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TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, DECEMBER 1, 1849.

No. 23

"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.—*Wenight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

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THE TEMPERANCE MOVEMENT VIEWED IN RELATION TO OTHER CHRISTIAN AND PHILANTHROPIC INSTITUTIONS.

Alienation from God alienates man from man. As any cause which looses or removes the keystone from the arch affects the connection of all the other stones in the arch, so any cause which affects the love and friendship subsisting between man and God, will affect all the other moral relations subsisting between man and man. The restoration of an individual to a state of love and friendship to God, restores that individual to a state of love and friendship to man. Loving and hating are attributes of character which can no more be confined to one object than a sun can be lighted up, and its light confined to the planets upon which it shines. 'He who loveth God loves his brother also.'

Moreover, love, where it exists, cannot confine itself to a state of emotion. Man is so created by God, that a sense of danger, and the raising the arm to avert the danger, go together. And where there is genuine pity, the man seeks to mitigate the misery which he pities. But God further commands the christian to exhibit to man the love which he feels towards himself. He will acknowledge what is thus done to man as done to himself. Neglect of him he will treat as neglect of himself.

As might be expected, therefore, christian countries have ever been distinguished by individual acts of charity, and by the formation of institutions whose object is to meet cases beyond the reach of individual exertion. The existence of

any great appalling necessity or crime, without some appliance of this description, would be an exception to the general rule.

In this appeal to the christian and philanthropist, we wish to show that abstinence societies are required by the same exigencies, founded upon the same principles, embody the same feelings, and, in their success, will produce the same results as the other charitable and philanthropic institutions of Britain or America.

They are required by the same exigencies. From the earliest periods intoxicating liquors have been used in Britain. As the nation increased in commercial importance, and in the possession of wealth and luxury, drunkenness became a habit. Multitudes of the most promising and best educated, generation after generation, became the victims of intemperance. Scarcely an extensive circle exists in the kingdom which has not had to lament some of its members slaves to this pernicious habit. From the king upon the throne to the beggar, all were drinkers; and thousands were annually becoming drunkards. Hospitals, poor-houses, and lunatic asylums were crowded with the victims of intemperance. Fifty millions were spent annually upon intoxicating drinks! The church became alarmed on account of the ravages which intemperance continued to make within her precincts. Even the state could not avoid noticing it. Parents became alarmed for their children—children for their parents. To stay its progress books were written, sermons preached, church discipline exercised; but still this monster evil grew, and threatened to engulf the whole country in ruin. All the ordinary means for checking particular evils had been tried without effect. It was in such circumstances that temperance societies originated. If ever a society originated in a great appalling necessity, we confidently assert this was one. But this is not matter of history. The causes which rendered temperance societies necessary still, alas! exist; and the consequent exigency for abstinence societies continues. The small amount of improvement which has taken place in the drinking habits of society is since the formation of abstinence societies, and chiefly to be traced to their influence and direct efforts; and were the cause removed, the effects would soon disappear.

Abstinence societies seek to effect similar ends with other charitable and philanthropic institutions. The ends sought by the charitable and religious institutions may be divided into the diminution of physical suffering, mental improvement, and the diffusion of the knowledge of the gospel. Abstinence societies seek to prevent physical suffering. The amount of physical suffering produced in this country by intemperance is greater than that produced by any other cause, perhaps equal to that produced by all other causes put together. Bodily and mental disease, prostitution, infanticide, poverty, robbery, murder, suicide, are but items in the list of the effects of intemperance. By how much abstinence societies succeed in suppressing intemperance, they prevent its effects.

The success of abstinence societies would promote mental improvement, both as regards the education of the children of the reformed drunkard, and the elevation of his own

mental character. If the object of an abstinence society is not directly to communicate the knowledge of the gospel to the sinner, yet, to such societies, it is no rival or opponent, but an auxiliary,—and an auxiliary of more importance than is sometimes supposed. The tract and bible societies labor in preparing for the eye the knowledge of salvation. Their labors are of no use to the blind, nor the labors of a missionary society to the deaf. The eye must be first opened, and the ear unstopped. The drunkard is both deaf and blind. Abstinence societies seek to remove the cause which prevents the labors of tract and bible societies from benefitting him. They seek to unstop the ear, that the drunkard may hear and live. It is admitted that this is an inferior and subordinate part; but still not without importance, and is certainly anything but antagonist to religious societies.

An abstinence society includes a wider range of objects than any one other charitable institution. It diminishes disease. The success of an abstinence society will prevent disease in the degree to which disease is produced by intemperance. It clothes the naked. To the extent to which nakedness is caused by intemperance, the success of abstinence societies will clothe the naked. In the same manner it promotes education, chastity, honesty, peace, etc.

Now, if the numerous societies whose object is the promotion of some one of these objects, receive the support of the christian and philanthropic, not less surely ought one which includes so many.

Abstinence societies seek to remove the causes which render many of the other societies necessary. Many of the other societies are viewed by their supporters as only palliatives—not cures. They address themselves to symptoms, and seek to mitigate them. Abstinence addresses itself to the disease, and seeks its removal. *They seek to heal the wound which intemperance has made; it seeks to extract the tooth by which the wound has been inflicted.* When the effects of intemperance have been diminished or removed, *their end is effected; ours only when its funeral knell is rung.*

The other societies are necessary—they may even be more necessary than an abstinence society at a particular period, as medicine may be requisite before food by the famished. But they can never eradicate intemperance. Efforts such as theirs, if employed for this purpose, would be like efforts to dry up a river by removing the stream whilst they left the fountain.

The success of abstinence societies would provide means for supporting other charitable and religious institutions. The number of the persons at present contributing to the support of these institutions would not, by the success of abstinence societies, be decreased, nor their subscriptions curtailed. Much of the capital employed to diminish the effects of intemperance would thereby be let loose. The time at present consumed in drunkenness would be recovered, and become money; a part of which, and of the money expended upon intoxicating liquors, would be available for purposes of christian philanthropy. Out of an income of half a million, the emancipated negroes of the West Indies subscribe to charitable and religious purposes above fifty thousand pounds; but, if so, what might not the charitable and religious institutions of this country expect from the addition to the present income of one hundred millions annually? for such is the lowest estimate of the price of the drinking habits of Britain! Now, when we consider that all the money expended in the support of charitable and religious institutions in Britain is under one million, and that these institutions, whether laboring at home or abroad, are crippled for want of funds, and that christians profess to be doing what they can, we do think that an institution fitted to effect such an improvement in the resources of the charitable and religious institutions of this country and the world, ought to be supported by the christian and the philanthropist.

A tithe of the sum expended upon strong drink would send a teacher and a missionary, not only into every town, but also into every village in the world! Whilst the cry of ignorance from abroad, and misery from home, rises on every side, and from every quarter, ought the christian and philanthropist to be indifferent to means by which the ignorance might be dispelled, and the misery allayed?

The objections made against abstinence societies will apply with nearly as much force to the other charitable and philanthropic institutions of Great Britain. It is objected that 'abstinence societies promiscuously congregate together the righteous and the wicked, whilst christian men ought only to associate with christian men.' We reply, that this objection specially made against abstinence societies, is equally applicable to the other charitable institutions of this country, and ought not to deter those from joining abstinence societies who join other societies where this is practised.

It is further objected, that 'abstinence societies abrogate scripture by enforcing abstinence, whilst scripture only enforces temperance.' Were we to admit this, (which, as stated, we do not) we would still be acting only as some other societies do; for instance, anti-slavery societies. Scripture regulates the duties of masters and servants, but nowhere specifically or directly makes laws for the abrogation of slavery. Yet few christians doubt that it is the design of the gospel to abrogate slavery, and that its continued existence is a foul blot upon christianity. But if the supporters of anti-slavery societies seek the complete removal of slavery, whilst scripture only regulates its existence, they at least cannot object to abstinence societies upon this ground but are bound to give them their support.

But abstinence societies do not require a christian to break or alter any law of God. Scripture may enjoin temperance, and abstinence societies abstinence, without opposition. The New Testament nowhere enjoins the use of intoxicating drinks. Upon the very highest ground which may be taken, it only permits their temperate use. But though temperance be the highest degree in which christians dare use intoxicating drinks, it is not the lowest. A permission to use does not enforce the use of intoxicating liquors, if more important circumstances require its avoidance. Permission to marry does not enforce marriage. Permission to eat all kinds of meats did not force the apostle Paul, in particular circumstances, to use this liberty. No one deems that he is bound to use intoxicating liquors if they injure his health. No more can it be sin to avoid using them, when doing so will conduce to the welfare of our brother, so long as we are commanded to love our neighbor as ourselves.

Reconciliation to God makes every christian a philanthropist. He is bound to exhibit his love to God in acts of kindness towards man—in acts suiting the exigencies of men. We are to clothe the hungry, and give food to the naked. But the aid which the drunkard requires is the countenance and support of the christian and philanthropist. And those who stretch out their hands to help in every other department of benevolence, ought not to withhold their aid from this. It would be bad policy for a humane society to expend all their funds upon an apparatus for the restoration of life, whilst they neglect to employ a part for procuring the life buoy which might have prevented its necessity. And it would be little less wise for the philanthropist to expend all his efforts upon the effects of intemperance, without devoting a portion of them, at least, to its cure.

Christians and philanthropists, it will not now do to assign the past errors of abstinence societies as a reason for now standing aloof from them. They are now being supported by men of sober minds, and upon sound principles. Forgive our past errors, and we will forgive your past coldness; and join hands with us to annihilate this giant evil!—*Scottish Temperance Review.*

THE TEMPERANCE TRACT.

BY T. S. ARTHUR.

A young man, who felt a good deal of enthusiasm in the temperance cause, procured some tracts for distribution. He had a dozen, and in the ardor of his feelings, he calculated that at least twelve men would be reformed through their agency. Having an idle afternoon to devote to the cause, he started out with his dozen tracts in his pocket, his mind somewhat elated in the prospect of the good that was to be done. In walking along, the first man who came in his way was a tavern-keeper. "Here is a good subject," said Wilton to himself, as the tavern-keeper drew near. "Let me see what I have that will suit him. Ah! this is it. An Appeal to the People on the Liquor Traffic." And selecting a tract with this title, he presented it to the tavern-keeper as they met, saying as he did so—

"Accept this, if you please."

Taken by surprise, the man received the tract, and the distributor, bowing, moved on.

"A dead shot for him!" thought he; but the thought was scarcely formed ere he felt a hand laid roughly on his shoulder. Turning quickly, he confronted the tavern-keeper, whose face was red with anger.

"What is this?" he demanded imperatively.

"It is a tract," replied the young man, looking confused.

"See here, my friend!" and as the tavern-keeper spoke he withdrew his hand from his shoulder, "My first impulse was to pitch you over the fence. On second thought, however, I will let you go unpunished for your impudence; but, with this piece of good advice—'If you wish to keep out of trouble, mind your own business.'"

Then crumpling the tract in his hand and tossing it from him contemptuously, he turned away, leaving the young temperance reformer with his enthusiasm in the cause down to zero. While this state of mind was predominant, the balance of the tracts on hand were thrown over a fence, and meeting a gust of wind, were scattered apart, and driven in various directions. The distributor returned home feeling mortified and discouraged. On reflection, however, he was vexed at himself, both for the bungling manner in which he had proceeded, and for his having been so easily thrown off by a rebuff.

"The tracts, at least, needn't have been wasted," said he, "that was a folly of which I ought to be heartily ashamed."

About an hour after this occurrence, a man came walking along the road, near where this little adventure took place. A piece of paper caught his eye, and stooping, he picked it up. Moving on, as he opened it, he commenced reading, and was soon deeply interested, for he walked slower and slower, and sometimes stopped altogether. This man was also a tavern-keeper. After reading the tract through, he placed it in his pocket and continued on his way.

"Stop and think, John," said a wife, in an appealing voice to her husband as the latter was about leaving the house.

"Don't talk to me in that way," replied the husband impatiently. "You couldn't act worse if I were a common drunkard."

"But the danger, John. Stop and think of that! There is a lion in the way."

"I am out of patience with you, Alice," said the man. "A high respect you have for your husband's good sense and good principles! As if I couldn't enjoy a glass now and then, without being in danger of becoming a miserable sot."

With this the man turned off, and took his way to the tavern, while his wife went weeping into the house. As he walked along, the words she had uttered—"Stop and think" wrung in his ears, and he tried to push them from his

thoughts, in order that he might not think. All at once, a fresh blast of wind blew from a field that adjoined the road, a piece of paper, and as it fell at his feet, his eye caught the words—

"STOP AND THINK."

The coincidence of language startled him for a moment. He took the piece of paper and commenced reading, and as he read, he walked slower and slower. One of Wilton's temperance tracts had fallen into his hands. It was a close appeal to the moderate drinker and set forth his danger in the fullest manner. At last the man stood still. Then he sat down by the road side, still reading on.

"There is danger," he at length murmured, folding up the tract as he spoke. Rising, he was irresolute as to whether he should return home, or keep on his way to the tavern. Had any one thrust the tract in his hand, he would have rejected it; but coming to him as it did, it found his mind prepared to hearken to its appeals. But the love of drink had been formed, and, at the prospect of having its accustomed gratification cut off, began to cry out for indulgence. A combat in the mind of the man was the result; and this continued, until appetite gained the victory so far, that he concluded for this time, at least, to go to the tavern, but to give up the habit thereafter. "I hate to turn back after I once start to do a thing," said he, as he moved on towards the tavern. "It's bad luck."

Still the argument for and against any further indulgence, kept going on, and he could not turn his mind from it.

At length the sign of the "Punch Bowl," whither he was wending his way, came in view, and the sight affected him with the old pleasure. In imagination, the refreshing and exhilarating glass was at his lips, and he quickened his pace involuntarily.

As he drew near, he saw the landlord sitting on the porch. The good natured old fellow did not smile with the broad smile of welcome that usually played over his countenance when a customer approached.

"How are you to-day, landlord?" said the man cheerfully, as he stepped upon the porch.

"Do you know the road you have come?" asked the landlord with a gravity of manner that surprised his customer.

"Yes," replied the man, "I've come the road to the Punch Bowl."

"Better say the road to ruin," returned the landlord.

"What is the matter?" inquired the man. "I never heard a landlord talk in that way before."

"It was the road to ruin for poor Bill Jenkins. That I know too well, and has been the road to ruin of a good many more that I don't like to think about. It will be your road to ruin if you keep on; so I would advise you to stop and think a little on the matter. If you want any liquor, you can get it from Jim at the bar; but I'd rather not have your sixpence in my till to-day. I won't feel right about it."

"What's the matter, landlord? What has put you in this humour?" said the man, who, in turn, became serious.

"I found a piece of paper on the road, as I walked along just now, and it had something printed on it that has set me to thinking. That's the matter. Ah me! I wish I was in better business. It doesn't make a man feel very pleasant to think that, in building himself up, he had dragged others down. And I'm rather afraid that's my position. Go home my friend, and don't let the sin of your ruin be on my conscience. You've got to loving liquor a little too well. May be you don't think so; but I know it. I have seen a great many men go down the hill, and I can tell the first steps. You have taken them. Stop and think before you go any farther."

"Look here, landlord," said the man, after standing thoughtful for a few minutes, "I'll make a bargain with you."

"Very well, what about?"

"If you will quit selling, I will quit drinking."

The landlord did not answer for some moments; but sat with his eyes fixed upon the floor. At length, rising up slowly, he extended his hand to his customer, and grasping it firmly, said—"Agreed! it's a bargain!"

A hearty shake sealed the bargain!

An hour afterwards those who went by the "Punch Bowl" saw the bar closed. And in less than an hour afterwards, the sad-hearted wife who had seen her husband walking in the road to ruin, saw him return as sober as when he left, and heard with gladness, his promise, never again to put the cup of confusion to his lips.

Thus it is that truth scattered even in the fields and by the road side, finds its way into the minds of men, and does its work on their hearts. Our most imperfect and defective efforts are often over-ruled by Providence to the accomplishment of the greatest good.



TO DISTILLERS AND THEIR ALLIES.

(Extracts from an American Temperance Tract.)

The art of turning the products of the earth into a fiery spirit was discovered by an Arab about nine hundred years ago. The effects of this abuse of nature's gifts were soon viewed with alarm. Efforts were made even by the Heathen people to arrest the evil. And it shows the mighty agency and cunning of Satan, that Christian nations should ever have been induced to adopt and encourage this deadliest of man's inventions. In the guilt of encouraging the destructive art, our own free country has largely participated. In the year 1815, as appears from well authenticated statistics, our number of distilleries had risen to nearly forty thousand. And, until within a very few years past, the progress of intemperance threatened all that was fair and glorious in our prospects. The reformation recently commenced is one of the grandest movements of our world: and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations.

1. The business of distilling confers no benefits on your fellow-men.

Ardent spirits is not needed as an article of living. In the first ages of the world, when human life was protracted to hundreds of years, it was unknown. By the first settlers of this country it was not used. It was scarcely used for a whole century. And those temperate generations were remarkably robust, cheerful, and enterprising. To this we may

add, that several hundred thousand persons, accustomed to use it, have given it up entirely within a few years past; and their united testimony is, that they have made no sacrifice either of health, or strength, or any real comfort. Indeed, few, if any, except such as have the intemperate appetite, will now seriously contend that distilled liquor is necessary or useful. The little that may perhaps be desirable as medicine might be made by the apothecary or the physician.

The talents God has given you might be applied to advance the welfare of your fellow-men. It is your duty—your highest honor—thus to apply them. And on the bed of death, in near prospect of the judgment, it will surely be a melancholy reflection, that, as regards the happiness of mankind, your life has been an utter blank.

2. The business of distilling is not only useless, but is the occasion of many and great evils.

Recent examination has developed a number of appalling facts, which few, if any, pretend to question. It is admitted that the use of ardent spirit has been a tax on the population of our country; of from fifty to a hundred millions of dollars annually. It is admitted that three-fourths of all the crimes of the land results from the use of intoxicating liquor. It is admitted that at least three-fourths of all the sufferings of poverty arise from the same source. It is admitted that upward of thirty thousand of our citizens have annually descended to the drunkard's grave. It is admitted (by those who believe the Bible) that drunkards shall not inherit eternal life, but must have their part in the lake that burneth with fire and brimstone. In a word, it is admitted that health, fortune, social happiness, intellect, conscience, heaven, are all swept away by the tide of intemperance.

3. The business of distilling destroys, to a great extent, the bounties of Providence.

Many of the substances converted into ardent spirit are indispensable to the comfort of man—some of them the very staff of life. But the work of distillation not only destroys them as articles of food, but actually converts them to poison. An incalculable amount of grain, and tens of thousands of hogsheads of sugar and molasses, beside enormous quantities of other useful articles, are every year thus wickedly perverted in this Christian Land! Who does not know the odious fact, that, in many places, the distillery has regulated the price of bread? Who does not know that this engine of iniquity has at times so consumed the products of industry as to make it difficult for the poorer classes to get a supply? "The poor we have always with us;" and cries of the suffering are often heard from other lands. Such facts, it would seem, might reach the conscience of all who are wantonly destroying Heaven's gifts. Can you, for a little selfish gain, persist in converting the bread of multitudes into pestilential fire! How utterly unlike the example of Him, who, while feeding thousands by miracle, could still say, "Gather up the fragments which remain, that nothing be lost."

5. You pursue a pernicious calling in opposition to good light.

The time was when good men extensively engaged in the distilling business, and when few seemed to be aware of its fearfully mischievous tendency. The matter had not been a subject of solemn and extensive discussion. The sin was one of comparative ignorance. But circumstances have changed. Inquiry has thrown upon the community a flood of light. The evil of intemperance has been exhibited in its complicated horrors. Ardent spirit has been found to be not only useless, but fearfully destructive: so that the guilt of manufacturing it is now enormously aggravated.

Good men were once engaged in importing slaves. They suspected not the iniquity of the business; and an apology can be offered for them on the ground of ignorance: but the

rade has now come to be regarded by the civilised world in the same odious light as piracy and murder. The man who engages in it is stamped with everlasting infamy. And the reason is, that, like the distiller, he now sins amid that fulness of light which an age of philanthropy has poured around him.

7. By prosecuting this business in a day of light and reform, you peculiarly offend God, and jeopardise your immortal interests.

In "times of ignorance," God, in a sense, "winked at" error. But let the error be persisted in under a full blaze of light, and it must be the occasion of a dread retribution from his throne.

But possibly you urge in self-justification, *Others will manufacture spirit if I do not.* But remember the guilt of one is no excuse for another. "Every one of us shall give account of himself to God." If others pursue a business at the sacrifice of character and of heaven, it becomes you to avoid their crime, that you may escape their doom.

It is not certain, however, that others will prosecute the destructive business, if you abandon it. Men of forethought will not now embark their silver and gold on a pestilential stream, soon to be dried up under that blaze of light and heat which a merciful God has enkindled. They will not deem it either wise or safe to kindle unholy and deadly fires where the pure river of the water of life is so soon to overflow.

Let the thousands now concerned in distilling at once put out their fires, and the act would cause one general burst of joy through the nation; and any effort to rekindle them would excite an equally general burst of indignation and abhorrence. None but a monster of depravity would ever make the attempt.

But again, perhaps you say, *No one is obliged to use the spirit that is made.* But remember that you make it only to be used. You make it with the desire, with the hope, with the expectation that it will be used. You know it has been used by thousands—by millions—and has strewed the land with desolation, and peopled hell with its victims: and you cannot but acknowledge that you would at once cease to make the liquor, did you not hope it would continue to be used! Indeed, you must see that, just in proportion to your success will be the amount of mischief done to your fellow-men.

It seems hardly needful to say that the foregoing considerations are all strictly applicable to the retailer of ardent spirits. He takes the poison from the distiller, and insidiously deals it out to his fellow-men. It is truly stirring to one's indignation to notice his variety of artifice for rendering it enticing. His occupation is one which the civil authorities have, in some places, with a noble consistency, ceased to tolerate; and one which must soon be put down by the loud voice of public sentiment.

Indeed, the retailer, the distiller, and the tippler, must be looked upon as forming a TRIPLE LEAGUE, dangerous alike to private and social happiness, and to the very liberties of the nation. And an awakened people cannot rest till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a singing tone of public sentiment, and at once proclaim the unholy alliance dissolved?

SPIRIT DRINKING IN THE UNITED KINGDOM—From the excise returns, just issued, the following summary of the consumption of spirits, in the three Kingdoms, for the half year ending 5th July, is taken:—England, 4,107,000 gallons; Scotland, 3,239,000, Ireland, 3,091,000 gallons; total 10,437,000, giving an annual consumption to each individual of the population, according to the census of 1841, of, in England, 4 pints, Ireland, 6 pints; Scotland, 20 pints.

COST OF THE DRINKING SYSTEM.

An attempt to estimate the cost of the drinking system to the British population for the year 1847.

LIQUORS CONSUMED—	
20,639,365 gal. corn spirits at 15s.	£15,479,523
3,329,940 " rum at 14s.	2,330,958
1,537,762 " brandy at 36s.	2,767,971
28,830 " Geneva at 30s.	43,245
6,310,536 " wine at 22s 6d.	7,099,353
613,900,978 " beer,	} at 1s 6d, 46,447,573
5,400,000 " cider, &c.	
	74,168,623

LABOUR LOST—

3,000,000 paupers, who, if working, might each earn, per annum, additional to their present earnings, 18l.	54,000,000
12,000,000 of the population who lose on an average two weeks of each year in drinking, and through disease caused by drinking, 46l, 538 years, at 23l.	10,615,374
	64,615,374

RESULTS OF DRINKING—

Cost of pauperism,	12,200,000
Estimated cost of crime,	4,000,000
Estimated cost of disease,	5,000,000
Loss by accidents at sea,	2,800,000
Two-thirds attributable to drinking, £24,000,000	16,000,000
	154,783,997

To the above must be added—

Loss of life.	
Loss of health.	
Loss of character.	
Loss of domestic, social, and national happiness.	
Loss by bankruptcy through intemperance.	
In the above estimate the liquors are taken at the prices paid for them by the consumers, as nearly as can be ascertained.	
The retailer of spirits is in the habit of adding a very large quantity of water after the liquor has come into his possession, by which means the number of gallons sold is much greater than the number on which duty has been paid. An addition has been made to some of the above prices in consideration of this dilution by the seller.	

Were it not for the existence of the drinking system, there would be ample employment, at good wages, for our entire pauper population, as well as for those who are presently occupied in the manufacture and distribution of these liquors. This will appear evident from the following considerations: The entire exports of the United Kingdom for the year 1846 amounted to £57,786,876; and it is estimated that a decrease of £10,000,000 in British exports is sufficient to cause a most severe national depression. All therefore that is required at any time to secure the most abundant commercial prosperity, and employment to all, is to increase the demand for our manufactures to the value of ten millions sterling. Let our working population abstain from drink, and an amount of money, far exceeding ten millions, will annually be expended in obtaining the comforts of life by those who are at present comparatively destitute of them. The necessary result of such a state of things must be to give an impetus to every department of our national industry.

The revenue of the United Kingdom for 1848 was £52,092,757. The national debt amounts to £790,348,351. So that the drinking system absorbs as much wealth as would pay the entire taxes of the country, in addition to clearing off the national debt in 8 years. This view of the case is well worthy the attention of financial reformers.

The absorption of capital during the past few years, in carrying forward railway projects, has caused much alarm and inconvenience to the community. The following statement from *Blackwood's Magazine* for January, 1848, exhibits the amount of money expended on these schemes from 1841 to 1847—certainly trifling sums when compared with the expenditure of the drinking system:—

1841, expended,	£1,470,000
1842, " "	2,980,000
1843, " "	4,435,000
1844, " "	6,105,000
1845, " "	14,135,000
1846, " "	36,485,000
1847, " "	first six months,	25,770,000

Total railway expenditure for 6½ years, ...£91,380,000
The drinking system, during the same period, according to the above estimate, has cost the country about eleven times as much, or £1,007,500,000.—*Scottish Temperance Almanac.*

Progress of the Cause.

SCOTLAND.

BRIDGE-OF-WEIR.—On the evening of Sabbath, 16th Sept., the Rev. Mr. Caldwell, of Erskine Free Church, delivered an able discourse on abstinence to a numerous audience. The society is in a more active state at present than it has been for a long time past.

GLASGOW.—On Monday evening, 10th September, an aggregate meeting of the juvenile abstainers of Glasgow and neighborhood took place in the City Hall, for the purpose of adopting an address to His Royal Highness the Prince of Wales. From three to four thousand children, of all ranks, and of various ages—from sixteen down to six—dressed in their Sabbath costume, and decorated with sashes, ribbons, and abstinence medals, filled up the body of the Hall, while the galleries at either end were crowded with male and female adult abstainers. Archibald Livingston, Esq., presided, and the Rev. Mr. Borland opened the proceedings with prayer. On the motion of James Stewart, seconded by Alexander McInnes, two boys about 14 years of age, the following address to the Prince of Wales was unanimously adopted:—

TO HIS ROYAL HIGHNESS THE PRINCE OF WALES, ETC.

May it please Your Royal Highness.—We, Her Majesty's loyal and faithful subjects, the juvenile abstainers of Glasgow and neighborhood, feel anxious to express our cordial welcome to Your Royal Highness on your return to our native land, and your own Highland home.

We therefore avail ourselves of the present opportunity of presenting our sincere regard for your welfare, and our hope that your Royal Highness may be long spared, and abundantly fitted for the high station which, in the providence of God, you may yet be called upon to occupy.

The association with which we are connected has been instituted expressly for the purpose of opposing the drinking usages of our country, which, if allowed to continue their influence as at present, are certain to destroy the happiness, honor and reputation of our highly favored land, and fill it with disease, misery and crime.

It would be difficult for us to say how far the temperance movement has been successful in stemming the current of vice and immorality; but its past history bears evidence to the fact that not a few thousands of Her Majesty's subjects, whose moral character had been destroyed by the use of alcoholic liquors, have, by the blessing of God, through the medium of abstinence societies, been reclaimed, and are now classed among the useful and respectable inhabitants of our country; while many thousands more of the rising generation have been kept from acquiring habits in every way prejudicial to the interests of the society.

May it therefore please your Royal Highness to think favorably of our cause; and that the Most High may spare and lead you safely through the dangerous paths of youth; honor you at a future, and we trust distant, period with the Crown of the British

Empire; and at last bestow upon you a diadem of glory, which will never decay, is the affectionate prayer of the juvenile abstainers of Glasgow and neighborhood.

Signed, in name and by appointment of a meeting of the juvenile abstainers of Glasgow and neighborhood, hold in the City Hall, Glasgow, on Monday evening, 10th September, 1849, by

ARCHD. LIVINGSTON, Chairman.

The address was forwarded on the day after the meeting took place, and the following reply has since been received by the Chairman:—

BALMORAL, Sept. 19, 1849.

Sir,—I am commanded to acknowledge the receipt of an address to his Royal Highness the Prince of Wales, from the Juvenile Abstainers of Glasgow and neighborhood.—I remain, Sir, your obedient servant,

H. M. BUCH.

ARCHIBALD LIVINGSTON, Esq.,
24, St. Enoch Square, Glasgow.

EDINBURGH PAROCHIAL BOARD.—At the meetings of this body, on 7th and 21st Sept., a discussion took place as to the propriety of giving intoxicating liquors to paupers as medicine. The Chairman stated that the sum paid for whisky during the past year amounted to £45 15s., and for wine to £150. Mr. A. D. Campbell gave notice of a motion to the effect that the board recommended the medical relief committee to discontinue the use of intoxicants as medicine for the poor under the charge of the board, and that the medical officers be informed of this wish of the board. This motion was ultimately withdrawn in favor of one by Dr. Sibbald, which was to the effect—that the board views with regret the large sums expended on whisky, wine, and other stimulants, and remits to the medical relief committee to take such measures as may prevent the consumption of such liquors, unless positively ordered by the house surgeon. He supported his motion at some length, and gave it as the result of his experience in the medical profession since 1818, that it was wrong to administer intoxicating liquors as stimulants, except in extreme cases, and then only with much caution.

BATHGATE.—This place has for a long time been without an abstinence society, but one has recently been formed. A meeting was held on 12th Sept., which was addressed by the Rev. Robert Morrison, and by Messrs. McDonald and Easton from Edinburgh. At the close of the meeting thirty came forward and signed the pledge. Since that time the society has increased to 100 members, and the number is still augmenting.

SWANSTON.—A meeting was held here on the evening of the 30th ult., when Messrs. Easton and McDonald, Missionaries from the Edinburgh Society, delivered excellent addresses. There has been no society in this beautifully situated village; but some of the inhabitants have long felt warmly attached to the cause; and from the generally expressed feeling, both an adult and juvenile branch are likely to be immediately formed.—*Christian News.*

SHELTAND.—The Hon. Judge Marshall recently visited Lerwick, and several other places in the neighborhood, and held a series of temperance meetings. Nearly thirty members were added to the society through his instrumentality.

ENGLAND.

Huddersfield.—A memorial was got up by the Committee of the Huddersfield Temperance Society, and presented by the Rev. R. Skinner to the Magistrates officiating at the Huddersfield Brewster Sessions, which took place on Thursday the 26th August. It was signed by upwards of 370 individuals, including most of the clergy, dissenting ministers, and many of the most influential gentlemen of the town. It met with a good reception, and evidently produced a favorable impression, for out of twenty-three applications made for new licenses, only three were granted.

DR. GRINDROD.—This gentleman lately delivered a series of lectures at Blackburn, which the local newspapers state were very successful. At the conclusion of the fourth lecture, the Rev. R. T. Wheeler, M.A., incumbent of St. John's, who occupied the chair, said—He confessed that previous to the delivery of these lectures, his views were antagonistic to those of the lecturer. The arguments and appeals of Dr. Grindrod had, however, issued in his thorough conviction. As a Christian Minister, he had felt it his duty to give the subject a prayerful and serious consideration, and it was his determination, not only to give in his adherence to the principle, but to establish an association in connection

with his church and school' The Rev. Edward Inkes presided during the delivery of the sixth lecture, and made a similar avowal at the close of the meeting.

THE CONSUMPTION OF BRANDY.—In the Board of Trade Tables, which we publish this day, there is a striking evidence of the rapid increase in the consumption of brandy during the month ending the 5th of August, and which we have no doubt will be even more perceptible in the month ending the 5th September, when the accounts are published. In the single month ending the 5th of August, the quantity of brandy duty paid for consumption was 205,968 gallons, against 136,370 gallons in the same month last year, thus showing an increase of no less than 69,598 gallons in the month; so that the additional duty derived from brandy for the single month, was no less than £52,191. In the quantity imported the increase is even more striking. In the same month it amounted to 552,178 gallons in the present year, against 57,325 gallons in the corresponding month of last year. The quantity imported in the first seven months of the year, amounts to no less than 2,407,117 gallons, against only 1,623,096 gallons in the same period in 1848. The effect of the prevailing epidemic are here more strikingly seen by the increased consumption of this spirit.—*London Economist*.

CHESTER TEMPERANCE AND REHABILITATE SOCIETIES.—These Societies held their joint Annual Festival on Tuesday and Wednesday last. On the first day a public tea meeting took place in the Diocesan School, at which a numerous and happy company assembled. At the conclusion of the tea the Rev. J. Gaman, of St. Paul's Boughton, took the chair; and after making a few pointed observations expressive of his attachment to the cause, called upon Mr. J. R. Williams, of Liverpool, formerly of this city, to address the meeting. Mr. Williams, in the course of his remarks, thoroughly exposed and refuted some of the fallacious arguments advanced by the advocates of the moderate use of intoxicating liquors; and clearly demonstrated that the only remedy for the terrible evil of drunkenness was total abstinence. The Rev. G. Hallatt, Methodist New Connexion Minister, of Hawarden, followed in an effective speech, observing in the course of it, that the use of intoxicating beverages was the most effectual barrier at present in existence to the progress of the gospel. Dr. Burrows, of Liverpool, spoke pertinently to the physical effects of alcoholic drinks, and introduced several admirable illustrations to show the real nature of the strength said to be derived from their use, and also their influence on the digestive functions. Mr. Thomas Hudson, of London, brought the speaking to a close, in a brilliant and masterly address, which included, to a degree seldom met with, a most felicitous combination of rich humor, apt illustration, and sound argument. Powerfully exciting their sympathies, he produced an effect upon all present which will not be easily forgotten.

IRELAND.

DONNYBROOK FAIR.—The Annual Fair held in the Suburbs of Dublin has come to a close. Of it, a leading morning journal says, "The glories of 'de Brook' are no more, far famed Donnybrook, with its sun and frolic, lives now but in the memory of the past." The annual mass of vice, crime, and misery, which this fair generated and brought to light, is now also happily no more. 'De Brook,' famous for fun and frolic, was alike celebrated for giving to the good citizens of Dublin, a yearly crop of thieves and prostitutes! Many an unfortunate female, crewhile a respectable servant, enjoying the confidence of her employers, and girls of a still more respectable station, owed their ruin to a few hours spent, and a few glasses taken in this unnatural composite of humor and debauchery. It is indeed truly gratifying to us teetotalers that all this has ceased; that, in the words of the *Freeman's Journal*, "There was not a single riot during the entire week of the fair." Most gratifying to know that the blessed change has been caused by the principles of total abstinence being so continuously preached in Dublin by the Rev. Dr. Spratt.

UNITED STATES.

In our three thousand miles' tour in the United States, dining at a public table five days in the week on an average, we had occasion to remark how little wine was used. At Boston, New York, and Philadelphia, there was not more than one person in ten indulged in iced champagne, tempting as that beverage was in hot weather. Of malt liquor we saw no consumption but at Saratoga, where one pint bottle was asked for. No spirits were

presented at table anywhere. It appeared to us that drinking was eschewed by some as vulgarity, by many as an immorality, and by most as injurious to health. We found in our own case that abstinence enabled us much better to stand the heat than we could have done had we even moderately followed English custom. Wherever we went, except at the smaller hotels in the smaller towns, the bar at which spirits are supplied was banished to some obscure part of the house, that if men went to it, they should not offend the general sense of decency and propriety; and we heard that tipping was considered amongst the working classes as a disreputable thing.—*A Tour in the United States, fifth edition, by Archibald Prentice*.

WESTERN AUSTRALIA.

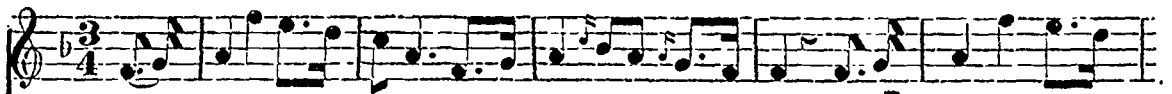
But a few months ago, the only efforts that were made resulted from the good wishes of individuals; but however ardent those wishes might be, they were rendered abortive from the want of co-operation and the force of example. Now these two considerations are combined in a society called the Western Australian Total Abstinence Society. The formation of this society was not likely at first to obtain many supporters, but the success its advocates have met with is certainly very encouraging. A letter has also been received from King George's Sound, in which we learn that a total abstinence society is being formed in that place by the Rev. Mr. Wollaston and Mr. Camfield; and we are happy to hear a similar report from Leechenault district.—*Western Australian Record*.

SOUTH AUSTRALIA.

ADELAIDE.—The Anniversary of the Total Abstinence Society was celebrated by a tea-meeting in the school room in connection with the Wesleyan Chapel, Gawler-place, on Tuesday evening last. About 200 persons, of all ages, partook of the cheering beverage and substantial accompaniments which were provided in the most profuse abundance by the caterers, all devoted friends to the temperance movement. After tea the company dispersed for a short period, and during their absence the temporary tables were removed, and the spacious room, being prepared for a public meeting, rapidly filled with an attentive audience. According to announcement, the Rev. J. W. Draper took the Chair, and opened the business of the evening by singing and prayer. Mr. G. W. Cole then read the report. It was a long and deeply interesting document. It stated that since the society was reconstituted on the 3rd of March, 1848, under the presidency of the Rev. J. W. Draper, it was in a more healthy position than at any former period. The number of signatures obtained from the commencement of the society exceeded 700, but the Committee recognized none as members but those who had signed since 3rd of March last. The report went on to attribute the continuance of the monster evil of intemperance to the countenance it received from the kindred practices of the moderate drinkers, from whose ranks the army of drunkards was always recruited, and appealed earnestly to all moral and religious persons to unite and suppress the great source of poverty and demoralization—drunkenness. The reading of the report was attended with the most marked attention. Messrs J. W. Cole, D. Smith, Rev. G. E. Newenham, J. Chapman, Hudson, Pickering, and the Rev. W. C. Curry, also addressed the meeting in an interesting manner. The last named gentleman, in the course of his speech, related at some length, and with great humor, an account of a mechanist in Sydney, whose great ambition was to buy a watch; but, notwithstanding the high wages of the time, the man's drinking habits rendered him unable to accomplish the purchase. He became a teetotaler, and in one month bought a watch for £15, and then went on working, saving, and wisely investing his money—so that, when a season of depression arrived, and wages were reduced, and many tradesmen compelled to go as shepherds into the bush, that man could live on his rents, and wait for better times, which happily soon arrived. He related another instance of a blacksmith, who through drunkenness kept his family in poverty; in fact they would have starved had not his wife, by washing, contrived to provide the family with a scanty supply of food. The man attended a temperance meeting at an auspicious moment; he signed the pledge, and that day week his wife lost her situation. She washed no more for hire; and the blacksmith did not stop at that—he not only prospered in his worldly concerns, but had become a man changed for the better as regards the future. He was now an exhorter on the plan.—*Adelaide Observer*.

WHEN DOWN TO THE GARDEN.

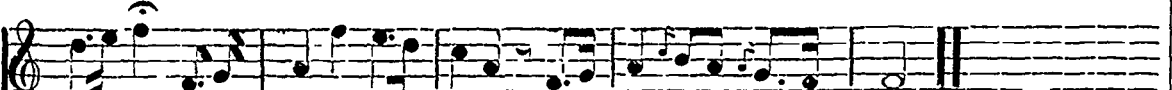
MELODY—"Last Rose of Summer."



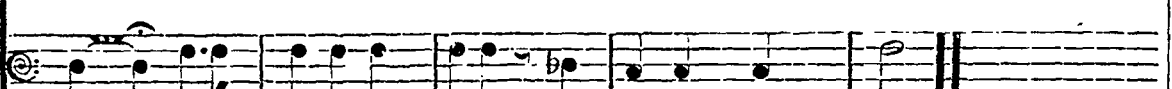
When down to the gar-den Where ri - vu - lets flow, 'Mong the ros - es and



li - lies I cheer - ful - - - ly go, 'Tis to talk with my Sa - viour whose foot - steps I



hear, And he waits to re - ceive me, And wel - come me there.



O, well I remember his wonderful love,
And the rich wedding garment his tenderness wove;
He has cover'd my soul, and I never will fear
In his heart-cheering presence with joy to appear.

He has spread me a banquet of fruits from above,
And unfur'd me a banner, the banner of love!
I have open'd my spikenard and sweet smelling myrrh
And the fragrance he loveth perfumes all the air.

When under his shadow his fair one abides,
How kindly he feeds her, how gently he chides!
And, tenderly sweet as the music above,
How freely he whispers of pardoning love!

This is my beloved, and this is my friend!
Ye daughters of Zion, he loves to the end;
When he comes to his garden his steps you may hear
And he waits to receive you and welcome you there.

Canada Temperance Advocate.

MONTREAL, DECEMBER 1, 1849.

A VICTIM.

Yesterday we announced the death of John B. Lesperance, a name familiar to every old member of the community, but at the time we were not aware that the last three or four months of his life were spent at the county poor-house, and that he died a maniac pauper. Such, however, was the case, and it affords but another evidence of the cold-heartedness and selfishness of this world, and the value that should be attached to worldly friendship.

John B. Lesperance came to this city at an early day from Canada, a young man of talent, that bade fair to do well in the world. For some years he attended strictly to business, and everything prospered under his guidance and control. He became attached to the American Fur Company, and soon amassed a small fortune, married into one of the oldest and most respectable French families, and settled down for life. His addition to St. Louis was one of the most valuable ever made, and if managed properly, would have yielded an almost inexhaustible revenue; but the flowing bowl and fashionable life have many allurements to win the virtuous and prosperous from the even tenor of their ways, and Lesperance became a worldly man.

His fortune, acquired by years of industry and hard labor, was spent in less time than he was employed in making it; his old friends and associates, as soon as his property was gone, became tired of his society; his wife was snatched from him by the hand of death, and even his relatives, to whom he had before looked for support, now forsook and even shunned him. Houseless, friendless, and bankrupt in purse, he rambled the city for some year or more, gaining a scanty subsistence from the cold hand of charity, until at last, as an act of kindness, he was sent to the county farm as a common pauper.

Here he remained for some time, until at last his bodily infirmities and the knowledge of his wrongs dethroned reason, and death put an end to the farther miseries of the maniac pauper. He died and was buried, but of all his former friends and associates, of all who had in years of prosperity enjoyed his friendship and shared his bounty, only three could be found willing to attend his body to its last resting place. Thus lived, died, and was buried, the warm hearted Lesperance, whose dissipated life and miserable end should serve as a warning to all young men—*New-York Journal of Commerce*.

ANOTHER VICTIM.—EXECUTION OF SMITH.

At a very early hour yesterday morning, large groups of people were to be seen making their way towards the New Jail, the place appointed for the execution of Smith, a soldier of the Rifle Brigade, for shooting Eastwood, a private in the same regiment. The number of persons assembled to witness the fearful scene must have been over 3000, a large portion, we are ashamed to say, being women and children.

A few minutes before 10 o'clock, the prisoner was led from the cells to the scaffold, preceded by the Sheriff, and other officers of justice. The unhappy man was attended during his last moments by the Rev. Messrs. Grassett and Mitchell, Ministers of the Church of England. The prisoner mounted the scaffold with a firm step, and seemed to survey the multitude around him with much composure of mind, but he did not speak. He then knelt down upon the drop, and the rope having been adjusted by the executioner, a prayer was read by Mr. Grassett, in which the prisoner seemed to join with feeling. After having engaged for a few moments in devotion, the signal was given by the Sheriff, the drop fell and the unhappy man was launched into eternity.

We are assured that Smith, for some days previous to his execution, gave strong evidence of deep and sincere repentance for the crime which he committed; he freely acknowledged the justice of the punishment awarded to him for his crime, and seemed to regret that he did not plead guilty at the Bar of Justice. He stated to the minister who attended him, that he would not have committed the murder had he not been under the influence of strong drink at the time, a fact which was not stated at his trial. It appears that he had taken three glasses of brandy, and some

beer, a few minutes before he committed the fearful deed. He seems to have been a man of strong and easily excited passions, and when under the influence of strong drink, to have lost all control over them—*Toronto Globe*.

On this, the *Pilot*, of Montreal, makes the following remarks:—

We will say nothing at present on the policy or impolicy of capital punishment. There will be more hangings soon, and we may then deem it expedient to write on the subject. But we wish to direct the attention of our readers to the statement made by the wretched man whose life was taken from him last week. According to his own confession he committed the dreadful deed under the influence of intoxicating liquors. He had taken "three glasses of brandy and some beer" a few minutes before. Under the excitement of the mad, mingled mixture his passions became uncontrollable. The murder of his comrade was his next act, and that was followed by his own disgraceful death.

Now, look at our own Police Reports for the last week. Forty-six persons were brought before the Magistrates: twenty-six of them were "drunk and disorderly," and summarily dealt with accordingly.

Drunkenness is not on the decline in Montreal. We are informed, on the other hand, that in many persons who have taken the pledge within the last twelve months, have returned to their old habits. Vigorous efforts should now be made by the friends of temperance. We learn from the *Temperance Advocate* that the subject is under consideration in the proper quarter.

We present these facts to the serious consideration of every well-wisher to his country, whether connected with the Temperance Society or not. Two other victims have been offered up to the dem in Intemperance. The plague is raging. It is doing its deadly work, in every corner of our land, every day, and every hour. Multitudes are swept away in its devastating progress; and amongst them are to be found some of the most gifted and promising of our citizens, whose talents and accomplishments rendered them the charm of every circle, and fitted them to take the lead in every public, philanthropic movement. The two instances mentioned in the preceding extracts, are only a sample of the evil that is done; they are only two of the wrecks that have been discovered floating down the stream of intemperance, but there are thousands besides that drift past, and escape observation. What is to be done to put a stop to it?

Let us be moderate, some are replying. But this is precisely what we have been doing, or trying to do, for many years. We must give the advocates of moderation full credit for sincerity, and admit that they have been faithfully endeavoring to practise moderation themselves, and inculcate it upon others. Yet, under this very system, the evil has grown up, and reached its present appalling magnitude. A few may tamper with intoxicating drink, in the daily use of it, without being hurt thereby; but the generality will not do so; and, the custom be still kept up, it is obvious that multitudes will be ensnared. We maintain, there is no safety for the public, short of total abstinence; and even there, the safety is not absolute but only comparative. The drinking usages of society sow the seed out of which intemperance grows. When two individuals begin to fight, for diversion, there is great danger that they will soon fight in earnest; and when two individuals resort to the wine cup, or the punch bowl, for fashion, or for frolic, there is a similar danger that they will soon do so from the love of it.

With respect to the increase of intemperance in this city, alluded to by a contemporary in a preceding extract, we hope that this statement should be accompanied with some qualification. There is not so much intemperance now, as in former years, but we must confess it has been on the increase since the appearance of the cholera in July last. The discontinuance of

the Police Reports, however, renders it impossible to form any correct estimate of the amount of the increase.

It may seem strange to people at a distance, that such a terrible visitation as that of cholera, should have led to an increase of intemperance, the very vice, against which that disease utters the loudest warning. But, besides the paralyzing influence of fear on some minds, in a time of great peril, it is to be ascribed to this fact, that some of our medical practitioners recommended the use of brandy, and other stimulants, both as a preventive and cure for the cholera. For there are still some *doctors* amongst us, who have got their degrees, we presume, from the school of the New-castle Apothecary, and who being driven to their wit's end by such an appalling disease, and not knowing what to advise, have of necessity fallen back on a prescription, at once so facile, fashionable, and popular, "take a little brandy," or "a little good sound port wine." It is painful to know that there are so many quacks of this description, and still more painful to know that they find so many gulls. The former might gain a few fees by such a course, but many of the latter, we fear, would meet with an early grave. If any of our readers have committed the error of employing a "brandy-prescribing-doctor," as their family physician, we advise them to dismiss him without delay, and to consider such a prescription as a decisive evidence of ignorance and incompetency. To attempt to cure disease by pouring "fire-water" down the throat of the patient, is just as foolish, as to attempt to extinguish a conflagration by pouring oil upon it.

WORK TO BE DONE.

Let temperance men, of every class and quality, gird on their armour, and prepare for the struggle; let all the Associations throughout the land, Sons of Rechab, and Sons of Temperance, put forth their various instrumentalities, and make a united and vigorous effort to advance the cause to a higher position this winter than ever.

Hold Meetings, and let every Member feel that he has something to do in conducting these Meetings, so that the burden may not fall too heavily on a few individuals.

Circulate Tracts, and other publications, especially the *Canada Temperance Advocate*, which, we are happy to say, is gaining friends to the cause in many places where there were few before.

Petition Parliament against the License system. Many excellent petitions were presented last winter, both from Upper and Lower Canada, and they drew from the House a Report in which our distinguishing principles were fully granted. Let the table of Parliament be covered with similar petitions again, and remember that if these petitions are not presented within thirty days after the opening of Parliament, they cannot be received.

We add only two reasons why temperance men should put forth this zeal; one is, that the wide wasting plague, intemperance, is still raging around us; and another is, there is a growing conviction in the public mind that we are on the right side. He who opposes us has but little support from his own judgment and conscience.

HINTS TO SOCIETIES.

In our last, under the head of the Winter Campaign, we made a few remarks with the view of stirring up the friends of the temperance cause throughout these Provinces to more united and systematic effort; and ventured to suggest some topics that might be discussed, in furtherance of the object. In our present number, by way of variety, we add a few others that have been taken up and discussed in the mother country before large audiences, and resulted in great good to the cause:—

1. A Brief History of the Efforts and Success of Total Abstinence Societies.—Mr. George Greig.
2. The Philosophy of Total Abstinence.—Mr. Edward Morris.
3. Intemperance a fearful cause of Destitution, Disease and Crime.—Mr. William Logan.
4. Influence of Intemperance on Religion at Home and Abroad.—Mr. Ebenezer Kennedy.
5. The Physiological View of the Temperance Question.—Dr. Forman.
6. The Merits of the Abstinence Scheme as a proposed Remedy for Intemperance.—Rev. Dr. Bates.
7. The *Respectable* part of the Drinking System shown to be the *worst* part of it.—Mr. Robert Reid.
8. The Abstinence Principle tested by Experience.—Mr. William McLeod.
9. The Importance of Female Influence on the Temperance Reformation.—Mr. Archibald Taylor.
10. The Duty of Christians in reference to Intemperance and Abstinence.—Mr. William Meikle.
11. The Sinful Position of those Professing Christians who *approve* of the Temperance Reformation, and *practically* oppose it.—Mr. Ebenezer Anderson.
12. The Wine Question.—Mr. Peter Mearns.
13. The Claims of Publicans upon Total Abstinents.—Mr. James Galloway.
14. Duty of Members, in reference to their own Consistency and the Promotion of the Cause.—Mr. Robert Rae.
14. The Success that has attended our exertions as a cause of gratitude to God and a stimulant to greater zeal.—Rev. Richard Webb.

And that all may be left without excuse for not aiding in this movement, because they know not what they can do, we would add, in conclusion, a few plain hints published by the Scottish Temperance League, with a few slight alterations to suit our own case and circumstances:—

1. If an abstainer, or willing to become one, you may unite with the nearest Society to your residence, subscribe to its funds, and endeavor to forward its interests. If not an abstainer, you may give a donation to assist it, or the Montreal Temperance Society, to enable them to employ lecturers and circulate publications.
2. You may order the *Canada Temperance Advocate* at an annual expense of 2s. 6d. per copy.
3. You may aid yourself of the low-priced Tracts published at this office, for perusal or circulation. For list see last page.
4. You may furnish suggestions and information (post paid) to the Editor of the *Advocate*.
5. You may request your friends to aid the general cause by adopting the same means recommended to yourself.

Communications, Orders, and Remittances, to be forwarded to the publisher of the *Advocate*.

THE CLOSE OF THE XV. VOLUME.

We think it advisable to call the attention of our subscribers to the terms upon which we have offered to them to continue the *Advocate* for another year, as contained in the third paragraph of the prospectus for the XVI. volume, and which will be found on our last page. We do so that none of our subscribers may feel disappointed should their paper be discontinued. These are the only satisfactory and reasonable terms we can think of, in justice to ourselves, on which a work of so much labor, and involving so much expense, should be undertaken; and we are satisfied, that no teetotaler can find fault with them. The *Advocate* is his own paper, intended for his benefit, as well as those whom he should be interested in taking with him on the same road to health and happiness. No other can be expected to aid us in this work, but the teetotaler; none but he can appreciate our labors, and we cannot but hope he will do so; and, therefore, we go forward for another year, if spared in health, in undiminished confidence on the friends of order and sobriety, that they will come up in yet

greater numbers to our support. Very many contribute no more, in the course of a whole year, but the small sum we ask for the *Advocate*; and, surely, if that is the case, it is but a small return for the good the principle may have done himself; at all events, it bears no proportion to the importance of the work, in the benefits it confers on his fellow-men.

THE TENNESSEE ORGAN.

We are indebted to some unknown friend, for a number of the above paper; we have put it on our list of exchanges, and would hope that Messrs. Campbell & Nelson will do the same for us. The *Tennessee Organ* is published at Nashville, United States, seems to be an ably conducted paper, and is the organ of the "Sons," of the Grand Division, of Tennessee. The number now before us, contains very encouraging accounts of the progress of this branch of the teetotal movement; in which P. S. White, P. M. W. P., has acted a prominent, and, as was to be expected, successful part. The following just tribute is taken from the letter of a correspondent:—

"The visit of this distinguished brother to our State, will be long and gratefully remembered by all those who have had the pleasure of listening to his eloquent addresser. In three short weeks, he has completely roused the dormant temperance feeling, and re-kindled the fires which were duly burning on our altars.

"Bro. White commenced his labor of love in this city on the 18th ult., and delivered seven lectures, at various times, full of convincing and powerful argument, pathetic appeals, and humorous anecdotes. His last effort was the crowning one of all, and every auditor regretted that his labors were ended in Nashville. During his stay about sixty persons were initiated into our order, and are 'letting their light shine.'

"Bro. W. has left an indying impression at every point at which he lectures. His is indeed the *eloquence of truth*, and although his style is easy, pleasing and impressive, yet it is the *self-forgetting earnestness*, in the presentation of truth, that moves the mighty ocean of mind before him. Like the true philanthropist, he scorns to pander to the corrupt passions and the sordid interests of men. To do good, is the consecrating motive of his labors. Nor does he stop to ask who this will please, or that offend.

"Hearing him, with one exception, day and night, from the time he left Nashville till he reached Pulaski, we are somewhat familiar with his style, and acquainted with his great powers of mind. He seems, as by intuition, to comprehend the character and circumstances of those whom he addresses. And, O! how he gives it to those in high places, who lend the influence of their example to the drinking customs of the country! How he gives it to the clergy and church members who stand aloof from all teetotal organizations, and stealthily use intoxicating liquors as a beverage! But he rejoices in the fact that from twelve to fifteen thousand ministers of the Gospel have joined our Order, 3700 of whom are acting chaplains in our Divisions.

"Many pleasing incidents occurred on the trip, which we have not space at present to relate. We must state, however, that at one place, a physician, on leaving the door, said to a friend, 'I can't stand that. I go home to break my bottle, never to take another drop into my mouth—never.'

"Bro. White leaves us with ten thousand thanks for his visit, and with the fervent prayers of thousands who were enchained and delighted with his voice—all wishing him health, happiness and prosperity."

THE SONS OF TEMPERANCE OFFERING FOR 1850: Edited by T. S. ARTHUR. New York: NAFIS & CORNISH. Square 12mo, pp. 320.

When the Apostle Paul said that he "became all things to all men, if by any means he might save some," he recommended a principle of action, in reference to benevolent and Christian en-

terprises, which deserves the most serious consideration. Assuredly he did not mean that it is 'awful' to do evil that good may come." But his object was to show, by his own example, that in order to do good in the most effective manner, and to the greatest extent, we should be prepared to accommodate ourselves to the habits, tastes, and even the prejudices of the objects of our solicitude; though always with due regard to propriety and right. Yea more, he inculcated the duty of making sacrifices, and renouncing lawful gratifications, if, by so doing, offence might be prevented, the weak strengthened, or the erring reclaimed. He did this because Christianity teaches men to live, "not to themselves," but to their Heavenly Master; and his life, it is well known, was a continued series of acts of benevolence and self-denial. He "pleased not himself."

A Christian should often say, 'If by any means I can save some.' He should study human character, and the peculiar aspects of the social system with which he is identified, with a view to the appropriate adaptation of his efforts. His aim is to persuade men to virtue and religion, and his measures may be greatly diversified, since there is an almost infinite diversity of thoughts, and feelings, and modes of life, to be brought under beneficial influence. Remonstrance will succeed in one case; error must be employed in another; while in a third instance, the gentlest entreaty is required. Sometimes it is necessary to have recourse to the strict rules of logic; on other occasions it is found desirable to enlist the affections, and there are not a few on whom reasoning and persuasion will produce no effect, but who will yield if you can convince them that it is to their interest to adopt the course recommended to them. All these things are to be taken into account by the philanthropist.

They are taken into account. It is most gratifying to observe the manifestations of ingenuity in the benevolent schemes of the age. Among them we reckon the publication now before us. It enlists art and elegant literature in the cause of temperance. This is a very praiseworthy project, and we wish it good success.

The "Sons of Temperance Offering" is a well-printed volume, splendidly bound. It has an illuminated title page of elaborate execution, and nice engravings, which, though not quite equal to those which adorn the English Annuals, will bear comparison with the best specimens on this side of the Atlantic.

With regard to the literary department, it is sufficient to say that it is edited by T. S. Arthur, Esq., whose reputation as a writer is well established, and who has furnished the volume with several pieces of sterling worth. His coadjutors have zealously aided him. There are sixty articles, of which thirty-three are in poetic numbers, and most of them the productions of ladies. We copy the first as a fair specimen.

THE FOUNTAIN.

BY EMMA HENFLE.

Springing through the throbbing sunshine,
Meeting high its ray;
Gladd'ning every bud and blossom,
With its glittering spray;
Plays a fountain, freely, gladly, ting never all the day.

Striving still to reach the branches,
Arching o'er its head,
Flowing back with rainbows laden,
To its sparkling bed;
That with gems of brilliant brightness seemed forever fed.

And the flowers, bent low near it,
Secming brightest there,
Where it sent its cooling freshness,
O'er their blossoms fair;
Flung out their richest fragrance, as a tribute for its care.

Oh! the fountain spread around it,
 Joy to every living thing,
 Not a bird of brightest plumage,
 But aneur it, dropped its wing,
 And with heart of grateful loving, there its clearest notes would sing.

Man alone, of all God's creatures,
 Turneth from its wealth aside,
 Heeding not the after sorrow,
 Which its spurning must betide,
 'Till the bitter cup he's draining bows him down in broken pride.

Then, in humble, true relentings,
 Turns he to its blessings rare;
 God will from his flowing bounty
 Fiercely give him part and share;
 And forgive his wayward erring, when he seeks his loving care.

The prose papers are tales and essays, of various merit. Some of them contain thrilling anecdotes, exposing intemperance and other vices. We commend to special perusal "Confessions of a Gambler"—"How to run a young man"—and "Sally Lyons' first and last visit to the Ale-House."

Trusting that the publishers will be encouraged to resume their effort next season, we beg to suggest the desirableness of appropriating a few pages to facts and statistics—illustrations from history—biographical details—and scientific contributions to the temperance cause.

We take this opportunity to say a word or two respecting the Order in connection with which the "Offering" is issued. It has been introduced within the last two years into the British North American Provinces. In the Lower Provinces a large number of Divisions have been established, and among the members of the Order are found gentlemen of the highest standing in society, and of every variety of religious opinion and public bias. The Hon. Mr. Johnston, late Attorney General of Nova Scotia, has joined the order, and evinced great zeal for its extension. Under his auspices, a separate effort has been made to establish libraries in connection with the Divisions, by this means subserving the mental improvement of the members, as well as their material interests. In New Brunswick, also, the success of the Order has been equally gratifying. It is very pleasing to observe, in this movement, the union of all parties, however differing in other respects, for the promotion of a common object. The Divisions of the Order, founded in the Lower Provinces, are composed of gentlemen, whose views on matters ecclesiastic and political are "wide as the poles asunder." But, for such an institution as this, they would scarcely know each other, much less co-operate for any useful purpose. As "Sons of Temperance" they are brethren, pledged to maintain "love, purity, and fidelity," and to act in perfect union for the advancement of the philanthropic cause in which they are engaged. When they enter the Division Room they leave behind them their *isms* of every kind. Tories and Radicals, Colonists and Annexationists, Episcopalians and Baptists, are brethren. There is nothing in the plans and arrangements to offend the prejudices of any, or prevent hearty combination. One result necessarily is, that a better state of feeling grows up, the asperities produced by controversy are worn off, and the parties in question, when they come to dispute with each other, as they still may do, in other capacities, learn to conduct their disputes with more gentlemanly and Christian bearing, and society at large reaps the benefit.

Similar remarks might be made in reference to the respectable Order of the Rechabites, as well as to Temperance Societies in general. We have specially referred to the "Sons," as their Order was under our notice.

We have only to add, in conclusion, that as the "Sons of Temperance" are now established in Canada, several Divisions having been formed in the Upper Province, we shall be happy to hear of their progress, and to report their increase. They are wanted in Lower Canada, too. They will be welcomed.

OBITUARY.

In a recent number we had to record the death of a distinguished leader in the cause—Archdeacon Jeffreys; in the present number we have to add the mournful intelligence of the decease of two other prominent and indefatigable friends of the Temperance movement, while in apparent health and pursuing a career of usefulness. We copy from the London Eccectotal Times and Essayist:—

Henry Neave Rickman, of London, the 'Commercial traveller,' well known to the Temperance Societies in various parts of the kingdom as an intelligent and instructive advocate of temperance, universal peace, and other movements, having for their object the improvement of the industrial classes. Having long been in the habit of noting down every circumstance bearing upon these points, and his profession as a commercial traveller bringing him into close contact with various classes in different parts of the kingdom, and blessed, withal, with a retentive memory, his lectures and addresses were replete with important facts, which he was careful to improve to practical purposes. He signed the pledge of total abstinence from strong drinks about twelve years ago, from which period he zealously advocated the principle in the Metropolis and in various parts of the kingdom, as well as in numerous private circles. His constitution had been latterly shaken by some attacks of paralysis, but he was gradually recovering his strength, and meditating new plans of usefulness, when he was suddenly removed by death on the 22nd of August, in the 68rd year of his age.

William Cash, Esq. of Peckham, Surrey, and Wood-street, Cheapside, died on September 6th, after a few hours' illness, in the 58th year of his age. Mr Cash joined the Total Abstinence Society soon after its formation in the Metropolis, and continued liberally to support the movement to the period of his death. He was the active and able chairman of the National Temperance Society. He was also one of the promoters and earliest directors of the National Provident Institution, and attended his place as Chairman of the Board on the day preceding his illness.—Throughout his brief but severe illness, Mr. Cash retained his faculties unimpaired; was perfectly conscious of his imminent danger, and calmly and peacefully met the sudden and unexpected summons to put off mortality. His loss will be deeply felt by many attached friends.

THE COLD WATER ARMY CELEBRATION.

On Monday, October 1, 1849, we had the pleasure of attending the celebration of the Juvenile Temperance Society of Hamilton. The appearance of the weather in the morning of the day mentioned was far from being favorable, and it was feared that the celebration would have to be put off until some future period. What a disappointment this would have been to those who had enlisted in this noble army. We fancy that the hearts of many of those little soldiers beat at quick, as they watched the angry clouds fly across the heavens, and the descending rain which would have disappointed all their fond anticipations of spending a pleasant day. But happily their fears were groundless. As the day advanced, the clouds became more scattered, and flew more swift across the blue ethereal sky—the sun peeped out, and long before the time appointed a great part of the children had assembled at the place where they were to form the procession. Soon they had all arrived, and formed a procession of two deep composed of about 360. And truly it was an imposing sight as they proceeded through the principal streets, their beautiful banners floating in the breeze—a sight that must have made every lover of Temperance exult at the victory already gained over the monster Alcohol, and which must have shot the arrow of conviction deep into the soul of the rum-seller and the drunkard—a conviction that the cause of Temperance must ultimately triumph, and that the business of rum-sellers would be done away with,

when the present rising generation shall have assumed the places their fathers now fill.

After the procession had gone through the principal streets, it proceeded to the old Methodist Chapel, where a repast of cakes, apples, and good cold water—nature's beverage—had been prepared for them. Mr. Wadsworth, who has labored successfully in the cause of Temperance throughout the Western District the past summer, and who had organized the "Cold Water Army" of this city, opened the meeting and proposed three cheers for the Teetotal Ministers of the Gospel, which was responded to in a manner that made the "old church ring." The chairman, Mr. Lawson, introduced the Rev. Messrs Booker, Goldsmith, Webster, and Parsons, who entertained the children and the spectators with some delightful speeches, after which they again formed in procession and proceeded up King-street to the square, where they formed in a ring, the Grand Marshal and the President being in the middle, when the band struck up the National Anthem, and three hearty cheers were given for our noble Queen, when they were dismissed, and returned to their homes, highly delighted with the proceedings of the day.

The children had each of them a badge to distinguish themselves as members, such as medals, sashes, on which was inscribed "Cold Water Army," and flags bearing various devices, such as, "Down with King Alcohol," "Water, the drink for me," "Just as the twig is bent the tree's inclined," "Teetotalers or no Husbands," &c.—*The Spirit of the Age.*

CORRESPONDENCE.

Melbourne, Oct. 5, 1849.

A meeting was held here on the 2d instant for the purpose of forming a society on the Total Abstinence principle. The meeting was numerously attended, and was addressed by Mr. John Alexander, theological student of the Free Church of Canada, who has been supplying the Free Church congregation in this place during the past season, in an eloquent and able speech.—After this thirty names were obtained to the pledge, (which is the same as that of the Montreal Society), which was the commencement of "The Melbourne Ridge Young Men's Total Abstinence Society." The following individuals were chosen officers of the Society—Mr. J. Auguser, President; Jeremiah Cramer, Vice-President; Stewart Armstrong, Secretary; Messrs. Peniston, Price, and Millar, the acting committee. I hope that this humble effort to stay the fearful progress of intemperance, and reclaim the drunkard from impending ruin, may be blessed by Him, without whose blessing, no undertaking will prosper.

STEWART ARMSTRONG, Secretary.

Agriculture.

BREAKING A COLT.

Some good people who raise colts, are not aware that they are thinking animals, and have feelings, passions, affections, very much like human beings. They cannot talk, that's all. People who do not appreciate the character of horses are apt to treat them like brutes without love or mercy, and without any appeal to their glorious intelligence.—'The horse knoweth his owner,'—and he knows much more, he knows when he is treated as a Christian's horse should be—and, in respect of the treatment, the Turk and Arab have much the advantage of us in civilization. Those pagans make friends of their horses—they love each other, and in the sandy desert or on the wide plains, they lie down side by side, and each is equally ready to resist the approach of an enemy.

It is not often so with us. The colt is left to grow up to manhood wild in the pasture, with very little acquaintance or sociability with his master. As soon as he is thought strong enough to work he has a saddle or harness slung upon him, so hard as to make him tingle again. He is put into a strong cart or waggon, without understanding what is wanted, and being bewildered in his ignorance, and exasperated at such rough handling, it is generally the case that he exerts his best strength to get out of the scrape and avoid his enemies by plunging, kicking, throwing

himself down and sundry other such vile tricks, (as they are called) as would naturally occur to a beast who thought himself most villainously abused. While this is the operation in the mind of the more unsophisticated colt, the horsebreaker is swearing at the vicious obstinacy, laying on the licks with the string or the butt of the whip handle, and doing his best to draw blood at every stroke. His intention is to subdue the beast to obedience. He may succeed, but it will only be by destroying his noble spirit, and rendering him a tame passive beast of burden, working only as he is forced, but without ambition or good will. The man is the most ignorant of the two. He is destitute of all proper knowledge of the animal who 'kneweth his owner,' and should be beaten with many stripes himself.

The fact is, the colt should be treated with unvarying kindness, except when he is unusually vicious contrary to his own knowledge, after having been fairly taught. When he is taken up for breaking he should be kept hungry and thirsty, and be fed from the hand of his master; while all the little tokens of praise, fondness and approbation, which are as gratifying to a horse as to a woman, should be liberally bestowed upon him, no act of rudeness or unkindness should inspire him with fear;—and in a short time he will come to be a master, as to his best friend. Let him feel that he is safe in the hands and care of man, and he will place confidence in that attention which is bestowed, and with a light heart will exert himself to please his rider. Bestow upon him the whip, and jerk him about with the halter and bridle, and his temper will rouse to resistance or sink to stupidity.

A horse may be taught, like a child, by those who have won his affections; but the method of teaching is by showing distinctly what you want him to do, not by beating him because he does not understand and perform at the outset. Judicious management is required in the course of instruction, for these creatures, like men, have very different intellectual capacities and tempers, but all may be mastered by kindness, while the best, the most high spirited and most generous, will be ruined by beating.

To illustrate this point, which we mean to enlarge upon hereafter, we will relate a little circumstance that occurred during a tour to the White Hills. Having a horse,—a fine light gray saddle pony—we undertook, with a friend, to ride to the summit of one of the mountains. Federal—that was his name—ad he belonged to the Nites—would have done anything for me, for he and I had become well acquainted, and he was a most noble hearted fellow. Federal clambered up according to my directions. I thought I could see the best way, and guided him accordingly. We got at last upon the peak, where was a level of some yards square, and Federal, who had never been up so high in the world before, as we slackened the rein, turned three times round to look at the prospect, and then set up a scream of delight. It was not a neigh, nor a whinny nor any common mode of talking for a horse, but it was a regular hurrah, as much as to say, 'O! thunder and lightning! Am'this glorious?'

After a while, we turned to descend and gave Federal his own way. It seemed at times rather a ticklish job; but he managed it well. The little rascal stopped now and then and made a survey as carefully as could be done by a civil engineer. He turned up and tacked, and worked ship, like an old sailor among the breakers; and being careful and surefooted, he came down as safe as a tortoise. But we brought up at last against a fence—having taken a different direction from that by which we ascended. We rode at the fence faintly, but Federal stopped short.

'You fool,' said I, 'can't you jump?' Tried it again—no go. I stopped a moment, and thanks I to myself, this horse had never leaped a fence in his life. I felt sure he would have tried his best for me at any time, and would have broken his neck sooner than have refused if he had known exactly what to do. I talked kindly to him—patted his neck; and as soon as I saw his head raised about two or three inches, and his ears pricked up brightly and felt the muscles of his sides swell under the saddle I knew he had caught the idea; that was all he wanted; I gave him the hint to try it, and over he went like a swallow, at least two feet higher than was necessary.

The little scamper meant to make a sure job of it. He was no sooner down than he wheeled about, looked at the fence and started, as much as to say, 'What do you think of that?' and trotted off. Ever afterwards during our journey, Federal was on the lookout for some excuse for leaping. A log, a run of water across the road, even a stone bridge, he uniformly pricked up his

ears at and leaped across—giving a snort each time to announce his joy at having discovered a new feat.

The moral of this matter has been stated at the outset. Federal only needed to understand what we wanted, to do all in his power for its accomplishment. He was only a hired horse, but we understood and loved each other. He was little, but high spirited, noble, generous; no whipping on earth would have managed that horse so readily as kindness and encouragement. Pulling, jerking, whipping and spurring, might have been tried in vain to make him leap the fence; with a moment to think about it, and a nice dose of flattering applause, he flew over it like an experienced hunter.—*Boston Times*.

SEX OF EGGS—A correspondent of the Agricultural Gazette says:—"I am induced to tell you that, without pretending to any knowledge of abstruse mysteries, I have learned to discover which eggs will produce pullets, and I have pursued the practice through this season with uniform success. I met with the hint either in your own periodical or some other. It consists simply in this: to avoid setting the long-shaped eggs (which always produce cocks,) choosing the rounder and plumper ones. Generally, too, I have found that the very largest eggs produce male birds. I select, therefore, the most promising, rounder-shaped eggs, without taking the very largest. It is certainly an important matter to succeed in this department, having myself often had the misfortune to have a whole brood of cocks, or nearly so; and the avoidance of this inconvenience is truly a desideratum."

News.

CANADA.

THE CUNARD STEAMERS.—We understand that this fine fleet of mail steamers will be increased early in the ensuing spring, by the addition of two new vessels, the *Asia* and the *Africa*, which are now building. They are upwards of 2000 tons each, and will be propelled by engines of 800 horse power. When these two steamships have been added to those already afloat, the Cunard line will very far excel all others in the world.—*Quebec Chronicle*.

LAUNCH.—On Saturday evening was launched from the ship yard of Mr. John Jeffrey the new steamer *Cosmopolite*, for Mr. Ryan the *Doyen* of steam competition. The *Cosmopolite* is said to be a most excellent model.—*Id.*

MANSLAUGHTER.—We learn that about a fortnight since an altercation took place between two men of the names of John McLeod and George McEggart, in the township of Arthur, both being in liquor at the time. The quarrel came to blows, and the death of McLeod was the result, he having been kicked and bruised in such a manner as to cause his death in a few days afterwards.—An inquest was held on the body, and a verdict of manslaughter returned.

ACCIDENT TO THE MAGNET.—We sincerely regret to learn that the steamer "Magnet" met with an accident on her downward trip, on Monday last, which will, in all probability, cause her to be laid up for the season. During the fog, a fisherman's light, between Darlington and Bond Head, was mistaken for the lighthouse of the latter port, and, in consequence, the steamer ran too close to the shore, and struck upon a rock. The gentleman's cabin was speedily half filled with water, and in this position the "Magnet" remained, until the "America" came to her assistance, took her off, and towed her into Darlington harbor. Persons have been despatched from Toronto with apparatus for pumping her out. The damage is quite trifling in itself, but at this late period, the steamer will probably go into winter quarters as soon as she is repaired.—*Hamilton Spectator*.

GREAT BRITAIN.

THE "PEARL".—The very shameful robbery perpetrated at Vigo by the authorities in the case of the British emigrant ship *Pearl* (says a correspondent), ought, I think, to be brought forward. The *Pearl* having Asiatic cholera on board, put in there and demanded assistance. She was offered the alternative of either proceeding to sea or discharging all her cargo at the Lazaretto; and the mate being ill and the master dead, the latter alternative was perforce adopted. Not content with the exorbitant fees demanded and paid for the landing of her valuable cargo, not a night passed during the time the cargo was ashore, without

trunks and cases being clandestinely opened and robbed. No one belonging to the ship was allowed ashore after sunset, and had it not been for a bribe of about £60 given to the Alcalde, the peculation and delay would have been still greater. Many of the trunks thus opened were worth £300 or £400, and, of course, until the ship's arrival at her destination, the amount pilfered cannot be ascertained. The widow of her unfortunate master, as well as one of her owners, came home in the *Jupiter*.—*Daily News*.

LOSS OF FOUR GREENLAND WHALERS.—This season has been one of the most disastrous on record to the whaling vessels. Intelligence has already been received of the entire destruction of four; and rumor has it that others have shared a like fate. These four are—the *Superior*, 400 tons burden, belonging to Peterhead; the *Lady Jane*, 390 tons, Captain Paterson, of Newcastle; the *Prince of Wales*, 380 tons, of Hull; and a large American ship—the whole crushed to pieces by icebergs.—*John O'Groat's Journal*.

THREATENED DISTURBANCES IN THE NORTH OF IRELAND.—Government seems resolved that this time, at all events, there shall be "no mistake" with regard to their determination to suppress, at every hazard, any party demonstration on the ensuing 5th of November, and with this object in view, two troops of the 17th Lancers were despatched on last Saturday morning to the north; two companies of the 50th Rifles are under orders for the same destination, and this force will be considerably increased before the end of the month. It is rumored—and it is only a rumor—that the officer who may be selected to take the command of the military will be sworn in as a magistrate of the county of Down, so that he may have full power to act according to his own discretion.—*Army Despatch*.

MURDERS IN IRELAND.—The Irish papers report three more murders. A young man was shot dead in his father's house on Wednesday se'ennight, near Killaloe. It is thought his father was the intended victim. They had been employed in ejecting tenants, and distressing for rent.—On Monday week, within four hundred yards of the Court-house at Sigo, where an assistant barrister was sitting, a girl, thirteen years of age, was killed by a fracture of the skull, inflicted by a robber, for the sake of securing a sum of money less than £2.—In Clare, on Tuesday se'ennight, a farmer, aged 66, was slain on the highways, when returning from Lanesborough, where he had been stipulating for a farm.

UNITED STATES.

FATHER MATHEW.—It is stated of this gentleman that he is still at the Irving House, New York, where he has been reposing from his exhausting labors for some days. His health is improving decidedly. He has declined all public honors for the future, as they are calculated to retard his labors and tax his strength. He intends to spend the winter in the South. Since he has been in the United States, he has administered the pledge to 100,000 persons.

WHAT IT WAS ALL ABOUT.—It is a mortifying thing to know that the seizure of the Sandwich Islands by the French authorities,—an account of which we gave last week in our general news,—was caused by the liquor traffic! But so it was, and a shame it is to this era of civilization. The Island government, in furtherance of the temperance movement, placed a heavy duty on various articles, such as wines and liquors, which constitute the principal exportations from France to the Pacific. The commander of the French fleet at Honolulu demanded that it should be revoked, and, on the refusal, opened his guns upon the fort, which finally yielded. He then occupied it and took possession of the Island. Alas, that France should be the propagandist of despotism and intemperance!—*New Eng. Washingtonian*.

NEW ORGANIZATION.—Another juvenile temperance band, similar to the Cadets, called the Israelites, has been formed among the primary school scholars of Portland, Me., and some 2000 of them "intend making their debut on some pleasant Wednesday or Saturday afternoon of the present month." The principles inculcated are abstinence from alcoholic drinks, tobacco, profanity, and truant-playing. All such organizations may be of vast benefit to the rising generation, and should be encouraged by parents, teachers, and others.—*Id.*

NEW MANUFACTURING CITY.—We learn from an article in the last number of the Merchant's Magazine, that an attempt is to be made to establish a manufacturing city, which shall outrival Lowell, upon the bank of the Ohio in Indiana, at a place called, or to be called, "Cannelton." The peculiar advantages which it

is expected will be realized from the same—that it is in close proximity with the cotton growing regions; that it contains one of the most valuable beds of bituminous coal in the world; that it is in the midst of a rich agricultural district with all materials for building at hand; and that it has its entire front on the navigable waters of the Ohio, with the great valley of the Mississippi for a market. The new town, it is said, is already laid out, and numbers six hundred inhabitants. A company has been organized, with a capital of 250,000 dollars, and a cotton mill of 10,000 spindles, is already in progress.

RE-APPEARANCE OF THE CHOLERA—There is a good deal of alarm in the South and Southwest, in consequence of the re-appearance of the cholera, after having totally ceased its ravages. The same phenomenon, it will be recollected, occurred in England during the present year. After disappearing from London, it returned again, and the second visitation was more destructive than the first. We hope that such will not be the case in this country. The winter, however, is so near at hand, that we do not apprehend any part of the country will suffer to any extent by the second visitation.—*New York Herald.*

NEW ORLEANS, Nov. 17.—Captain Kennon, of the steamer Louisiana, has been arrested and held to bail in the sum of 8,000 dollars—the explosion having been attributed to carelessness: a searching investigation will shortly take place. Many more dead bodies have been found. The number of killed, it is believed, will reach 200, besides many dreadfully injured. The flags of the shipping are all at half-mast.

BIRTHS.

Montreal—16th ult, Mrs C Crosby, of a son. 16th ult, Mrs Alfred Pinconeault, of a daughter. 17th ult, Mrs J H Isaacson, of a son. 19th ult, Mrs Dr Fraser, of a son. The wife of the late Mr Win Day, of a son. 22d ult, Mrs C M Dickenson, of a daughter.
Drummondville, CE—12th ult, Mrs G L Marler, of a son.
Hamilton—12th ult, Mrs C M MacQueen, of a son.
Lachenaie—16th ult, the wife of the Hon John Pangman, of a son.
Quebec—18th ult, Mrs W Thom, of a daughter.
Trafalgar—4th ult, Mrs Arthur Grantham, of a son.

MARRIAGES.

Montreal—16th ult, by the Rev J M Lead, Mr Gordon Barnett, to Agnes, eldest daughter of Mr John McFarlane. 20th ult, by the Rev Dr Matheson, Mr John Sawyer, of Chateauguay, to Agnes McCarthy, of Godmanchester. 21st ult, by the Rev A De Sola, Mr E Morris, of New-York, to Sarah, third daughter of Mr H Solomon, of this city.
Malone—17th ult, Mr Barry, to Clarey Church, late of Muscouche.
Fuslinch—13th ult, by the Rev J Spencer, Mr John Ross, to Susan E Shank.
Port Dover—7th ult, by the Rev F Evans, Mr John E Tisdale, to Eliza, only daughter of Capt Alexander McNeillage.
Quebec—8th ult, by the Rev C Churchill, Mr Marshall Murray, to Harriet, eldest daughter of the late Mr John Cady.
Toronto—13th ult, by the Rev J G D Mackenzie, Mr Wm Cawthra, to Sarah Ellen, second daughter of the late Mr James Crowther. By the Rev Robt Burns, DD, James Crowther, Esq, of the firm of Bell & Crowther, to Eliza, second daughter of Benjamin Torrance, Esq.
Whitshall, State of New-York—5th ult, by the Rev Mr Olevante, Mr Robert Coleman, to Mary, second daughter of Mr Thomas P Clancy, of Hemmingford, CE.

DEATHS.

Montreal—16th ult, Mr David Robinson, aged 41 years. 20th ult, Isabella Dean, aged 63 years.
Bonnie Braze, C W—13th ult, after a long and severe illness, Jane, the beloved wife of Mr James Paterson.
Bridgeport—3d ult, Mary, only daughter of David S Shoemaker, aged 7 years.
Eramosa—6th ult, Mr Joseph Wood, sen, aged 63 years. He was a native of Roxburghshire, Scotland, and emigrated to Canada in the year 1831, since which time he has resided in the above township.
Hamilton—10th ult, Michael Hogan, aged 52 years. The deceased was one of the oldest residents in Hamilton.
Quebec—16th ult, Mr Nathaniel Morrow, aged 45 years. 17th ult, Mrs Widow Mary Morrow.
Toronto—2d ult, Margaret, wife of Mr John McFarlane, aged 75 years. She was a native of Strathu, Perthshire, Scotland.

TEMPERANCE HOTEL.

The Subscriber begs leave to inform the Members and Friends of Temperance Societies, the Public in general, and the Sons of Temperance, that he has opened a House on Front Street, nearly opposite the Victoria Buildings, BELLEVILLE, C. W., for the accommodation of Travellers and others, who wish a comfortable, quiet, and sufficiently commodious HOTEL, when visiting the Town.

Good Stabling for Horses—Sheds for Teams—and proper Attendance.

Belleville, Aug. 22, 1849.

BENJAMIN PASHLEY.

UNION HOTEL, GRANBY VILLAGE.

THE Proprietor of this Hotel tenders his thanks to the Public for the liberal patronage he has received since establishing the above House; and would say to all his former customers, and friends, and the Public generally, that ten years experience has convinced him that the use of Alcoholic drinks as a beverage, is injurious, therefore he intends to carry on his Hotel in future, on *Temperance Principles.*

Henceforth no intoxicating drinks will be sold on or about the premises; but the more substantial he will at all times furnish: he will spare no pains to furnish his Table with the best the country affords.

Soda, Sarsaparilla, and Temperance Drinks of all kinds, will be kept constantly on hand.

His Barns and Stables will be furnished with the best of Hay and Oats; and he flatters himself that by strict attention to the comfort of his guests, he shall retain all his former customers, and the Temperance Public in general.

DAVID WALLINGFORD.

Granby Village, August 31, 1849.

J. PARADIS' IMPROVED THRASHING MACHINE.

IF Time and Labor saved by B. P. PAIGE & Co.'s Machine are Money Earned, much more is it the case with PARADIS' IMPROVED THRASHING MACHINE. This he is willing to Test, by a Fair Trial, for any Amount PAIGE & Co. may think fit to Stake, or Mill against Mill.

The Machine offered by the Subscriber is not only capable of performing all the work which PAIGE & Co.'s professes to accomplish, but is much more powerful, by which two Small Horses are enabled to perform more Work, and, by his Improvements, does the Work more thoroughly.

Persons desirous of supplying themselves with the above economical Machines, will please call at St. Joseph, near Mountain Street, St. Joseph Suburbs, when the Manufacturer will explain other advantages of his Mills, which cannot fail to recommend them to general use. Should any person be influenced by the statement that B. P. PAIGE & Co. are sole Patentees of these Mills, I am willing to guarantee that Purchasers of my Mill will not be troubled by their pretence to any such exclusive right, otherwise it is no sale.

JOSEPH PARADIS.

Montreal, September 5, 1849.

APPOINTMENTS

FOR Lectures on Tectotalism, by Mr. R. D Wadsworth, who hopes to be at the following places, at the dates stated.

December	Day	Place	Time
5	Wednesday	Chippewa	Evening.
"	6	Thursday	Waterloo, do
"	7	Friday	Drummondville, do
"	8	Saturday	Stamford, do
"	9	Sabbath	
"	10	Monday	Niagara, do
"	11	Tuesday	St. David's, do
"	12	Wednesday	Thorold, do
"	13	Thursday	Allanburgh, do
"	14	Friday	St. Johns, do
"	15	Saturday	St. Catharines, do
"	16	Sabbath	
"	17	Monday	Port Dalhousie, do
"	18	Tuesday	Jordan, do
"	19	Wednesday	Beausville, do

N.B.—Mr. W. would like to hold a Juvenile meeting at each place at 4 p.m., if practicable. Collections will be taken up at the close of the Lectures.

MONTREAL WITNESS,

WEEKLY REVIEW AND FAMILY NEWSPAPER,

IS PUBLISHED every MONDAY AFTERNOON, at Two DOLLARS PER ANNUM to Subscribers, who pay at the time of ordering the paper, or remit at the commencement of their subscription year, provided that amount be sent direct to the office without deduction of agency or commission, and if by mail, post paid; but the price will be two dollars and a-half to all who neglect to comply with these terms.

Local agents who remit to the extent of twenty dollars in the course of a year, will be entitled to a copy gratis.

Advertisements, not inconsistent with the character of the paper, will be inserted on the usual terms.

All communications to be addressed, post-paid, to JOHN DOUGALL, Proprietor, *Montreal Witness*.

AUCTION SALE OF FRUIT TREES, &c.

THE undersigned is authorised by the Proprietor of ROSEBANK NURSERY to state, that as early after the opening of the navigation in spring as possible, there will be a Sale by Auction, in this City, (similar to that which took place this fall) of

Apple Trees, a fine assortment of suitable named sorts.
Pear do do do do
Plum do do do do

TOGETHER WITH

Raspberry Bushes, Strawberry Plants of fine named sorts, and various Ornamental Trees and Shrubs.

The healthy condition of these Trees and Plants, and the accuracy of their names, may be depended upon, and the sale will take place in good time for subsequent spring planting, which is the safest, at any rate, in all northern climates.

JOHN DOUGALL,
Montreal Witness Office,
Agent for Rosebank Nursery.

Montreal, November 12, 1849.

TEMPERANCE PUBLICATIONS.

THE following Temperance Publications are on Sale at this Office:—

No. 1.—Facts and Figures, 4 pp., 2s	per 100.
2.—Teetotaler's Companion, 8 pp., 4s	do
3.—Stimulation.—Short Persuasive, 4 pp., 2s	do
4.—The Drunkard's Sacrifice, 4 pp., 2s	do
5.—Recruit in the British Legion, 8 pp., 4s	do
6.—The Temperate Drinker.—Port Wine, 8 pp., 4s	do
7.—Last Hours of a Drunkard, 12 pp., 6s	do
8.—The Drunkard's Wife, 8 pp., 4s	do
9.—Claims of the Intemperate, 4 pp., 2s	do
10.—The Artist, 12 pp., 6s	do
11.—Indian of Lake Huron, 8 pp., 4s	do
12.—The Victim.—What I have seen, 4 pp., 2s	do
13.—The Spaniard's Child, 4 pp., 2s	do
14.—Little Mary, or a Daughter's Love.—Earl of Pembroke, 8 pp., 4s	do

MISCELLANEOUS.

Auto. Biography of J. B. Gough, 48 pp., 2s 6d per dozen.	
Barnes on the Traffic, 12 pp., 7d per dozen.	
Beecher's Six Sermons, 32 pp., 1s 3d per dozen.	
Temperance Manual, in cloth, 2s. in sheep, 2s 3d, each.	
Do Do in parts, 1, 2, 3 and 4, 1d each.	
Archdeacon Jeffrey's Affectionate Appeal, 21 pp., 1s per dozen.	
Account of the Drunken Sea, 8 pp., 4s per 100.	
Go and do Likewise, 4 pp., 2s	do
Examine and Inquire, do	do
Twenty Reasons against Signing the Pledge, Answered, do do	
The Fool's Pence, do	do
The Ways of Rum, do	do
A Drunkard's Effort to Escape from Rumsellers, do do	
Ought a Christian to Use Intoxicating Liquors? do do	
Brief Statement of Total Abstinence Principles, 10 pp., 4s per 100.	

A Friendly Letter to Whisky Drinkers, 10 pp., 4s per 100.
And a variety of Medals.

Also, a Large and Small Still.
The Stills will be disposed of very low; they are complete, and when properly used at public meetings, are calculated to render the meetings very useful and profitable. There is perhaps no better way of testing the noxious quality of the drinks in common use amongst us, and giving ocular demonstration of the ingredients of which they are composed.

J. C. BECKET,
Printer and Publisher.

Montreal, December 1, 1849.

PROSPECTUS OF THE CANADA TEMPERANCE ADVOCATE.

SIXTEENTH VOLUME.

In announcing our intention to continue the *Advocate* for another year, we feel it incumbent upon us to thank the friends and promoters of this good cause for their support during the past year. There are still a good many subscriptions to come in, but we cannot doubt that every one who has continued to receive the paper till this time, will faithfully pay up before the close of the present volume.

We have no change to announce in the future conduct of the *Advocate*. As heretofore, it will be the uncompromising defender of our cause, and will faithfully note its progress throughout the world, wherever the standard of Temperance has been raised, as well as in these Provinces, whether that progress be effected through the instrumentality of the Rechabites, the Sons of Temperance, or the ordinary Temperance Societies. We have no object to gain beyond the advancement of the cause of total abstinence, and to this every other consideration shall be made to yield.

In consequence of the dilatoriness with which our credit subscriptions have come in during the past year, and the number still due, laying us under heavy pecuniary responsibilities, and the uncertainty always attending the collecting of arrears, we have resolved upon sending no papers after the close of the present year, *unless paid for in advance; except in the case of those who may find it more convenient to unite, in any one place, in companies of five or more, and send in their orders through one individual.* We do not mean that that individual should be held absolutely responsible for the payment of these subscriptions, but simply that he shall be expected to do what he can for their collection, and remit to us without delay. To all such we will send one copy gratis. By the way, we think it very important to suggest here, that such friends of the cause throughout the country as are storekeepers, could render essential service, by taking the names of such of their customers as may feel inclined, as subscribers, receiving the pay in produce, and transmitting us the amount in cash, when they make their semi-annual visits to their respective markets with their produce. In this way many who do not now read the *Advocate*, would no doubt gladly do so, could they enjoy this convenience. We hope our friends will take the hint.

It will be observed that we have, during the past year, added a further attraction to the *Advocate*, by inserting in each number a page of music. We intend to continue this during the next volume. This of itself will be worth more than the whole price of the *Advocate* to the subscribers, and we hope that there will be such additional support accorded as will enable the Publisher to add yet further attraction, which it is his design to do.

The *Advocate* is published on the 1st and 15th of every month at 2s. 6d. per annum, payable in advance. As formerly, all orders and remittances to be forwarded to J. C. BECKET, Printer, St. Paul Street, Montreal.