replied.—"Well, my dear," she rejoined, "there are home missions, to which your charity will be directed, if you

prefer it."—"I don't prefer any thing about it," said Mr Sharp. "I've studied the subject to the bottom; mark my words, if it don't turn out a *sectarian thing*."

In a fortnight, Ma'am Wilkins became entirely satisfied, that she must give up the school in Clatterville or Aminadab Sharp. He was not only a privileged character, but being conscious of his own impunity for all his offences, he did precisely as he pleased; he encouraged the bad boys, and terrified the good ones, until he became, to the very letter, a praise to evil-doers, and a terror to those that did well. She addressed a respectful note to Mr Sharp, informing him that she could no longer be mistress, while Aminadab was master. Aminadab was accordingly withdrawn, Mr Sharp being perfectly satisfied that the school was altogether below the level of the boy's capacity. After a twelvemonth of idleness, he was sent to the public school.

It was about this period, if I remember rightly, that Mrs Sharp became greatly interested in the success of an auxiliary bible society, in which several of her respectable friends were earnestly engaged. She desired the pecuniary aid of her husband.—"Not a cent," said Mr Sharp; "I know just how this thing was gotten up; I know who was at the bottom of it all; it's a *sectarian thing*."

Little Joel, in all his early indications of character, presented the closest resemblance to his elder brother. He was a sprightly and rather a mischievous child, but docile, good tempered, and manageable. Mrs Sharp availed herself of all her vested rights, by virtue of the compact with her husband, to bring up little Joel in the way he should go. She watched over him with unabating solicitude. From his earliest hours she had taught and accustomed him to prayer; and he had now attained an age, when she conceived it to be proper to urge her husband to establish the practice of family devotion. "Wife," said he, "you and Joel may pray as much as you have a mind to. As for myself, though the thing may be well enough in itself, I'll have nothing to do with it, it's a *sectarian thing*. Accordingly, Mrs Sharp was in the habit, morning and evening, of taking little Joel into her closet, and offering up their prayers and thanksgivings to Almighty God.

The most excellent maxims, like the sharpest tools, are capable of incalculable mischief, unskillfully employed. The accession of unexpected wealth, the opportunity for indulging in any of the luxuries of life, long withheld and suddenly presented, are frequently followed by consequences of the most ruinous character. Mr Sharp was perfectly satisfied of the truth of this position; but how strange an application he made of the principle, when he gave ardent spirits to little Aminadab, to *accustom the child to their gradual employment, and as the means of preserving him from habits of intemperance*. It is scarcely necessary to state, that he looked upon the whole temperance reformation as a *sectarian thing*. He was singularly irritable, whenever the subject was introduced, and has been heard to affirm, with great violence of manner, that he would sooner cut off his right hand, than employ it in signing a temperance pledge. Parson Moody, who was a highly respectable clergyman, had been earnestly requested by Mrs Sharp, to converse with her husband on the subject; for she had lately become somewhat alarmed at his daily and increasing indulgence. Parson Moody was a consistent advocate of the temperance cause. He had resolved, before God, to abstain from the use of spirit, and he had no scruples against giving an outward and visible sign of that resolution before man. He had therefore signed the pledge of the temperance society. He was not of that number, who strain at the gnat, after having swallowed and digested every inch of the camel. To be sure, among his parishioners, there were two wealthy distillers and several influential grocers and retailers; but there were few clergymen, less likely to be diverted from the performance of any duty,

by the fear of man. There was not an individual in the village, beside himself, who would have ventured, in the hearing of Mr Sharp, to speak openly and decidedly in favour of the temperance reform.

(To be continued.)

STATISTICS.

(From the *National Temperance Advocate*.)

We beg to direct attention to the following address, issued by the British Temperance Association. The subject it treats upon is of vast importance, and has been too long neglected. The division of labor pointed out by the resolution will, if attended to, render the collecting of the requisite information comparatively easy. Copies have been widely circulated amongst the societies in the North of England, and also forwarded to most of the leading friends of the cause in other parts of the Empire. We earnestly hope they will zealously co-operate with the committee of the Association, and that we shall, ere long, be able to present to the world a correct and extensive table of statistics bearing on the temperance reformation.

TO THE COMMITTEE OF THE — TEMPERANCE SOCIETY.

Gentlemen,—The Executive Committee of the British Temperance Association begs to direct your most careful attention to the following resolution, passed at its last Conference, viz. :—

That this Conference would direct the attention of all its auxiliaries, and of Temperance Societies in general, to the vast importance of forming a Statistical Committee, whose object shall be to collect facts favorable or opposed to, and directly or indirectly connected with the Temperance Reformation, in their respective towns or districts; such as—

1. The number of inns, dram-shops, and public-houses; of flour-dealers, grocers, and bakers, in each street.
2. The number of malsters, brewers, wine and spirit-merchants.
3. Concerning the drinking usages in workshops, factories, &c.
4. The number of drunkards in the town, or in such streets or districts as can be investigated.
5. The number of persons, male and female, young and old, who enter within a given time the principal dram-shops.
6. The quantity of intoxicating liquors consumed in public institutions, such as poor-houses, penitentiaries, infirmaries, and dispensaries.
7. The number of members of Christian Churches who have backslidden through the effects of strong drink.
8. The number of teetotal ministers, deacons, local preachers, class-leaders, Sunday-school teachers and scholars, and medical men.
9. The number of places of worship in which the Lord's supper is celebrated in unfermented wine, and of vestries from which intoxicating wine has been banished.
10. The number of teetotals and reformed characters, and instances of remarkable reformation.

The particular evidence of the inestimable value of teetotalism, lies in its statistics; and yet there is no branch of the temperance question about which there is less certainty, whether considered as to the exact and positive amount of practical good done, or the extent of intemperance. It is cheerfully conceded that, wherever the temperance reformation has extended its operations, it has been accompanied with glorious results; but in consequence of its defective organization, their manifestation has been confined chiefly to the platform, to public meetings, or personal knowledge. They have not been reduced to system. Many attempts have at various times been made by the Committees of the British Association, as well as by other bodies of temperance reformers, to obtain statistics; but from want of adequate co-ope-

ration in every town or district, these attempts have not been crowned with results so satisfactory as are either desirable or even necessary.

Conscious of this defect, the Conference of the British Association has repeatedly and earnestly pressed this question upon the attention of the Delegates, who have warmly, at the time, recognized the very great and most essential use of a complete table of statistics. The subject seems, however, to have been passed over, and many causes have been assigned, but none of these, when carefully examined, have been by the Executive deemed justifiable. The absence of exertion in that line of direction which leads to the procuring of statistics, is admitted to have been the principal cause; and, hence, the committee most earnestly invites the co-operation of every one of its branches, and societies in general, to the accomplishment of an object so paramount to the success of the temperance reformation. It has been already admitted, that every teetotaler is furnished with abundant cases of reformation, to confirm all his arguments in favour of the temperance principles. Having these cases at command, and the knowledge of others obtained from advocates and periodicals, he fancies he is fully armed for the campaign against strong drink; hence his mind is quite prepared to admit the truth of statements such as the following:—“There are in Great Britain and Ireland 600,000 drunkards, and 60,000 of these die annually.” “There are 60,000 backsliders from the Church of Christ every year through the effects of strong drink.” The probability is that the number of drunkards is much greater; but, were an advocate publicly making these assertions called upon for proof, upon what statistical data would he proceed? And, if closely cross-examined, with what credit would he demonstrate the truth of his assertion? Is there a single advocate in England, Scotland, or Ireland, thus prepared with proof? Arguments in reference to Britain on this point are not, and ought not, to be founded upon data drawn from America. The Committee of the British Association is constrained to believe that there is not a writer or an advocate in Great Britain who is supplied with statistical evidence to carry him through such an ordeal. Let every committee then pause for a moment to consult how he would feel if deprived of such facts. The case is thus strongly put to arrest the attention and attract the deliberation of committees generally to this most essential—this invaluable sphere of labor.

The Executive Committee in thus stating its views, is exceedingly anxious to place the statistics of the temperance reformation in an unquestionable position; and now that teetotalism has become a great institution, the imperative necessity is felt of investigating it with all the strength that can be imparted by figures and numbers. In the city of York, instructions have been given to the temperance missionary to visit every house in certain districts, and after careful investigation the following is the total result:—

Number of families visited.....	198
Number of persons do	766
Families without Bibles	66
Drunkards met with.....	33
Persons attending no place of worship.....	231
Persons above 5 years of age who cannot read or write.....	126

According to the census of 1831, out of a population of 24,100,376, there were 5,812,276 male adults of the age of 20 years and upwards. Assuming the same number of females, it gives 11,624,552 male and female adults. According to this ratio, of the 776 mentioned in the table, there will be 369 males and females of 20 years and upwards; and hence the number of drunkards to the adults is as 83 to 369, or nearly one-fourth of this portion of the population are drunkards! One-third of the families possess no Bibles! And nearly one-third attend no place of worship! Knowing that these, the most degraded districts of York, are no exception to similar districts in other large towns, it might be

shown, on a rough calculation, that, instead of 600,000, there must be upwards of 1,000,000 drunkards in Great Britain and Ireland!! The Executive Committee, however, mentions this not so much for the purpose of showing the number of inebriates, as the vast importance of correct statistical tables in arresting public attention. Let every committee employing a town missionary adopt a similar course, and soon an extent of evidence will be procured which will astound even the oldest and most zealous temperance reformers. The pyramid of evils is so fearfully great, that its shadow darkens the hearth and homes of millions of our fellow-creatures. The world sees only its skirting, but a table of statistics would bring it directly under every man's eye. It would be felt as the darkness of Egypt. He would stand appalled at our guilty land; and, whilst listening to the command of Heaven—"Do good unto all men"—he would tremble "lest he should be found fighting against God."

Statistics are the facts which have ever made opposition quail. When, in the early history of the temperance reformation, the discoveries of physiology had lent but little aid, the fact experience of teetotalism was the tower of our strength—the pillar of our system. Every reformed character was an embattled host. The experience of the seaman, the glass-blower, the chain-maker, became a bulwark. Such facts were seized as pearls of great price. They were recited in our meetings, reported in our papers, and echoed in our conversations. They formed the burden of our song. Wherever they appeared, they were encircled with a garland of praise. All advocates sought after them. Their effects upon public opinion were seen to be certain, as real as light, or that fire burns; they were facts—indisputable and overwhelming. In such esteem teetotalers held the first miniature statistics of the temperance reformation. If their value was so highly appreciated then, how much more ought a complete class to be appreciated now! All true philosophy is based on facts. They are indeed the grand proofs of human progress, whether physical, mental, or moral. Though a theory may have been ever so beautiful, and embalmed in the affections of the people, yet the stroke of one antagonistic fact scatters it into atoms. Modern times are distinguished by facts. In this Baconian age, without facts systems are deemed mere fancies and playthings. Men look for facts—will have facts—and will decide by facts. It has been so, and will continue to be so, with the temperance reformation. They are our key-stone and our buttress. Without them we should be deemed as insane dreamers; but with them, the philosopher and the sage, the moralist and the divine, find reason and argument and truthfulness in our dreams. The Americans discovered this, and by this the triumphs of teetotalism are now being echoed through the length and breadth of that vast continent. Let every committee then form an adequate conception of the superlative importance of collecting statistics. In the performance of this duty they will be doing great service to the temperance cause. Nay, it is more than probable that two months spent in collecting a tabular form of correct statistic, would at the present stage of the reformation be of more essential value than the holding of public meetings. Statistics are wanted to overwhelm those who are already silenced. With these before their eyes, they would, if they continued to stand aloof from the cause of perfect sobriety, begin to feel there was something unsound in the moral stamina of their own character. This question then is urged with all the glowing fervor which would hail the immediate triumph of our principles—of a world redeemed from the curse of drunkenness.

The following practical suggestions are made in order to facilitate the collecting of these statistics.

The Executive begs most respectfully to suggest the immediate formation of a statistical committee in connexion with each society—to consist of the local committee, and as many of the zealous members as possible. The committee

thus formed should then be divided into sections, each section to have one specific department mentioned in the resolution to attend to. The committee should meet at least once in every month, or oftener if necessary, when the statistics should be delivered in, to be entered into a book under their respective classes or heads. A condensed quarterly account should be forwarded to the committee of the British Association, who would send them forth to the world in such form as might be calculated to arouse public attention to the widespread ravages of intemperance.

The Executive ardently hopes that every local committee will cheerfully and zealously lend its co-operation. On behalf of the committee, I am, gentlemen, yours respectfully,

FREDERIC HORWOOD,

Corresponding and Financial Secretary.

3 Low Ousegate, York.

SABBATH DRINKING IN PAISLEY.

(From the Renfrewshire Advertiser of Septemb. r 19.)

On Wednesday last, fourteen spirit-dealers were summoned to the police-court, charged with keeping open houses and selling spirits, porter, and ales, at unreasonable hours on the preceding Sunday morning. Mr. Anderson the Procurator Fiscal, said, that sometime ago his attention was directed to vast numbers of intoxicated people on the streets on Sabbath mornings. He rose early on several Sunday mornings, and found in certain localities, the streets covered with people, who appeared not to have been in bed, and who went about smoking and swearing till after six o'clock, when they got into public-houses. He found numbers of publicans whose houses and shops were as thronged as on a Saint James'-Day fair. He was informed that 74 individuals went last Sunday morning in one hour, into the public-house of a person present. He knew a house into which 16 young men entered last Sunday morning at 8 o'clock, threw up the windows of the room fronting the street, and sat and smoked and drank, and laughed and jockeyed, and cursed and swore, in defiance of all decency. He had received information regarding a house in which card-playing for gills was practised on Sabbath mornings, with the knowledge of the publican; and he was sorry to say, that he knew spirit-dealers who stood at the back of their counters, and sold whiskey to poor shivering drunkards, between 6 and 10 o'clock on Sabbath mornings, then shut up, and go to church at the ringing of the bells, to worship God in a Christian congregation. The consequences of that Sunday morning traffic were ruinous; scores of people got either drunk or half-drunk, and spent in whiskey the money which ought to have procured a breakfast for their wives and children; families as well as individuals, were going to ruin; never a week passed over his head but some poor woman was at him asking advice about a drunken husband, and giving the most heart-rending details of domestic misery. But the evil did not rest with families, it was affecting the community to a serious extent, and the Sabbath-day drunkards were causing such an increase of pauperism as to be positively alarming. Day after day drunkards' families were applying for relief from the poor's funds, and as they could not be allowed to starve, the assessments would soon be greatly augmented. Unless something decisive be done, Paisley would become a town of paupers, and every respectable person would leave it rather than pay such heavy assessments to support drunkards and their families. The Fiscal went on to speak on the powers of the magistracy, and showed that if the publicans persisted in desecrating the Sabbath morning, by carrying on their business, and entertaining on the community the evils alluded to, the magistrates could, and he believed would, refuse to renew their licenses in May. As for himself, he was not aware that the evil complained of was much greater than he had anticipated,

and he would not hold his situation as Fiscal without lifting up his voice against it. He would cause the houses of spirit-dealers to be observed, and report to the magistrates those who carried on business on Sabbath morning, and would oppose a renewal of their licenses, lest he should be act and part chargeable with the enormous sin of which they were guilty, by tacitly permitting them to go on. He said, he had no wish to see the parties present punished, and if they would promise to keep their houses and shops shut on Sunday mornings, he would say nothing more about it.

Baillie Barr concurred in nearly all the Fiscal's remarks, and recommended him to report to the Justice of Peace Fiscal, the houses which were disorderly, and to report to the magistrates the names of the spirit-dealers who persisted in carrying on business on the Sunday mornings, in order that they might be considered at the time for renewing the licenses.

Progress of the Cause.

CARLTON PLACE, 9th Dec. 1846.—I cannot say that this Society is in a healthful state at present, or that intemperance is much on the decline. The cause is obvious, that there is too much indifference on the part of the officers. This we all see and deplore, and yet the pressure of other duties seem to prevent us from making that effort, which is necessary to bring about a better state of things. I sincerely hope that a reformation will take place in the Temperance cause in this our village, and that the time is not far distant when drunkenness shall cease, and when that great evil (Alcohol) shall be expelled from under our roofs. We had a meeting on the 27th of last month, but on account of the badness of the roads it was not very well attended. We intend making great efforts this present winter, and we hope that the Temperance cause shall succeed prosperously.—D. C.

PERTH, December 21.—Pursuant to public notice, a meeting of the "Perth Howard Temperance Society" was held in the stone school-house in Perth, on Tuesday evening, the 8th inst., to take into consideration the expediency of adopting means for counteracting the evils which result to the community from the present system of license granting. The president, Mr M. M'Pherson, having taken the Chair, called upon Mr W. M'Grath to open the meeting with prayer; after which he made some suitable remarks on the object, for the consideration of which the meeting was called. Several appropriate remarks were also made by Mr John Campbell of this place, and the following resolutions adopted:—

1st. Moved by Mr John Deacon, jr., seconded by Mr John Campbell, and resolved,—

"That this Society deplores the system now practised, of granting licenses to sell intoxicating drinks, as being injurious to the best interests of the community at large."

2d. Moved by Mr J. Deacon, jr., seconded by Mr Alexander Campbell, and resolved,—

"That this Society believes that the rules and regulations, made by the Quarter Sessions for the guidance of those engaged in the selling of intoxicating drinks, in this District, are probably as good, as in the present state of the law it was possible for the Sessions to make; and that if those rules and regulations were strictly obeyed and adhered to, the evils consequent upon the present extensive retailing of those drinks, would be greatly curtailed."

3d. Moved by Mr John Campbell, seconded by Mr J. Deacon, jr., and resolved,—

"That a Committee of three be appointed to take steps to pro-

cure the names of the magistrates and others, signing the certificate for each applicant, at the next adjourned Sessions for obtaining license for the ensuing year, and that the names so procured be published in the public prints, with the names of the persons obtaining license; and that M. M'Donnell, Esq., R. Lees, and Alexander Cameron, be a Committee for that purpose."

4th. Moved by M. M'Donnell, Esq., seconded by Mr Wm. Shaw, and resolved,—

"That the several branches of this Society be recommended to form one or more Committees, whose special duty shall be to receive information by every means in their power, that may lead to the conviction of all those violating the laws, under which licenses are granted, or obtained; and to report the same to the proper authorities."

5th. Moved by M. M'Donnell, Esq., seconded by Mr Wm. M'Grath, and resolved,—

"That two Committees be appointed for this Society, to carry out the spirit of the fourth resolution, one for the South end of the Town, including the Island; and the other for the North end. The Committee for the former to be composed of Messrs Wm. M'Grath, J. Deacon, jr., and Wm. Shaw; and for the latter, Messrs Wm. Brough, M. M'Pherson, and John Campbell."

6th. Moved by Mr A. Cameron, seconded by Mr J. Campbell, (Drummond,) and resolved,—

"That the Secretary prepare the minutes of the proceedings of this meeting, for the *Bathurst Courier*, and that the Editor be requested to publish them in next week's paper; and also, that a copy of the minutes be forwarded to the *Temperance Advocate* for insertion.

STEPHEN M'EATHRON,
Rec. Sec. P. H. T. S.

ENGLAND.

BOLTON.—The annual meeting of the magistrates, for the purpose of renewing and granting licences for victualling houses was held at the Court-room, Bowker's Row, on Thursday, the 13th day of August.—The name of John Morris being first called upon, Mr. Gaskell, on Morris's behalf, rose to address the court. He stated that the house for which Mr. Morris sought a license for the sale of exciseable liquors was occupied by himself. He referred to statistical accounts, which showed that in this town the number of public-houses was comparatively small to the number in other towns in the country, taking into consideration the population. As to the requirement in the neighborhood for a public-house, he might say that the house was at the junction of three streets, where an immense traffic was carried on. There were also three different lodges assembled at the house, so that there was every Saturday a meeting of one of the lodges at the house; and many of the parties complained very much of the want of more accommodation, and would probably be removing if they could not have it. Mr. Gaskell made a similar application in behalf of several other parties.—Mr. Taylor, solicitor, then rose to address the court. He had a petition to present, which would call for a few remarks from him; and if ever he addressed the magistrates on a case in which his whole heart was engaged, it was the present one; indeed the interest he felt in the matter was such, that he then appeared before them without any fee. He hoped he should be able fully to satisfy the court on behalf of the petitioner, that the petition he should present to their notice was worthy of their consideration. It was to support no personal views nor private opinion of any sort, but for the general good that the petitioner took the present course, and he, as an attorney, had a right to support it. The petition was very short; it contained only two counts, the first of which was—"that there is no necessity for increase of such places of resort within this borough, and the second was—that the drinking of intoxicating liquors is injurious to the health and morals of the population, and has a tendency to increase crime and the local taxes of the borough." He was wishful to confine himself strictly to the subject of the petition in the course of his observations. In the first place he would tell them how many licensed alcohouses there were at present in the borough. The number of public-houses where spirits were sold was 117; there were also 191 beer-houses; making a total

of 308. Now the number of occupied houses in the borough was 7793; that number divided by 308, would give 25, which was the number of houses to one alehouse. Was that enough? He should wish to draw the attention of the magistrates to the effects which these alehouses had upon the population up to the present period. He should refer the court to the evidence of Mr. Harris, the superintendent of police, from whose account it appeared that up to November 1845, the number of licensed alehouses in which thieves and prostitutes resorted was 25. That number was of the 117 he had alluded to, where there were licenses to sell ardent spirits, such as were applied for on that occasion. In 29 out of the 117, gambling was permitted. There were in the town 112 prostitutes. He asked the court whether the system of prostitutes was not encouraged by alehouses? Then, without referring to thieves, he would go at once to the number of drunkards actually apprehended in a state of drunkenness. From the 30th July 1845 to the 30th July 1846, 754 persons were apprehended by the police in a state of intoxication. Last month, the number of persons apprehended by the borough police was 260; out of that number, 136, or more than one-half were cases of drunkenness alone. There were 15 police in the borough, and more than four-fifths of their time appeared to him (Mr. Taylor) to be occupied in bringing up drunken persons, and persons implicated in robberies or other offences into which they had been led by drunkenness. Now if such appeared to the justices to be the case, that thieves had been led to commit theft through drunkenness, he thought they would see the necessity of considering before they increased the means and opportunities of obtaining drink. He would now come to another class of case, connected with drunkenness. They were cases of death, traced directly to drinking, and the parties had all, in some manner, been in connexion with a licensed alehouse or beerhouse. At present he would only take seven of the most striking cases; they were cases which had been openly investigated, and statements respecting each had been given on oath, as papers in his possession as coroner would show, were it required. He would show seven inquests at which he had been present, and which were of recent date. In case No. 7, a man fell down stairs in a licensed inn and breaking his neck or fracturing his skull in the fall, he died in consequence. No. 10 was a case in which a man got drunk at a beer-house near the Farmer's Arms, and walked into the canal, where he was afterwards found drowned! Nos. 22, 24, 36, and 39, were each cases in which the deceased persons had hung themselves through excessive drinking. With instances of that nature before them, he would ask the bench, would they not see it necessary to refrain from granting any additional licenses?—The magistrates then retired to consider the applications for new licenses, and after an absence of about twenty minutes, Mr. Darbishire returned into court and stated that the magistrates had unanimously decided to grant no more.

LICENSING SYSTEM.—The adjourned general licensing meeting was held on the 21st of Sept. at Newcastle-on-Tyne, present Alderman Dunn, chairman, and several other Magistrates. Previous to the Bench considering the deferred old licenses, a numerous deputation, headed by the Rev. Messrs. Wight and Paige, and Jonathan Priestman, Esq. presented a memorial passed at a public meeting held on the previous Thursday, to consider the question—"Is the local taxation to be increased by granting additional licenses?" After the memorial had been presented the Rev. Wm. Wight, A. M. addressed the Bench:—

"He observed that he thought it would be unnecessary on his part to say that the object the deputation had in view was to benefit their fellow-creatures and the community. As to himself, he spoke to them as a clergyman, and he expressed it to be his firm conviction, that so long as the practice of granting licenses or publicans continued and increased, there was not the remotest prospect of benefiting the inhabitants morally, much less religiously. For instance, in every house of distress and sickness he had visited in the parish to which he belonged, nine cases out of ten had been caused by the drunken habits of its inmates, and in consequence he was obliged to relieve them by meat and bread, because if he gave them money it would be expended for intoxicating drinks. Indeed, in some cases, the very meat and bread given had been disposed of for drink. It was therefore of the utmost importance that those places of temptation should not be increased so as to extend the evil of drunkenness. In making these remarks, he would however say, that the deputation were

not actuated against the publicans by any feelings of ill-will, for it was their firm conviction that there was no class of individuals that would be more benefitted if these licensed houses were abolished altogether. For himself, he was sorry to see the keepers of them so frequently drop off the stage of existence like rotten sheep, and afterwards their vacancies filled up by bereaved widows. He had visited many in their dying moments, and he ascertained from a medical statement, that *the average life at a public house was not more than five years.*" After some remarks had been made by other members of the deputation, the bench ultimately granted *three* applications out of twenty.—*Abridged from the Newcastle Advertiser.*

LONDON—MISSIONARY REPORT, No 3.—A drunkard coming out of a gin-shop in Whitechapel was spoken to. In reply, he said, it is the drink which has been my ruin. It has caused me to lie, curse, swear, and commit every vice. It is only three days since I wrote to my father, who is a merchant, residing in Glasgow, an execrable lie, telling him I was in an hospital, and in great distress, when he sent me a post-office order, for £4. A small portion of the money thus obtained, he laid out as follows:—for trousers, one shilling and sixpence, waistcoat, five-pence, shoes, four shillings. The whole of the rest he had spent in drink. The coat he had that morning pawned for more drink, and he had just come out, intending to sell or pawn his shoes. He had not purchased one morsel of food with any part of the £4. His father, he continued, had set him up in business twice, and there was no one who could have done better than he, had it not been for his intemperance. The tears immediately ran down his cheeks, and he said, Oh! I could tell you such a tale, but I dare not. He was exhorted to beg the assistance of God, to enable him to take a different course, and sign the pledge. He then with much difficulty, from the shaking of his hand, signed.

No 5.—A RE-SIGNATURE.—Your missionary on meeting a young man, who, with his wife, signed the pledge; when on enquiring after his wife, he said, Oh! sir, how I do wish she had taken your advice, and kept the pledge, you may remember when she signed it; she then said she would keep it for three months, which she did faithful and true up to the very day, and during that time my house was like a Heaven on earth; everything went on so comfortable, my place was always clean and ready for me; and where I worked, my master raised my wages *six shillings* per week, in consequence of my sobriety; but sir, the very morning the three months were up, she woke me about four o'clock saying, her time was up; and when I came home at night she was the worse for drink, and so she continued for some time, till she again signed, and kept it for a little time; and during the three months we had saved in a box I made, about *forty-five shillings*; but in a very few days after she broke her pledge, I could only find one shilling and six-pence in it, and now she has been upon her drinking games for upwards of a fortnight, and I have not seen her at all since Tuesday evening, (this was on Thursday) and I am fearful she has thrown herself into the river, for she was once taken from thence, and rescued by a sailor; I wish you would make some inquiries for me. The missionary went to several police stations; but on the Friday evening he discovered her in the Borough, and got her home, when the missionary called, and after some serious admonition and conversation, she again signed the pledge, *and that for life, by Divine assistance*; and subsequent visits have not only found her firm, but her husband says, he has no doubt now but it is her intention to keep to it.

FINSBURY.—A meeting of the children attending Cowper street school, was held on the 20th of October. There was a large attendance of the elder boys and girls, and some of their parents. Several of the patronesses of the school were present, and seemed much delighted with the animating sight before them;—several hundred boys and girls who were entering upon the dangerous path of life, and open to its temptations. Dr. Campbell took the chair, and after a few excellent remarks, Mr. Beggs and Mr. Gilpin gave short addresses on the evils of drinking intoxicating drinks; and the importance of their becoming convinced of the propriety of abstaining. It was announced to them, that other meetings would be held, and tracts given them. The occasion was interesting and most important; and the females present were exhorted to take up the question, as temperance was a woman's question.

W A L E S .

NEWMARKET, FLINTS.—October 13th, 1846.—Dear Sir.—On the 16th of September, I delivered a lecture at Turn in the Independent Chapel; and another at Bagillt, on the 3rd of October, in the Calvinistic Methodists' Chapel; and on Sunday October 4th, between the hours of divine service in the different chapels, I spoke at some length; so I had to discourse on temperance, preaching three times, and administering the Lord's Supper the same Sabbath. A plan which I found necessary during the summer months; but now I can command good congregations on week-evenings, as the days are short. I am truly sorry to say, that many ministers, although total abstinents themselves, seem to be afraid of speaking out against the habit of drinking, hesitating, the propriety and the expediency of disturbing their congregations in their old customs. So after all our former boast in Wales, we have but very few indeed of bold, prudent, and faithful advocates! Still much good is done by the press; and the English press is stimulating the Welch press, so we take courage and trust in the Lord.—EVAN DAVIES.

ISLE OF WIGHT.

RYDE.—The lectures of Dr. Grindrod, in this town, have produced an unprecedented impression. The Town-hall on each evening was crowded to overflowing. We have never witnessed on any occasion such a crowded and respectable audience.

VENTNOR.—Dr. Grindrod has just concluded a visit to this delightful and fashionable resort. These lectures were quite as successful as those elsewhere. The excitement was so great that the hall was crowded to excess, very many being obliged to stand during the whole time. At the conclusion of this course, Dr. Grindrod announced his cessation from lecturing for a limited period. Dr. Grindrod is now endeavouring to recruit his health and strength for another campaign.

IRELAND.

Since our last report, Father Mathew has visited the little town of Passage; about 200 persons took the pledge. The far-famed Donnybrook was also visited on Aug. 24th, by the Very Rev. Dr. Spratt, and an immense meeting held, whereat several hundred postulants took the pledge. Drogheda has also been visited by the Doctor.

DUBLIN.—Father Mathew has recently visited Dublin (as we learn from the *Irish Temperance Chronicle*, a new paper published in that city). Many thousands received the pledge.

BELFAST.—The Rev. Dr. Spratt visited this town on the 11th of Sept., and was warmly received by a meeting of 6000 people. Other meetings were held during the week, and the pledge administered to about 5000 individuals.

CARLINGFORD.—You will be gratified to learn that even in this remote corner of the world, the good teetotal cause is steadily progressing. The society with which I have the honour to be connected, is one of the most useful to be found, and, circumstances considered, has perhaps accomplished much more than many others with better funds and more wealthy subscribers. The committee are not satisfied with merely holding meetings, and distributing tracts; they go to the root of the evil, and oppose with might and main the granting of spirit licenses; do their utmost to pull down the illegal sale of ardent spirits; and expose to the world the secrets of the publicans' cellars. The society has been in existence nearly 7 years, and although the committee are under the necessity of bringing public advocates from a great distance, at a heavy expense, to address each meeting, yet scarcely a month passes in which one, at least, public meeting does not take place. The district over which the operations of the society extend, embraces a tract of country 10 miles long and 10 miles in breadth. There are 7 stations in the district. Public meetings and tea-parties are respectively held in each, and indeed it would be difficult to say in which of those places the committee receive most encouragement. On the evening of October 16, a delightful tea meeting took place in Faughart (the most remote station in the district, and 10 miles distant from head quarters at Carlingford), under the patronage of J. Wolfe M'Neale, Esq., a most patriotic and influential gentleman, and an extensive landed proprietor. Tea and confectionary were supplied in profusion, and upwards of 100 persons partook of the

unnebrating cup. After tea, soul-stirring addresses were delivered by Mr. J. Harkness, of Rosstrevor, a Licentiate of the General Assembly, and by the Rev. W. Ginn, of Newry, Primitive Methodist Minister. At the close, the total abstinence pledge was administered to a great number of young men. At 11 o'clock the meeting separated, apparently much pleased with the proceedings of the evening.

Miscellaneous.

CURIOUS STATISTICS.—TEETOTALISM.—In the "Temperance Provident Institution" of London, a friendly society composed of teetotalers, there are amongst the members, 4 clergymen and 63 ministers, 46 schoolmasters and 7 governors, 3 physicians and 18 surgeons, 18 bankers, merchants, &c., 104 shoemakers, 98 tailors, and 70 grocers, 60 carpenters, 45 bakers, 44 drapers, 33 ironmongers, 4 brickmakers, 25 gardeners, 22 booksellers, 20 temperance hotel-keepers, 14 hair-dressers, 15 farmers, 8 men and 14 women-servants, besides persons of almost every conceivable occupation. The deaths have been less than half the number in the most successful Life Office in London!

AN OUTRAGEOUS CASE.—Yesterday afternoon, in the Police Court, a man named Hugh Gallagher, who keeps a low groggery at No. 32 Cross street, was brought up, upon complaint of the City Marshal, charged with selling on Sunday, to two boys not more than twelve years old, two glasses of brandy and two glasses of gin. One of the boys was found drunk upon an old sledge, and was so excited by liquor that he went into violent fits, requiring the whole strength of officer Shute to hold him. Gallagher was fined \$20 and costs, (\$27.) If there is no special law to punish the selling of liquor to minors of this tender age, one should be enacted forthwith. We understand that boys have been heretofore taken up by the Police of the city dead drunk. Measures should be taken in all such cases to ascertain where they get the liquor.—*Trav.*

A COMMON OCCURRENCE.—It is getting to be quite common for men from the country, who come into this city upon business, to get into some of the numerous groggeries of the city, where they are rendered unfit to take care of themselves or their property.—Such a case happened on Sunday. A man came to the city to purchase a suit of clothes, but before he left was induced to gratify himself with a glass of liquor, and finally was picked up drunk on the Common by the Police. He was surrounded by a gang of persons, who would undoubtedly, in a short time, have disencumbered him of every thing about him of value.—*Trav.*

IMPORTANT DECISION.—In an action for a penalty, under the New License Law, the Supreme Court at Rochester, per Ch J. Bronson, held that strong Beer is "strong and spirituous liquor," within the act, and that an action lies for retailing it.—*Buffalo Express.*

GIVING UP SELLING LIQUOR.—Dr. Nott says in the Enquirer, that during the cholera in New York a man who had been a grocer came into the office of a gentleman who had made an address on Temperance, with whom he was acquainted, and said with great agitation, "I am going to give up selling liquor." Why? said I. "Because," rejoined he, "there came into my store this morning at a very early hour, a young man, who, looking up to the brandy bottle which stood upon the shelf, exclaimed with a fearful oath, *Come Down! Come Down!—you killed my grandfather—you killed my father—Come down and kill me!*"—What the young man said, was but too true. His grandfather died a drunkard, with liquor obtained at my store. Both drank from the same bottle, and both were dead; both the grandfather and father; and now the son had come to claim the sad privilege of drinking from the same bottle and dying as his grandfather had died. I looked at that young man—I thought of the past—and it seemed as if the way to Hell from my store was very short—that I could, from behind the counter where I stood, look quite into it. I felt that the business of selling liquor was a bad business, and I made up my mind to quit it."

SUICIDE.—On Friday morning, Thomas Gardiner, cutler, High Street, was found dead in his workshop. On examination it was found that his death had been caused by poison. The deceased was of very irregular habits, and it is supposed that in a fit of the horrors he had taken the fatal draught.—*Renfrewshire Advertiser.*

FATAL ACCIDENT FROM DRUNKENNESS.—On Monday night, the body of a man, whose name was afterwards ascertained to be James Hood, flesher, residing at No. 75 High Street, was brought to the Police Office. The unfortunate individual, it appears, had fallen down a stair at No. 9, St. Andrew's Lane, and was killed on the spot, in consequence of being the worse of liquor.—*Ib*

DECREASE OF TEMPERANCE IN IRELAND.—The list of applications entered on Friday at the City Session Court, for spirit licenses within the borough, exceeded in number what has been experienced since the extension of temperance. The court expressed its surprise that the evil of drinking should re-appear at the present period, when the means of the population were scarcely adequate to procure them a sufficiency of food. One of the counsel stated, from his own observation, that in rural districts, where the practice was formerly almost unknown, the class of middling farmers, persons not usually addicted to it, had taken to the habit of intoxication to an excessive degree, neglecting utterly their former occupations.—*Cork Examiner*

SUICIDE IN THE FLEET STREET STATION HOUSE.—Between four and five o'clock on Wednesday morning a female was brought to the above-named station-house in a state of intoxication, and was locked up in a cell appropriated for such cases. Upon the officer going into the place a short time before seven o'clock he found her all right, but upon his return at eight he discovered that she had terminated her existence by hanging herself. An inquest was held at the Red Lion, Poppin's Court, Fleet Street, when it was ascertained that her name was Maria Pike, and that she resided at No. 10, Charles Street, Drury Lane. The inquest was adjourned till Monday.

MONDAY RESULTS OF SUNDAY DRINKING.—At the Liverpool police court, on Monday, upwards of 60 'drunk and disorderly' cases were disposed of!—*Jarroll's Newspaper*, Sept. 12, 1846.

CURE FOR RESTLESSNESS.—An imprudent mother in Ayrshire lately gave her child, three years old, half a glass of whiskey, as a cure for restlessness. The dose was effectual, for the child fell asleep, and never again woke.

INCREASE OF DRUNKENNESS IN PRESTON.—The following return of the fines received for drunkenness, shows the great increase of intemperance here:—

Year ending Oct. 1, 1844.....	£38	5	0
Do. do. 1845.....	55	10	0
Do. do. 1846.....	113	2	0

—*Preston Guardian*, Oct. 3.

CHILD POISONED.—An inquest was held on Wednesday, Oct. 7, 1846, at *Catchem's Corner*, before Mr. Phillips, on the body of Phillip Jones, aged 8 years. His father, Wm. Jones, a miner, it appeared, had on Sunday afternoon, at that public house, given it two wine-glasses of gin and peppermint. He was of course tipsy, went home and became sick, afterwards slept, and on waking went into fits, which continued till he died, notwithstanding medical aid, by 2 o'clock on Monday morning. Verdict accordingly.—*Staffordshire Advertiser*.

A MISERABLE END.—Mrs. Harriet Pounder, aged 53, was on Sunday found dead in her own house, lying on three chairs. Her husband, a pilot, was sitting near the body, with his head resting on a table, asleep. They had both been seen, during the afternoon, drunk, and it is supposed that she had died from suffocation. About eight o'clock their son entered the house, and found his parents in the state described. An inquest was held on Monday;—verdict, '*Died by the visitation of God.*'—*Gateshead Observer*.—Blasphemy!

SUICIDE AT LIVERPOOL.—A baker named Charlton, the proprietor of a very extensive business on the London-road, has strangled himself in a paroxysm of drunkenness. He had scarcely been sober for the last five months, and on Thursday night went to bed quite intoxicated. His wife awoke about five o'clock in the morning, and found a handkerchief tight round his neck, with the other end fastened to the bed post, and the unfortunate wretch quite dead. An inquest was held, and the jury returned a verdict of 'Temporary insanity, caused by excessive drinking.'—*Liverpool paper*, Sept. 26.

There is scarcely a week, but deaths from exposure to cold from the effects of intemperance are recorded in the Montreal and other colonial papers. It behooves Christians, therefore, to exert their influence, both by example and precept, to do something to stop the baneful evil of drunkenness.

Poetry.

THE DRUNKARD'S GRAVE.

Who has filled the Drunkard's Grave?

Not alone the vile and base,
But the noble, wise and brave
Crowd that gloomy dwelling place.

He, who in the Senate hall,
Held a people in his thrall:
Fascinating old and young
By the music of his tongue;—
Gone! for ever gone his might!

Power unrivalled could not save:
Eloquence! how has thy light
Set within the Drunkard's Grave!

Who has filled the Drunkard's Grave?

He, the gifted child of song,—
He whose spirit's music gave
To the hush'd enraptured throng,
Feelings that no other art
E'er can awaken in the heart:
Throwing rich and glowing dyes
O'er life's dark realities—

He, the lov'd, the worshipp'd one,
Died, the fell destroyer's slave—

He, a nation's honour'd son,
Sleeps within the Drunkard's Grave.

Who have filled the Drunkard's Grave?

Heroes of a hundred fights,—
Monarchs of the land and wave,
Mitred priests and belted knights;
Men of high and lowly lot,
From the palace and the cot—
Scholars, wandering from their books;
Parents turning from the brooks
To the fountains of the still,

In their flowing fire to lave,—
All have madly rush'd to fill
The lost and fallen DRUNKARD'S GRAVE.

LOOK NOT THOU UPON WINE WHEN IT IS RED.

BY WILLIAM PITT PALMER.

O soft sleep the hills in their sunny repose,
In the lands of the South where the vine gaily grows;
And blithsome the hearts of the vintagers be.
In the grape purpled vales of the isles of the sea.

And fair is the wine when its splendor is poured
From silver and gold round the festival board.
When the magic of music awakes in its power,
And wit gilds the fast fading sands of the hour.

Yet list not the wine-cup, tho' pleasure may swim
'Mid the bubbles that flash round its roseate brim,
For dark in the depths of the fountains below,
Are the sirens that work by the vortex of wo!

They have lov'd the gay spirit of childhood astray,
While it drained not of wile on its radiant way,
And the soft cheek of beauty they've pale'd in its bloom,
And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of the slave;
And e'en the fair fame of the good and the just,
With the gray hairs of age they have trampled in dust.

Then list not the wine cup, tho' pleasure may swim
Like an angel of light round its roseate brim,
For dark in the depths of the fountain below,
Are the syrens that lurk by the vortex of wo!

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JANUARY 1, 1847.

TO OUR FRIENDS.

The wise man says, "Lest he ponder the path of life her ways are moveable." The words are written with reference to a particular form of sin, but may be applied, most aptly, to the evil of intemperance. Ways are indeed "moveable." If we escape temptation on one path she besets us on another, and no means is left untried to induce men to turn aside after the destroyer. Either directly by his own suggestions or through his emissaries, he will use, as one of his "ways," the habits which are too much connected with the close of one year and the beginning of another. Nothing can be more rational than the cheerful acknowledgement of God's goodness during the time that is past, and more particularly during a year which must include many instances of it. Let us see that our mode of acknowledgement is both rational and cheerful, and thus happy ourselves, we shall be the cause of happiness to others.

In the best and highest sense we wish to all our readers a happy New Year.

HYDRO-BACCHUS.

Turning over Blackwood for July 1844, we find the following, which is worth reading, as being a specimen of the mode in which some of those who are not "the Bacchus-hating herd" choose to try to persuade themselves that they are in the right. We suppose the numerous readers of this long popular periodical have a greater liking for the mysteries of the professor—editor's *Noctes Ambrosiæ*, than for our faith, which abjures and questions the propriety of, even in fancy, performing such rites. Such a faith, in their eyes, is of course frenzy. We have introduced a few remarks, but as the whole of this anacreontic ode is given, any one who prefers it without note or comment, may leave them unread and have the tale unbroken.

Great Homer sings how once of old
The Thracian women met to hold
To "Bacchus, ever young and fair,"
Mysterious rites with solemn care.
For now the summer's glowing face
Had look'd upon the hills of Thrace;
And laden vines foretold the pride
Of foaming vats at Autumn tide.
There, while the glad some Evôs shout
Through Nysa's knolls rang wildly out,
While cymbal clang, and blare of horn,
O'er the broad Hellespont were borne;

It is the greater pity, that the women chose or were employed to perform these rites to "Bacchus, ever young and fair." Happily now we have not very many of them who would so condescend. Bacchus probably knew his power lay in enlisting them on his side, and as long as he was able to persuade them that by his assis-

tance they would remain, as the poet calls him, "ever young and fair," he did possess power; but nowadays, when it is known that neither youth nor fairness can continue long with the "Bacchi plenus or plena," his influence is discarded. How happy that it is so since it would auger but ill for the cause of temperance, if the mothers and wives of the present day still thought it necessary to rear their children by libations to Bacchus.

No small noise the ladies would appear to have made in their mysterious rites, solemn as they were; and this part of the effect of the performance seems to remain in as great force now as ever. We find they disturbed an ancient lawgiver, for

The sounds, careering far and near,
Struck sudden on Lycurgus' ear—
Edoma's grim black-bearded lord,
Who still the Bacchic rites abhor'd,
And cursed the god whose power divine
Lent heaven's own fire to generous wine.
Ere yet th' inspired devotees
Had half performed their mysteries,
Furious he rush'd amidst the band,
And whirled an ox-goad in his hand.
Full many a dame on earth lay low
Beneath the tyrant's savage blow;
The rest, far scattering in affright,
Sought refuge from his rage in flight.

We presume the half performance of the mysteries means the performers being half tipsy, and neither knowing that their safety consisted in flight nor able to get their limbs in motion, fell under the strokes of the ox-goad. The laws of Lycurgus have often been spoken of as stern, and this punishment seems severe enough; but really if there was a case in which severity was necessary, it must be when the springs of physical and moral food are poisoned, and surely we may say this is done if women are foremost in such performances. The thinking Lycurgus saw evil afflicting society, and traced much of it to drunkenness, and in this manner tried to drive it away by punishing those who might be considered priestesses of this so-called God, but real demon. We, also, seek to disturb his devotees, but with a different weapon; we bring nothing more lethal than the tongue or the pen of truth, and we do it, knowing that our disturbance of the devotion tends to life and not to death. Any other mode of attacking the mischief we refuse. The ox-goad style had only a temporary triumph.

But the fell king enjoy'd not long
The triumph of his impious wrong:
The vengeance of the god soon found him,
And in a rocky dungeon bound him.
There, sightless, chain'd, in woful tones
He pour'd his unavailing groans,
Mingled with all the blasts that shriek
Round Athos' thunder-riven peak.
O Thracian king! how vain the ire
That urged thee 'gainst the Bacchic choir!
The god avenged his votaries well—
Stern was the doom that thee befell;
And on the Bacchus-hating herd
Still rests the curse thy guilt incur'd.
For the same spells that in those days
Were wont the Bacchanals to craze—
The maniac orgies, the rash vow,
Have fall'n on thy disciples now.

Here is an admission. "In those days" these same mysterious rites, performed with solemn care, were wont to render the devotees crazy—to make them maniacs—to induce rash vows, repented of on the return of reason, if ever it did return. From the description which follows, the poetical beauty of part of which we admit in all its power, and from the expressions used frequently in classic writers, in reference to these Bacchanalian rites, we should be inclined, did we not know better, to think that all was

purity, and that here there had been left something akin to the golden age. But when we know the truth, how sadly do we find "the gold dimmed and the most fine gold changed."

Though deepest silence dwells alone,
Parnassus, on thy double cone;
To mystic cry, through fell and brake,
No more Cithæron's echoes wake;
No longer glisten, white and fleet,
O'er the dark lawns of Targete.
The Spartan virgin's bounding feet:
Yet Frenzy still has power to roll!
Her portents o'er the prostrate soul.
Though water-nymphs must twine the spell
Which once the wine-god threw so well—
Changed are the orgies now, 'tis true,
Save in the madness of the crew.
Bacchus his votaries led of yore
Through woodland glades and mountains hoar;
While flung the Mænad to the air
The golden masses of her hair,
And floated free the skin of fawn,
From her bare shoulder backward borne.
Wild Nature, spreading all her charms,
Welcomed her children to her arms;
Laugh'd the huge oaks, and shook with glee,
In answer to their revelry;
Kind Night would cast her softest dew
Where'er their roving footsteps flew;
So bright the joyous fountains gush'd,
So proud the swelling rivers rush'd,
That mother Earth they well might deem,
With honey, wine, and milk, for them
Most bounteously had fed the stream.
The pale moon, wheeling o'erhead,
Her looks of love upon them shed,
And pouring forth her floods of light,
With all the landscape blest their sight.
Through foliage thick the moonshine fell,
Checker'd upon the grassy dell;
Beyond, it show'd the distant spires
Of skyish hills, the world's grey sires;
More brightly beam'd, where far away,
Around his clustering islands, lay,
Adown some opening vale descried,
The vast Ægean's waveless tide.

That is the scene. We cannot fail to recollect, in this description, the places in which the children of Israel set up their altars to idols,—“on every high hill and under every green tree.” They who did this were called brutish, yet, we know not that their idol-worship was made with the low orgies of “the Bacchic choir.” The following description of the process of getting drunk, is, perhaps, as complete a satanic attempt to gild sin in etherealising sensuality as may be found.

What wonder then, if Reason's power
Fail'd in each reeling mind that hour,
When their enraptured spirits woke
To Nature's liberty, and broke
The artificial chain that bound them,
With the broad sky above, and the free winds around them!
From Nature's overflowing soul,
That sweet delirium on them stole;
She held the cup, and bade them share
In draughts of joy too deep to bear.

From such “rapture of spirit,” such “liberty,” such “sweet delirium,” may we ever be delivered. These “draughts of joy are too deep” for us, and lead to depths we have no desire to fathom.

Such, forsooth, are the poetical shades sought by the luxurious votaries of Bacchus in ancient days; but to give the describer rope enough,

Not such the scenes that to the eyes
Of water-Bacchanals arise;

Whene'er the day of festival
Summons the Pledged 't attend its call—
In long procession to appear,
And show the world how good they are.
Not theirs the wild-wood wanderings,
'The voices of the winds and springs;

We wonder what the writer was thinking of when he penned these lines. We trust abstainers, in their assemblies, have no worship save for the one living and true God; but in this Province, at least, the “Water-Bacchanals” have the grove and wild-woods all to themselves. We must direct our publisher to send this poet a copy of last year's reports.

But seek them where the smoke-fog brown
Incumbent broods o'er London town;
'Mid Finsbury Square rambles
Of mangy grass, and scrofulous trees;
'Mid all the sounds that consecrate
Thy street, melodious Bishops-gate!
Not by the mountain grot and pine,
Haunts of the Heliconian Nine:
But where the town-bred Muses squall
Love-verses in an annual;
Such muses as inspire the grunt
Of Barry Cornwall and Leigh Hunt.
Their hands no ivy'd thyrsus bear,
No Evøe floats upon the air:
But flags of painted calico
Flutter aloft with gaudy show;
And round them rises, long and loud,
'The laughter of the gibing crowd.

The Water-Bacchanals have perhaps themselves to blame if they find fault with the charge of water-drinking; but we rather suppose they would be inclined to quote Pitt and Fry, “the atrocious crime of drinking water with which the honorable gentleman has just charged us, is one which we shall neither attempt to palliate nor deny.” The truth of the matter however is, that by comparison of quantity they are not the water-drinkers. It is those who, parched with the evening's imbibings, seek at early morn, something more than a drop of water to cool their tongues, tormented with this flame: alas, a fearful type. The old lady pictured them well—“Our John is a real tectotaler, siccan draughts of water as he takes in the morning, and that is a' he has to his breakfast.”

The poet found it dangerous to bind his fancy amongst the modern votaries of Bacchus, and so permits her to wander where he hoped there would be none to bear witness to his untruth. He would fain persuade us, that if we wish to find the observers of the “mysterious rites” of our day, we must seek them, not “where the smoke-fog brown incumbent broods o'er London town,” but amidst the fairest scenes of nature—the chosen abode of the sublime and beautiful. But how fatal a wandering it is for any such demon worshippers. The very act of worship blinds them to every thing around, whether the gentle beauty of the valley or the stern majesty of the mountain; and woe be to them if here they fall, for often it is never to rise, and their fate never to be known, unless the foot of some wanderer is haply directed thither where he finds bones bleached by long exposure to sun and storm.

We know that there is no want of ivy in England, and, we presume, a thyrsus may be made out of any tree. It would, however, be a pity indeed if the difference between right and wrong, in the mind of the poet, should depend on the quality of the flags; that they should literally be the standards by which truth or error, in this matter, should be decided. It is not our business, however, to plead the cause, either of flags or thyrsi, calico or silk. Neither do we intend meddling with “the laughter of the gibing crowd,” nor to give an essay on loud laughing, vulgar laughing,

the polished smile or the genteel laugh. A better cause than ours has endured laughter which commonly, thus applied, lives as long as the crackling of thorns under a pot.

This comparison of the ancient votaries of Bacchus and the modern abstainer over, comes an apostrophe to temperance.

O sacred Temperance! mine were shame
If I could wish to brand thy name.
But though these dullards boast thy grace,
Thou in their orgies hast no place.
Thou still disdain'st such sorry lot,
As even below the soaking sot.

Orgies are defined by Walker, "Mad rites of Bacchus," "frantic revels." As it happens, we are such dullards as not to have orgies at all.

Great was high Duty's power of old
The empire o'er man's heart to hold;
To urge the soul, or check its course,
Obedient to her guiding force.
These own not her control, but draw
New sanction for the moral law,
And by a stringent compact bind
The independence of the mind—
As morals had gregarious grown,
And Virtue could not stand alone.
What need they rules against abusing?
They find th' offence all in the using.
Denounce the gifts which bounteous Heaven
To cheer the heart of man has given;
And think their foolish pledge a band
More potent far than God's command—
On this new plan they cleverly
Work morals by machinery;
Keeping men virtuous by a tether,
Like gangs of negroes chain'd together.

Then, Temperance, if thus it be,
They know no further need of thee,
This pledge usurps thy ancient throne—
Alas! thy occupation 's gone!
From earth thou may'st unheeded rise,
And like Astræa—seek the skies.

There does seem some truth in this, though not as the poet meant it. The occupation of Temperance seems well nigh gone, but we seek to reinstate her on her throne. We desire to banish intemperance which (and not the pledge) is the usurper.

"He is the free man whom the truth makes free,
And all are slaves beside."

It is so. Cowper meant it with reference to the highest truth, but is true in a limited sense of what we conceive to be the truth as regards intoxicating liquors, and most willingly will we risk "the independence of the mind" in this matter. When the fear of a child, unwilling to offend a beloved parent, is to be considered of the same nature with the dread of a slave crouching under the lash of his task-master, and would, but cannot, escape from the hated service: and where it is wrong for the saints who "have made a covenant with God, by sacrifice," to assemble themselves together, and strengthen their mutual hopes by speaking often, one to another; then, and not till then, will we suppose our poet right in what he says about "gregarious and machine worked morals," "stringent compacts," &c. If he chooses to count "the pledge" as any thing more than the outward declaration of the mental resolve, the confession, for the sake of others, of a truth which the individual, for his own sake, has accepted, we must just leave him amongst what seems his chosen society, "the glibbing crowd."

It may, perhaps, seem going too far back, to take up words uttered two years ago, and as far as we are concerned it is not worth noticing at all, but it will give our readers an idea of the

style in which, what they hold as true, is treated by a portion of the press, and even by a part which ought to know better. Still, this very fact of their not at present knowing better, is to us encouragement, since there is more hope of changing the mind of him who has been doing wrong in ignorance than of one who has persisted in error, knowing it to be

LICENSE OR NO LICENSE.—No. IX.

POLITICAL ECONOMY.

BY G. W. BUNGAY.

Eminent writers define Political Economy to be that science which treats of the wealth of nations—what produces, increases, and perpetuates that wealth. A distinguished patriot, philanthropist, and moralist, defines political economy as the science which directs to the best mode of providing for the wants, guarding the rights, securing the interests, and promoting the prosperity and happiness of a nation. A nation may possess immense wealth, whilst many of its inhabitants suffer on the borders of starvation, surrounded by scenes of squalid poverty. Spain with its mines of silver is rich, and might become richer were it not for indolence and intemperance. Our real wants are few and they are easily supplied, for the author of our being has associated enjoyment with exertion; and whatever has a tendency to sever these golden links in the chain of existence, impairs our physical and spiritual—our present and prospective happiness. Labour is a source of wealth to individuals who comprise the nation: consequently labor is a source of national wealth, and that nation where the greatest number of laborers are usefully employed and properly remunerated, practices the safest and wisest rules of that economy which will enrich the nation by enriching its industrious population. All provocatives to indolence undermine the prosperity and happiness of individuals, and tend directly and indirectly to impoverish those whose poverty will beggar the nation in which they live. The industrious man in this country can accumulate property year after year; and the more he adds to his personal property the more he contributes to the wealth of the country. On the other hand, the lazy man lessens his amount of property year after year, and, just in proportion as he wastes his possessions, he diminishes the wealth of the nation in which he lives. To prove the correctness of these principles, suppose all the inhabitants of Great Britain were usefully employed and fairly paid for their services, would they not contribute to their individual wealth and thus increase the wealth of the empire. If they were all unemployed and indolent, would they not all become wretchedly poor, become leeches on the revenue, and eventually impoverish the empire. I will not insult the reader by attempting to prove that drunkenness is the prolific parent of indolence and crime. Deserted shops, uncultivated fields, crowded taverns, and crowded jails, prove the truthfulness of such a position. Intemperance so unhinges and warps the mind of man, he has no inclination to work whilst under the potent influence of the cup, and if he had the disposition, it so stupifies him he has not the proper qualifications. Intemperance materially affects his physical organization, so that in a short time he forfeits his ability to work properly. Some wiseacre may affirm, that the making and vending of intoxicating liquors furnishes many persons with employment. Such an assertion, however, does not prove that they might not be more usefully, profitably, and honorably employed at some other occupation. When war comes with its thunder-drum of battle and engines of blood, it furnishes thousands with employment; but who is so fiendish as to desire the continuation

of such a calamity on that account. Drunkenness destroys more lives and wastes more money than war. The cholera, which was a temperance lecture from the lips of the destroying angel, furnished undertakers and grave-diggers with employment; but where is the wretch so devoid of human feeling as to wish another such vial of wrath to be unsealed and poured upon the people. Drunkenness has given such men more employment than disease ever did; but is that a sufficient reason why men should be employed in making and selling liquor. The drinking usages are the railroad to the grave. Look down the lane of life and you will see—the maker with his steaming tubs—the vender with his spurious smiles—the consumer with his sparkling glass—the physician with his pills and powder—the sexton with his spade and a train of mourners.

NO. X.

The wealth of a country consists in its Inhabitants, its Capital, and its land. Whatever is productive of injury to these assails the wealth of that country. If this statement be true, that government which authorises the making and vending of inebriating liquor, violates the main principles of political economy; for by legalizing the sale of intoxicating drinks, government patronises, encourages, sanctions, and defends the drinking customs which exhaust the capital, destroy the land, and kill the inhabitants of that country. It is the bounden duty of every government to protect its inhabitants and secure for them their natural rights. No government has a right to allow the butcher to sell diseased meat, or the baker unhealthy bread, or the grocer to sell poisoned provisions. No government has a right to authorise any individual to impregnate the water with poison, or pollute the atmosphere with noxious vapors. No government has a right to repeal the statutes of heaven, or grant indulgences to its subjects or citizens to violate the ten commandments. I make these objections because I am aware some blindly imagine that government cannot do wrong. If butchers, bakers, and grocers, according to law, sold articles of food inimical to health, what a storm of excitement would be raised. The originators and supporters of such laws would be hooted at on the high-way, burned in effigy, and classed with the enemies of mankind. Is it not just as bad to make and sell a useless, noxious, dangerous drink, as it is to sell bad bread or bad meat? Is it not much worse to sell a poisonous beverage which robs a man of his senses and implants in his vitiated nature an ungovernable appetite for that beverage, than to sell diseased meat, which disgusts the eater so that he but tastes and turns from the table loathing the unpalatable dish before him? The more a man eats foul meat the more he is sickened and disgusted with it; whereas, the more a man drinks fermented or distilled liquor, the more he craves it. He may go to his couch sick at night—but early in the morning, soon as the cock crows, he will call up the landlord and ask for "a hair of the dog that bit him." It will be readily admitted that government has no right to authorise the users of liquor to commit the crimes which are the legitimate and inevitable consequences of the trade it sanctions. Government has no right to authorise drunkards or drunkardmakers to starve their children, whip their wives, rob their neighbour, and murder themselves. If government has no right to authorise the commission of the crimes which invariably flow from intemperance; then government has no right to legalise the traffic which produces drunkenness. It is cruel for government to originate laws which protect the traffic in intoxicating drinks, and then punish men for getting drunk. Let no individual imagine for a single moment, that the writer is

an enemy to the British government, for these remarks apply with equal force to all governments that authorise the making and vending of intoxicating drinks. It is useless to be so modest and mealy mouthed when matters of immense importance are at stake. In this country, and in the United States, (N. Y. excepted) men get drunk according to law; impoverish themselves by getting drunk according to law; kill themselves by getting drunk according to law; and go to hell for killing themselves by getting drunk according to law. Let no moral coward endeavour to defend the law by saying, that whilst government authorises the moderate use of liquor, drunkenness is a punishable offence; for if he does he will probably find himself on the horns of a dilemma.

Mr. WILLIAM RUSLINGS APPOINTMENTS,

IN THE GORE AND HOME DISTRICT.

In compliance with the wishes of some friends of the Temperance movement, Mr. Rusling has consented to fill the following appointments. He is the "Uncle William" whose autobiography and speech have been published in the columns of the *Advocate*. Those who avail themselves of this opportunity to hear Mr. Rusling, will be amply remunerated for their trouble.—G. W. BUNGAY.

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| Jan. 1 | Comer's Chapel |
| 3 | Tyler's Chapel |
| 5 | Holland Landing |
| 7 | New-Market |
| 9 | Loydiown |
| 11 | Watson's School-house |
| 13 | Pine Grove |
| 15 | Clairville |
| 17 | Harrisons |
| 19 | Brampton |
| 21 | Streetville |

Let the unfaltering friends of the cause see to it, that the places where the meetings will be held are well warmed and lighted; and let them not forget that the labourer is worthy of his hire.

Education.

ON THE ASTRONOMICAL PHRASEOLOGY OF SCRIPTURE.

BY THE REV. DAVID KING.

Minister of the United Secession Church, Greyfriars, Glasgow.

I have before offered a very imperfect sketch of the structure of the heavens; and finding nothing in all their domains at variance with principles "most surely believed among us," nothing to bespeak the presence and reign of any other than Zion's Sovereign, I have felt no restraint in exploring the friendly realms, and reporting their wonders to Zion's citizens.

Deferring for a moment the discussion of controversial points, let these heavens be contemplated in their own proper grandeur, let the mind receive the pure and entire apprehension of their sublime effulgence; and, ere strife and debate have perturbed and perplexed consciousness, let the candid inquirer ask himself whether the impression thus obtained of Godhead be essentially different from that which attends a perusal of the scriptures. Is there nothing in those pages of like simplicity and artlessness, yet power and majesty? and, if they are brought together, the volume of creation and the volume of revelation, will language be found, now that science has unfolded all its hidden treasures, more suited to express their amplitude and excellence than such declarations as these?—"The heavens declare the glory of God, and the firmament showeth his handy-work." "Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" "God thundereth marvellously with his voice: great things doeth he which we cannot comprehend." "O the depth of the riches both

of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

But it may be said that impressions are vague undefinable grounds of judgment, and that, though there should be no felt incongruity on a first survey, yet express contradictions, manifest on closer examination, would be sufficiently decisive of the question at issue.

What then are the alleged disagreements between the statements of scripture and the structure of the heavens? The Bible speaks of the heavens and the earth: calls the moon a great light: ascribes ends to the earth: declares it fixed so that it cannot be moved: and represents the sun as rising and setting. There may be other passages of like character cited, with like intent, but these are a fair sample of the texts by which scripture is to be convicted of teaching a false astronomy. They are not at first sight very formidable: they almost tempt to reply,—“if it were a matter of wrong, reason would that I should quarrel with you; but if it be a question of words and names, see ye to it. Instead, however, of so far imitating Galileo as to drive the complainants summarily from the judgment seat, let us look at their complaints, and endeavour to form a just estimate of their magnitude and foundation.

The first objection in the preceding series is, that the Bible speaks of the “heavens and the earth,” and the argument founded on it is thus expressed by Voltaire: “What did the ancients mean by the heavens? They knew nothing of the matter: they were perpetually bawling heaven and earth, which is just as much as to cry infinitude and an atom.” Voltaire here inculcates the ancients generally, but the blow is aimed at the Old Testament writers for whom inspiration is claimed. The amount of the charge is, that no person informed on what he spoke would conjoin things so disproportionate as the heavens and the earth. But though the earth, speaking absolutely, is an atom to the universe; yet, viewed relatively to us, and in this light only is it noticed in the passages animadverted on, it rivals all space besides in importance. Analogous language is often used in kindred cases. A man of uprightness expresses his determination to act justly by his family and the world: do we feel it necessary to correct his language, and tell him that he might as well speak of units and millions? Even philosophically viewed, the earth is to us of principal consequence. “Besides the stars,” (says Sir J. Herschel) “and other celestial bodies, the earth itself, regarded as an individual body, is one principal object of the astronomer’s consideration, and indeed the chief of all.”

Scripture is further blamed for calling the moon a great light, and the “stars lesser lights,” when the moon is probably less than the least of the stars. The answer is the same as before, that the moon is a great light to us, and in this relation only is greatness predicated of it in the scriptures. Similar language is in common use. Remark to a nocturnal traveller that he has clear star light for his journey, and he may probably reply, “yes, but they give little light compared with the moon, and the moon will be late in rising.” Were he to say so, would we adjudge him all wrong upon astronomy: and tell him that each star outshines a hundred moons?

Farther, the Bible ascribes “ends” to the earth, whereas a round body has no ends: it is all ends or side together. Of this Paine makes exulting use. “The idea,” he says, “that God sent Jesus Christ to publish the glad tidings to all nations from one end of the earth to the other, is consistent only with the ignorance of those who knew nothing of the extent of the world, and who believed as those world saviours believed, that the earth was flat like a trencher, and that a man might walk to the end of it.” Scripture no where declares that the earth is flat; and if this be one of its leading doctrines, why has it been left to dubious inference? Nor does scripture anywhere say that the earth is “like a trencher.” Paine is so pleased with the figure that he uses it repeatedly; but such vulgarisms as crowd his pages are foreign to the pure taste of the sacred penmen, and this difference is not void of significance, or proof, when it is considered that he was a clever writer of an enlightened age, and that they were such characters in general as herdsmen, fishermen, and publicans in earlier and ruder periods. As to the earth’s form, what language

shall we use if we may not speak of its ends? Shall we talk of its poles? That diction, according to the rigid criticism applied to the scriptures, is greatly more objectionable. It supposes apparently that poles are stuck into the earth to hang it on, and proves, or the objections now considered prove nothing, that all using it are in gross delusion about astronomy. Nothing is more common than to speak of the ends of the earth still, in the same incidental manner as the sacred writers. Suppose, then, some sceptic of the twenty-first century shall find some work of the present day in which the phrase occurs: he will be authorized by Paine to conclude that, up to the year 1833, the people of Britain, not excepting its ablest authors, were ignorant of the earth’s rotundity, and supposed it a flat field, terminating in ends!

Again, scripture speaks of the earth as “fixed,” which seems to suppose ignorance of its motion. God is said to have built his sanctuary like “high palaces, like the earth, which he hath established for ever.” This language is evidently expressive of strength and duration, not of restriction to one position or place. But it is said “the world also is established that it cannot be moved.” The plain meaning is, the world is established by God so that it cannot be moved by man. What the psalmist means to commend is, not the inaction of matter, but the stability of the divine laws by which it is upheld and governed. And so far are these laws from fluctuating, that men are only now appreciating the marvellous precision and uniformity characterising them. Even astronomers and geologists, up to a late epoch, obviated difficulties by imagining changes in the inclination of the earth’s axis, and other catastrophes of the same kind. But what saith the scripture? “For ever, O Lord, thy word is settled in heaven: thou hast established the earth, and it abideth: they continue this day according to thine ordinances, for all are thy servants.” This truth was so present, and so important to the psalmist’s mind, that he converts it into proserpopeia and adoration: “Praise ye him, sun and moon; praise him, all ye stars of light: let them praise the name of the Lord, for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass.”

(To be continued.)

Agriculture.

THOUGHTS ON AGRICULTURE.

The nature of this employment is such as tends to check the avarice and restrain the unlawful passions of men. Precluding the possibility of sudden wealth and the expectation of extensive power, it gives no place for that mad ambition which so often hurries men onward, in other pursuits, to the attainments of their object, whethic right or wrong. Far removed from the society of the vile, and temptations of a public life, it fosters principles of peace and good order, and inspires sentiments the most noble and generous. Inuring its subjects to hardships and toil, it furnishes a nation with its noblest and bravest defenders: and opening the inexhaustible resources of nature, fills it with wealth and plenty, and distributes the means of happiness to all. It not only supplies the wants of the husbandman, but loads the rich with luxuries, and decks the fashionable in robes of beauty, converts the savage dreariness of the wilderness into beautiful fields and flourishing towns, unites men in civil society, blends their interest in one, supports their manufactures, bridges their seas with ships, and urges forward the work of improvement in every art.

In the days of Cæsar, Helvetia, and Caledonia were mere abodes of wretchedness. But as we learn from history, attention to Agriculture first raised them from their degradation, and has finally resulted in making them the now populous and happy homes of the Swiss and the Scotch.

In the civil wars that embroiled the Roman State, the neglect of agriculture involved its inhabitants in the deepest distress. Murmuring at their condition, they charged the blame upon the administration of Augustus. The evils increased—no remedy was found—and every thing seemed to indicate the ruin of the Empire. In this critical state of affairs, the wise Macænas saw that the safety of Italy depended upon a revival of its agricultural interest. To effect this, he applied to the Lord of Mantua, who after seven years of patient toil, sung in melodious numbers, that had scarcely if ever been equalled.

This poem had its desired effect; it aroused his countrymen to the labors of the field, peace was restored to Italy, and plenty and happiness reached the humblest cottage in the land.

Such being the benefits arising to a nation from attention to agriculture, let no one despise the employment. Our first parents cultivated the fruits and flowers of Eden's garden. The Senators of Rome went from the Councils of the Forum to the cultivation of their fields and vineyards. Washington, the hero of whom America is so proud, followed the plough on the very soil of Vernon where his ashes now repose.

Philosophers have known no pursuit more worthy of their precepts; poets have found no theme of song more pleasing. Theocritus delighted the courtiers of Grecian princes with rural lays, and Virgil charmed the minions of Augustus with the *Alternis versibus* of the happy swains. Xenophon taught the Greeks, and Cicero the Romans, that the cultivation of the earth is a source of more enjoyment to the husbandman, and of greater good to mankind, than any other pursuit—and their wise instruction clearly evince that they had gained some part of their living by the "sweat of their brow."

Agricultural pursuits are not only highly honorable and useful, but they must be ranked amongst the happiest that can engage the attention of men. There is something in our very nature that invites to the enjoyment of rural scenes.

The first wish of childhood is to break away from a mother's arms and roam along the fields, and groves, and brooks, and valleys of the country—and the last wish of old age is that they may die in the country—*Syracuse Daily Journal*.

COAL ASHES—A REMEDY FOR THE POTATO ROT.

The following interesting letter was recently read before the Brooklyn Natural History Society, on the subject of the potato disease; as it is the result of *experiment*, we would suggest to our agricultural readers a particular attention to the subject. If *coal ashes* should prove a successful remedy for the potato rot, a market will be opened for a vast quantity of what is now, in our towns and cities, entirely useless.

Hartford, Nov. 2, 1846.

To the Society of Natural History, Brooklyn, New-York.

Gentlemen,—The last time I had the honour of attending your meeting, I promised to give you the result of my experiments in the cultivation of the potato. I have finished my crop, and will now give you the result.

About the first of April last I prepared two acres of ground for an early crop. A part of the field was a strong sandy loam; the other part, a strong clay soil. About one-half I manured in the hill with good, rich, barn-yard manure. The potatoes grew finely.

I commenced digging them about the first of July, and finer potatoes I never saw. In the course of ten or fifteen days I found them very badly affected with the rot, so much so, that I gave up digging them, thinking it better to let them rot in the ground, than to dig them and lose all my labour; for the disease was so prevalent here that potatoes would not sell at any price. I let them remain till last month, and on digging them, I found at least three quarters of the entire crop were completely decayed.

Half of the other part of the field I manured in the hill with coal ashes, putting about half a shovel-full to the hill.

I found on digging at different times through the summer, that there were no rotten potatoes to be found where the coal ashes were.

To see how it would work, I let them remain till after I had gathered the other part of the field; and, to my great astonishment, on digging them, I must say that I never saw finer potatoes than these were: there were no rotten ones among them; they were all sound and very large, yielding at the rate of two hundred bushels to the acre; the rest of the field not yielding more than forty.

The next rows on each side of the coal ashes were badly rotted, while those planted with coal ashes were of the very best.

I prepared another field of about two acres for a late crop. The soil was a black strong loam, with here and there a patch of gravel. I planted a part of the field the last of May, but did not finish planting till the first week in June, owing to a long rain. Not having manure convenient, and having dry wood

ashes enough for about half of the field, I put a handful of the ashes to each hill until all the ashes were used up. On the other part of the field I used plaster—about half a handful to the hill. The result was, that where I used ashes, more than three-fourths of the entire crop were rotten, and where the plaster was, there were no rotten ones.

The potatoes were very small, owing to the extreme wet weather when planted. Some of those planted with plaster that were on higher ground—for instance, those on the ridge, where two furrows were turned together—were very fine and large.

Now, whether it is the soil, the atmosphere or manure, I am not chemist enough to determine; but this I do know, that where I used coal ashes, I had potatoes of the first quality, and where I used manure, they were of the worst quality.

I have made diligent inquiry among my neighbours, and find that whenever the manure came in contact with the potatoes, they invariably rotted: but where they were planted without manure, and where the manure was spread and ploughed in, they invariably had good crops.

I have, therefore, come to this conclusion, that strong manure, in contact with the potato, is *rank poison*.

I believe that if the ground is well prepared, and the manure well ploughed in, so that it will not come in contact with the potatoes, we should have far better crops.

If the above information will be of any benefit to the public, I shall be satisfied in contributing this small mite to their use.—I remain, gentlemen, your obedient servant,

W. BIGLOW.

—Farm and Mech.

News, &c.

INDIAN CORN.—Indian Corn still continues to rise, and has now reached the extraordinary price of 38s. a quarter. The few cargoes which arrive in England are eagerly bought up for Ireland.

MESMERISM FOR TIC DOLOROUS.—It is said that mesmerism will entirely cure this agonising malady, and the trial is certainly worth making if it only produces temporary cessations from pain.

Messrs Dryden, the celebrated engineers, are now employed in the construction of a printing machine for the *Times* warranted to produce 12,000 impressions per hour, or the inconceivable number of upwards of three sheets per second?

MYSTERY AND CONFUSION.—A mother and daughter being together in this county (Westmorland), were brought to bed on the same day, of each a son. In the bustle of the moment, both babies were placed in a cradle; and, to the confusion of the mothers, when the youngsters were taken from the cradle, the nurses were unable to tell which was the mother's and which the daughter's son!—a matter which, of course, must for ever remain a mystery. — *Kendal Mercury*.

Last week a cask of rum, carried in a cart at Patricroft, Manchester, burst, and its contents flowed into the street. Three navigators got a cup and saucer, with which they collected some of the liquor, and drank it as fast as they could. They soon became insensible. Medical aid was procured, and the stomach pump was applied, by which a quart of pine rum was extracted from the stomach of one. He soon after died, but the others gradually recovered.

In London, potatoes are now selling as high as 10s per cwt. The quantity of barley malted in 1845, was 28,937,976 bushels. The *Mining Journal* estimates the number of mines in Great Britain and Ireland at 1770.

The gales at the autumnal equinox this year exceeded in violence those of the last seven years.

CAFFRES IN LIVERPOOL.—A party of five Caffres arrived in Liverpool on Monday last from the Cape of Good Hope.

A Spanish proverb says, "Jews ruin themselves at their parades. Moors at their marriages, Christians in their law-suits."

Mr. John Lord, of Birmingham, has obtained a patent for a perfectly self-acting apparatus for supplying water to steam-boilers. The other day a pheasant, which had perched upon the wires on the Lincoln and Nottingham electric telegraph, was killed by the electric fluid.

The Ordinance Survey of England has cost nearly £600,000 that of Ireland above £750,000, whilst only £30,000 has yet been spent on that of Scotland.

A Ruffian, named Bright, who lately shot and killed a negro in North Carolina, has been tried, convicted, and sentenced—to pay a fine of five dollars.

An association of merchants and shipowners is forming in Liverpool, having for its object the reduction of the present exorbitant duties on tea.

CANADIAN FLOUR.—Last week, a vessel, named the *Belinda* arrived at Liverpool from Quebec, with 9530 barrels of flour, of Canadian produce.

The seven most considerable towns of England rank as follows in point of health:—London, Birmingham, Leeds, Sheffield, Bristol, Manchester, and Liverpool.

Rice water, slightly sweetened, forms one of the most wholesome drinks for the sick; and in health would be both nutritious and agreeable. Children for the first two years would require scarcely any other food.—*Kitton's Practical Medicine.*

Infants count by minutes; children by days; men by years; planets by revolutions of years; comets by revolutions of ages; nature by revolutions of systems; the Eternal meditates in a perpetual present.

CURRAN.—His ruling passion was a joke. In his last illness, his physician remarked, one morning, that he seemed to cough with more difficulty. "That is rather surprising," answered he "as I have been practising all night."

At the half-yearly meeting of the Royal West Indian Mail Steam-packet Company, held in London on Friday, the receipts for the half-year were announced to be £195,014 16s. 4d.; the disbursements, £146,123 6s. 3d.; and a dividend of £1 15s. per share was declared.

Joseph Hume is now 70 years old; Sir W. Molesworth, 36; Lord Morpeth 44; Daniel O'Connell, 72; Sir Robert Peel, 58; Lord Stanley, 46; Colonel T. P. Thompson, 63; Dr. Bowring, 54; Sir James Graham, 54; Earl Grey, 44; Lord Brougham, 67; the Duke of Devonshire, 56; Earl Fitzwilliam, 60; Lord Lyndhurst, 74; Lord George Bentinck, 44; the Duke of Richmond, 53; the Duke of Rutland, 68; the Duke of Wellington, 77.

THE BLIND TRAVELLER.—The celebrated blind traveller, Licut. Hoffman, returned to this country on Thursday evening after an absence of upwards of six years, during which time he visited Portugal and Spain, Algeria, and all the places in the Mediterranean, penetrated Egypt and Syria, crossed the desert to Jerusalem, and finally made an extensive tour through the least frequented parts of the south-east of Europe, including Hungary, Transylvania, Servia, Bosnia, &c. As on all former occasions, this extraordinary man travelled perfectly alone. He has returned in perfect health and spirits.—*English Paper.*

MONTREAL PRICES CURRENT.—DEC. 28.

ASHES—Pots. 22s 3d a 22s 9d	BEEF per 200 lbs.—
Pearls 22s 3d a 22s 9d	Prime Mess (do) 47s 6d a 00s 0d
FLOUR—	Prime - - (do) 42s 6d a 00s 0d
Canada Superfine (per brl.	PORK per 200 lbs.—
196 lbs.) - - - Nominal	ess - - - 72s 6d a 75s 0d
Do Fine (do) Do.	Prime Mess 55s 0d a 60s 0d
Do Sour (do) 00s 0d a 00s 0d	Prime - - - 50s 0d a 52s 6d
Do Mid. (do) 00s 0da 00s 0d	BUTTER per lb. - - - 7d a 7½d
American Superfine	CHEESE, per 100 lbs.—
(do) - - - 00s 0d a 00s 0d	American - - 40s a 50s
Wheat, U. C. Best,	LARD per lb. - - - 5d a 6d
(per 60 lbs.) - 5s 0d a 5s 3d	TALLOW per lb. - 6d a 6½d
PEASE - per min. 4s 6d a 0s 0d	

Monies Received on Account of

Advocate, XIIth Volume.—Sundries, Montreal, £11 12s 6d; J. Christie and Son, Toronto, 5s; G. Matthews, per W. Booth, Esq., Quebec, 3s 6d.

XIIth Volume.—C. R. Ross, Drummondville, 2s 6d; R. F. White, Alnwick, £1 5s; Sergt. Campbell, Quebec, 3s 1½d; H. B. Williams, Paris, 5s; H. Black, St. Thomas, 5s; M. Foster, Sparta, 2s 6d; Donald Campbell, Carlton Place, £1 5s; A. Cory, Hillier, 2s 6d; R. Irwin, York Mills, 2s 6d; H. Stiles and Jas. Aylward, Sharon, 5s; C. Dawson and J. Shea, Toronto, 5s; J. Roberts, through J. Christie and Son, Toronto (*no list*), 12s 6d; Miss Greely and Miss Paters, Colborne, 5s; Sundries, Montreal, 7s 6d; H. White, Chatham, and C. Graham, Howard, 5s; Mr Illsley, for self and friend in England, 5s; J. W. Fell, Chippewa, £1 12s 6d; R. Thompson, Newburgh, £1.

Consignments.—J Cumming, Williamstown, 5s 4d.

Open Accounts.—D. Hyde, Embro, £1 14s.

Stock.—Mr. Irwin, Statford, 15s; Mr. McKenzie, Kingston, 15s.

N. B.—Mr. McKenzie's parcel, left on the 23d ultimo, in charge of a carter, and in care of Mr. Brown, clothier.

APPOINTMENTS.

The Rev. Philip Roblin, agent of the Newcastle District Temperance Union, will deliver temperance addresses on the following days and places mentioned below, the meetings to commence at half-past six o'clock.

- Jan. 1, Bradley Hollows, Haldimand.
- 2, Richardson's School House, do.
- 4, Kelly's School House, do.
- 5, Grafton do do do.
- T. 6, Four Corners do.
- 7, Joyce's Neighbourhood, Hamilton.
- 8, Baltimore, do.
- 9, On the plain near Ayleswoth, do.
- 11, Cold Springs, do.
- T. 12, Precious Corners, do.
- 13, Danford Road, Powell's Neighbourhood, do.
- 14, Bible Christian Chapel, Cobourg.
- 15, Congregational Chapel, do.
- T. 16, Wesleyan Methodist Chapel, do.
- 18, Plew's School House, on road to Port Hope.
- 19, Port Hope, Hope.
- 20, do, do.
- 21, do, do.
- 22, Boyer's or Bletcher's Corner, do.
- 23, Providence Chapel, do.
- 25, Perytown Chapel, do.
- 26, Mr. Burney's, do.
- 27, Zion Chapel, do.
- 28, Anley's School House, do.
- 29, Hope Chapel, do.
- T. 30, Guide Board, do.
- Feb. 1, Beebie's School House, Hope.
- 9, Grant's School House, do.
- 10, Newton, Clarke.
- 11, Millegan, back of Newton, do.
- 12, Gansby, do.
- 13, Orono, do.
- 15, Bond Head, do.
- T. 16, Newcastle, do.
- Feb. 17, Shaw's School House, Darlington.
- 18, Smale School House, do.
- 19, Mellie's School House, do.
- 20, English Corners, do.
- 22, Melville, do.
- 23, Perry's, do.
- 24, Williamson's, do.
- 25, Curtis School House, do.
- 26, Ira Burk's, do.
- 27, Salem Chapel, do.
- T. March 1, Bowmanville, do.

The annual meeting of the Newcastle District Temperance Union will be held in Cobourg on Thursday the 4th of March. The officers of the society and the delegates from the various auxiliary societies will meet precisely at 9 o'clock a. m. the same day for the transaction of the business of the society.

Collections will be taken up at the close of each of the above mentioned meetings, to defray the expenses of the agent and aid the funds of the society. The Agent is authorized to receive all moneys that may have been subscribed in aid of the funds of the society, also subscriptions for the *Temperance Advocate*, for all of which a correct account will be rendered in the annual report of the Society.

The officers of societies and the friends of total abstinence generally are respectfully requested to render the agent all the assistance in their power in carrying out the design of the District Society, in effecting the organization of local township and town societies, auxiliary to the District Society, according to the plan which the agent will lay before the friends at the several appointments through the District, in order the more effectually to bring

the energies and influence of the District to bear upon the common foe.

The friends of the cause will please to assist the agent in getting from one appointment to another, and also urge upon the consideration of the public the necessity of coming prepared to the appointments to contribute liberally, that the society may not be embarrassed for the want of funds in carrying out its benevolent designs and operations.

At those appointments designated by a 'T. at the left hand side of the column it is designed to organize Town or Township Societies, auxiliary to the District Society, of which the friends will please try and attend.

By order of the Executive Committee of the Newcastle District Temperance Union.

CHARLES UNDERHILL, Sec.

Colborne Dec. 3, 1846.

LIST OF MEETINGS.

Ira White's 10th line, Markham,	January 1.
Pickering, 6th line,	" 2.
Stouffville, (Sermon,)	" 3.
Queensville,	" 4.
North Gwillimbury,	" 5.
Georgina, (Lieut. Johnson's,)	" 6.
Aaron Han's, 6th line, Whitchurch,	" 7.
Stouffville, (Tea-Party,)	" 8.
Sharon,	" 9.
Landing,	" 11.
New Market, annual meeting of Association,	" 12.
Bradford,	" 13.
Tecumseth, (Monkman's,)	" 14.
Weston, on the Humber,	" 16.
Cummer's, Young Street,	" 17.

These appointments will close my engagements with the Association. I shall send you a journal of my labours, as agent, which you will oblige me by printing in the *Advocate*, that the members may see it. I am happy to say we continue to increase in numbers, but not to that extent that could be wished.

Yours truly,

J. ROBERTS,
Temperance Agent.

PROSPECTUS THIRTEENTH VOLUME OF THE

CANADA TEMPERANCE ADVOCATE.

(Published Semi-Monthly. Circulation 3500.)

The circulation of the *Advocate* during the year about to expire has increased 300, and we see no reason why, if the friends of the total cause will do their duty, it should not be still further augmented. Let the Committee of each society call a special meeting to obtain subscribers, and let the office-bearers head the list, when, doubtless, many of the members will follow, and a handsome order will be forwarded.

We regret exceedingly that our friends throughout the country not correspond more frequently. It cannot surely be on account of paying postage, this would be a mere trifle from each society once or twice a year. We hope our friends will send us, from time to time, short accounts of interesting meetings; the forming of new societies; holding sourses, or any thing else suitable for our columns.

We have resolved on sending the next two numbers of the current volume to all new subscribers whose names are sent in good season; and to all our old subscribers, we will send the first number of the new volume.

The subscription will be as formerly, *Two Shillings and Sixpence for the year, PAYABLE IN ADVANCE*, this is exclusive of Postage—one additional copy will be sent for every ten ordered. We may remind our friends, that the Paper can be sent home to the Mother country at the same rate; but those for the United States will be 4s 6d, in consequence of our having to pay 1d postage on each paper mailed.

To British subscribers, we observe, that by remitting 2s 6d, to Mr. T. C. Orr, 33, Buchanan Street, Glasgow, they will receive the paper for one year:

N. B.—All persons ordering should state the correct name of the *Post Office* to which they wish the paper mailed, and all orders, communications, and remittances, should be addressed to R. D. WADSWORTH, *Secretary*, No. 4, EXCHANGE COURT, MONTREAL, and the payments for the coming year be sent before the first of January, otherwise there may be great disappointment felt at not obtaining the first numbers.

Montreal, Nov. 30, 1846.

ORDERS FOR THE

CANADA TEMPERANCE ADVOCATE,
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