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EXAMPLE.

(From *Chiniquy's Temperance Manual*.)

It was ten o'clock in the evening, I was very much interested in reading a work, when on a sudden my ears were struck by an unusual noise. I listened and heard loud knocks at the door. A voice calls and conjures me for help. I had hardly opened the door when I recognized Francis ———. He was out of his senses; his half-broken language announced the deepest emotion. However, this was all I could understand: "Come immediately, Sir; if you do not make haste, some misfortune will happen. Ah! it is dreadful!"

I need not say what were my feelings on hearing those words. I asked him of whom he was speaking: "It is Louis ———," answered he; "he has returned home drunk; he is like a furious tiger; he has cruelly struck his unfortunate wife, who has been, as you are aware, confined for a long time. She fainted while he was striking her. He has beaten his brother, and on my leaving the house he held his poor mother by the throat; I could not get her out of his hands, lest he should split my head open. I determined to come and seek for your help; perhaps your presence might quiet him. But if you please make haste, too much delay may cost some one's life." This recital, frightful as it was, did not surprise me. Every thing can be expected from a drunkard. The most heinous crimes and dreadful horrors are only a pastime with the man addicted to alcoholic drinks.

I had already known the drunkard for whom I was called. I had many a time met him drunk on the road. His screams, which were heard at a distance, caused him to be recognized. It was then prudent to

make haste: few were, in fact, disposed at that moment to enter into a conversation with him.

He vociferated oaths, curses and blasphemies sufficient to make the demons tremble. How many times in those awful moments had he not struck and shed the blood of his best friends! How many times had he not also beaten his father! Few were they, however, who pitied the old man! It was he who had instructed his child in the art of drinking; it was he who had many times shown him the road which leads to the tavern. As I was thinking on these sad remembrances, I went out, or even ran with Francis. The distance was not very long, so that it was quickly accomplished. I had not yet reached the place when my ears were struck with screams and shrieks. Without knocking at the door, I entered hastily. Merciful heaven, what a sight! The poor woman hardly recovered from her swoon, was wailing in despair. She pulled out her hair like an insane person. Tears were seen trickling down from her eyes on a young child seated on her lap, and whose piercing cries affected the heart. Unfortunate woman, how loudly she called death to help her! With what forcible words did she curse the day when she had united her destiny to that cruel monster, who, instead of being her husband was her tormentor! I perceived further the brother, whose face was covered with blood, and then at some distance in the dark, the unfortunate mother. Her hair hanging in disorder round her face, attested that one of the blackest crimes had been committed; that a man had struck her to whom he owed life; that a child had lifted up his hand against his mother! The blows which he had given her had disfigured and nearly killed her. Her tears, cries, and sobs, mingled with those of her daughter-in-law and child.

And he, the monster, where was he then to be found?

He was pacing the room in quick steps, amidst the broken chairs and tables turned upside down, lying confusedly on the floor. My sudden arrival, notwithstanding his madness, confounded him.

Being a minister of religion, my duty was to do all I could to restore him from his degradation, although he seemed lost. I spared no time. On the very next day I began the work. I told him to abandon drinking; but he answered me with the same words he had already told me several times, that it was impossible; that he felt sorrow and shame for what he had done the preceding night; that he would promise to cease getting drunk, but that he could not promise to abstain totally from strong drinks. He had been so long drink-

ing, he said ; he worked so hard, and was so often exposed to bad weather. After all, added he, there is no harm to take a glass with a friend, provided one commits no excess. In short, he gave me all those plausible reasons which the intemperate are so industrious in finding . . .

Although disappointed by his answer and resistance, to the good advice I gave him, I did not feel entirely discouraged. It was not very long since I had instituted a Temperance Society in my Parish, and I perceived already the Demon of Intemperance had disappeared from many places where he had till then established his sway as a sovereign master

That evening I sent secretly for Charles, his nearest neighbour and best friend. He was a good man, who seldom drank to excess, perhaps not twice in a year, although very fond of his three or sometimes four glasses in a day. Good-hearted towards his friends, he would receive no one's visits without making him partake of the glass that inebriates. He had constantly at home the best *Jamaica* of Quebec, and his family and health seemed not to suffer much by his politeness towards his friends. He, therefore, disliked the Temperance Society. On the first occasion I had spoken of it in public, he had declared himself against it ; " This was good," said he, " only for those who are not able to control themselves ; that for him this Society was of no use ; that he could be temperate alone, and never would join it." He expressed to me at home his sorrow, and that of the neighbourhood, at what had passed the preceding night at the unfortunate Louis —'s. " Well, then, it depends upon you, my dear Charles, to reform your friend Louis."—" Ah, Revd. Sir," answered he, " if it depended solely upon me, it would soon be done, for I would give the half of my blood and all I possess, to induce him to abstain from drinking. He is such an honest man, such a good neighbour, and he has a heart so sensitive, so generous, when he is sober. But when once drunk, he is like a wild wolf ; for when he has taken a few glasses more than usual, he knows no one, and I believe that he would strike God himself if he could get a chance. To reform him it certainly requires a great miracle. He is so fond of drinking ! The rev. gentleman who has preceded you did fall he could to reform him, and if he has not been able, nor you, notwithstanding your good sermons, how can you think that it depends upon me to convert him ?"

" Well, yes, my good friend, I still maintain that the conversion of Louis — depends upon you. In truth till this moment we knew not what to do to reform a drunkard, as opportunities for drinking were left around him ; he had scarcely formed a good resolution before it was forgotten, with the first friend he met. Nothing then was rarer than the perseverance of that kind of sinners in their desires to be corrected. But the God of Mercies has entrusted us in the Temperance Society with simple and powerful means to lead them in the right path ; to admit into the Temperance Society the respectable, sober friends and relations of a drunkard, makes him avoid the occasions in which he might be exposed ; he could go everywhere

without anything being offered to him ; no one will ask him for any ; and all these circumstances, with the grace of God, will make his return both lasting and sincere. Join the Temperance Society with those of your neighbours who most associate with Louis —. It will be disagreeable to you, during the first few days, on account of the old habit you have of drinking strong liquors, but you will incur no evil, I assure you ; on the contrary, you will feel happy before long. Offer this sacrifice to God for the reformation of your friend. Tell Louis — that you detest liquors on account of the crimes they have caused him to commit, as well as many others. Tell him that in consequence, you will cease to take any, and will keep no more in your house for the use of others."

Charles — listened to these words with a respectful attention, " The advice you are giving me, Sir, is a good one ; I will follow it ; and I hope that my neighbours will do the same ; for I must acknowledge that it is painful to perceive that you take so much pains in instituting a thing which is so visibly for our good, and that we resist it so much.

" We did not understand when you began first to institute a Temperance Society in the Parish, that it would produce so much good, and we did not regard it with a favourable eye ; but now that we are eye-witnesses of the wonderful changes it has wrought everywhere, we have changed our opinion. And, after all, if we have the happiness to reform our friend, no evil will happen to us in leaving off drinking ; and we will have the merit of having done all we could !"

He cordially shook hands with me and went off. He kept his word, as I was very certain he would. That same evening he came with six of his neighbours, all great friends to Louis —, to join the Temperance Society. They made haste the next day to announce this news to their unfortunate friend. At first he would not believe their words, but he was soon convinced of the reality.

Struck with the interest that his friends took in his salvation, he resolved to imitate them. This resolution, which he had so many times taken, and which he had so many times forgotten, when his friends offered him drink, or when he saw them drinking, became for him of easy execution, since he had ceased to see any elsewhere. Since that moment he has been the model of my parish."

TEMPERANCE IN FRANCE.

(From the *British Temperance Gazette*.)

Paris has acquired, during the last few months, a world-like celebrity. It has again electrified Europe, by the exhibition of a revolution effected in an extraordinary manner, at the shortest notice, by a combination of large masses of intelligent operatives, the National Guard, the regiments of the line, shopkeepers, students, lawyers, manufacturers, members of the Chamber of Deputies, a mixture of all classes except the Bourbon family—yet mainly by the instrumentality of a class of men who are not heard of, except on such portentous occasions. They rise suddenly from the earth, they descend from

the lofty garret, they hurry from unclean lodging-houses, unwashed, uncombed, unlovely, but powerful from their numbers, their unanimity, and recklessness—they take the foremost part in the fray, and continue in their undeviating, onward course, till the work is done. What political party in France gave orders to this portion of the Parisian mob? None. They did not follow the lead of the opposition, of the reformers, or the republicans, or of any particular man among themselves, but the decree had gone forth, *delenda est Carthago*, the dynasty of the Bourbons must be overthrown, and without wasting much time in talk, they drove Louis Philippe from his throne. Having performed their part in the drama, they retired, and made way for Lamartine and the other members of the Provisional Government, who now undertook the more difficult task of building up, in another form, a Government to replace the one which had so speedily been annihilated. Where are now the instruments and actors of the decisive day! They have disappeared in cellar, lodging-house, and garret, they sleep under the arches of bridges, on boats, on the pavement, in the open air—they are the men whom the moralists of France call “the dangerous classes of society.” Eight years ago this class amounted, in Paris, to 63,000 persons, who were addicted to every variety of vice and crime; but there was one connecting link which bound them all together—they were all drunkards, and one-half of them were brutally drunk. At the same time, it was ascertained that there were 20,000 women in Paris, who were notoriously given to drink, and 10,000 of these were, if possible, more abandoned than the men. Well might Mons. Freezier say—“In reviewing the habits of the workmen of Paris, we have pointed out a vice which has the effect, not only of degrading their character as men, but of consuming, in a wasteful manner, a large part of their wages, and thus depriving their wives and children of the necessaries of life. This vice is drunkenness; it is spread through all classes of the workmen, and particularly in some, where an unfortunate and inveterate custom, and perhaps the nature of the trade, has contributed to perpetuate it. Those men who work in factories are especially addicted to this vice.” He goes on to mention different plans by which a check might be put to drunkenness, including various modes of punishment to which the drunkard should be subjected, and then is constrained to pay the following tribute to the superiority of the results produced by the operation of Temperance Societies:—

“The Puritans who laid the foundation of the United States of America, evinced, at their commencement, an implacable severity towards vice. The first acts of their legislature attest the fervour of their piety, and the purity of their lives; but they produced nothing but impracticable theories, and at present they serve, like historical monuments, to show the ascendancy acquired by religious feelings, in a country so little calculated in appearance to admit and respect them on account of the form of its government. There exists to the present day, in America, legislative enactments against drunkenness; temperance societies have acted much more powerfully, by the sole power of persuasion, against intemperance, than these laws which have fallen into desuetude, and

are kept on the statute book from a respect for morality, rather than as a means of preventing intoxication.”

We proceed to give a mere outline of the character of some of the men who form the dangerous class of society in Paris.

Of all classes of the poor, the rag-pickers are those who live in the most disgusting and unhealthy lodgings. It is in vain you descend even to the lowest ranks of society, you will not find perfect equality even there; for the rag-pickers, who would have imagined it? have their men of note; they are the men who are more prosperous than their neighbours, and enjoy a certain degree of comfort. Those who are the most elevated in rank among them, occupy one or two small rooms, which they rent for their family. The others have a mattress on which they sleep, in a room which they occupy in common with other persons; but this possession is more frequently collective than personal, and though shared with another lodger, it is still coveted by the poor wretches who sleep in a sort of hod, upon a heap of rags, with which is mixed some handfuls of straw. Each lodger keeps near him his panier, which is sometimes full of filth. These savages include in their spoil, dead animals, and pass the night by the side of their stinking prey. When the police come to these lodging houses, to seek for some suspected criminal, they experience a feeling of suffocation which almost causes them to faint. They order the windows to be opened, where there are means of opening them, and the admonitions which they address to the lodging house keepers upon this horrible mixture of human beings with putrid animal substances, produces no impression on them. They answer that their lodgers are used to it as well as themselves. One trait of manners peculiar to rag-pickers, and which may be called one of their pastimes, consists in having a rat-hunt in the court belonging to some of the houses which they frequent. They entice the rats by means of certain substances attached to the rags which they pick upon the streets. They place these rags in heaps near to the holes in the walls, and as soon as they suppose that the rats have taken refuge in the heaps, they let the dogs loose, which they keep for this purpose, and in the twinkling of an eye the rats fall into their power, and the men devour the flesh, and then sell the skins.

After having shown the causes of the unhealthiness of the furnished lodgings, which are inhabited by the most wicked and abject of the vicious class, it is not possible to avoid reflecting upon the necessity of finding a remedy for a state of things, which is as much opposed to the rights of humanity as to civilization. However, it is more easy to state the evil, than to find a means of curing it. While, instead of diminishing his misery by sobriety and economy, the pauper aspires to drink of the cup of pleasure reserved for the wealthy; when he seeks not to moisten his lips in this cup, but to drink of it even to intoxication, through a foolish pride, he degrades himself the more, instead of elevating himself. Even cold reason will not reprove innocent pleasures, but it is shocked by the sight of excessive intemperance, which struggles in vain against misery. This studied sensuality in tatters, embrutes the poor more and more, at the same time that it reduces the means in his hands, which

should supply the first wants of nature; it thus becomes necessary that he should compensate for his insensate prodigality, by great privations, or by unworthy meanness. In fact, this too often happens to these unhappy beings; they drink brandy during the day, and at night they will only have twopence left to procure a miserable lodging. This is the secret of the misery of a great portion of them. But for this, those filthy, unwholesome ruins of houses which are found all about Paris, and serve for a refuge for these men, would have no existence.

Houses of this description are also supported by gamblers, till they lose their last stake, and then they are driven to crime, and by that to the prison. But this cruel love of gaming follows them even there, and leads them sometimes to excesses which have the appearance of madness. There are prisoners who, after having lost in an instant, the produce of a week's work, have not feared, to gratify their passion, to play in advance for the bread which is to support them for the ensuing month, or even three months; and what is more surprising, there have been found men hardened enough to watch, during the distribution of the food those whose bread they have thus won, and not to quit them till they have snatched from them the morsel of bread which they could not part with without great suffering. Further, the doctors of the central house of Mont St. Michel, observed a convict who gambled with such eagerness, that at the infirmary, ill as he was, he risked on the chance of the dice the ration of meat or wine which was prescribed to him for the re-establishment of his health. This wretched man died for want of food.

To be continued.

GRAND TEMPERANCE EXCURSION FROM GLASGOW.

On 15th July, the committee of the Gorbals branch of the British League of juvenile abstainers, along with a large party of members of the League, and their parents, and friends of the temperance cause, amounting in all to about 650 individuals, made their annual pleasure excursion. By the kind invitation of Archibald Livingston, Esq., of this city, the party made their trip to his residence at Dunmore House, Kilmun.

At 8 o'clock morning, the juvenile members of the League assembled in the Rev. Mr. Burgess's Church, Eglinton street, and were marshalled into 12 companies of about 50 members each, under the care of appointed captains and superintendents. On leaving the place of rendezvous, the entire body formed into procession, the members of the juvenile committee first, next the girls, members of the League, and then the lads, four abreast. They then marched to the Broomielaw, under command of Mr. P. Ferguson, one of the agents of the League, who officiated as marshal, assisted by Mr. Buchanan. The procession was preceded by an instrumental band. Each company carried a small flag, with its number, in order of procession, inscribed on it. There were besides a variety of banners, with appropriate mottoes. The members of the Juvenile Committee wore straw hats, with blue ribbons attached to them; and they carried a banner bearing the Inscription "Moral Reform—Love to All," surmounted by a cap of liberty. The Gorbals

Juvenile Total Abstinence Society carried a banner with the motto—

"Drink of the crystal fountain free—
'Twas Samson's drink—'tis good for thee."

The Glasgow Samaritan Society bore one with the inscription "Love to all, go ahead;" and the Bridgeton Society, one with the temperance arms as a device, and the motto, "Example better than precept."

On arriving at the Broomielaw the party embarked on board the *Rothsay Castle* steamer, which had been chartered for the occasion.

At nine o'clock the steamer started, with streamers and flags floating in the wind, amid the cheers of the Abstainers on board, and the people on shore, and the inspiring music of the band. We observed on board Dr. Linton, R. N.; the Rev. Mr. Nevitt, Lancashire; E. Anderson Esq.; — Smith, Esq., &c., &c. The morning, though rather dull, betokened few symptoms of excessive rain; but, when the steamer reached *Dunbarton Castle*, it began to pour in torrents, and continued so till the steamer entered *Holy Loch*, when it cleared up. On entering the loch, Mr. Livingston, in a small boat, met the steamer, and was welcomed on board by the cheers of the happy juvenile abstainers, and the good wishes of the whole party, the band playing, "See the conquering hero comes." About twelve o'clock, the steamer reached the ancient and beautiful marine village of *Kilmun*. By this time the weather had become exceedingly fine, and the magnificent scenery in the vicinity of the *Holy Loch* appeared to great advantage. The party having disembarked, the Juvenile members again formed in procession as before, and proceeded to *Dunmore House*, which is situated near a mile to the east of *Kilmun* harbour. Having reached *Dunmore*, the procession was arranged on the lawn in front of the house, and having sung part of the 100 psalm, they partook of some refreshment, and were disbanded; the boys making for the sea beach, where large numbers of them were speedily immersed in the waters of the loch, and the girls climbing the steep mountains behind. The whole party enjoyed themselves during two or three hours of the most beautiful sunshine.

The kindness and attention of Mr. and Mrs. Livingston were most praiseworthy, and elicited the most marked encomiums from the gentlemen who took charge of the day's excursion. At *Dunmore House* the party was joined by *Baillie R. Smith*, his lady and some friends from *Dunoon*. The steamer having steamed down the loch, moored in front of the lawn of Mr. Livingston's residence, in which about 40 ladies and gentlemen dined together. About half past three o'clock, it began to rain again. The procession having been re-formed on the lawn, they were shortly addressed by Mr. Ferguson, who concluded by expressing the debt of gratitude they were under to Mr. Livingston for the pleasure they had that day enjoyed, and called for three hearty cheers to be given for *Dunmore House*, Mr. Livingston, and his fireside, which were heartily responded to. Mr. Livingston expressed his regret at the state of the weather as tending to mar the pleasure they might have derived, and said that he would be happy to meet them again.

The party then left the lawn, and re-embarked on board the steamer. The appearance of so large a party created considerable sensation in Kilmun, and they were warmly welcomed in their progress to and from Dunmore House.

The steamer left about 4 o'clock, the passengers giving three hearty parting cheers to Mr. Livingston, who had accompanied them to the quay. The rain continued with almost no intermission, till the steamer reached Glasgow, about 7 o'clock. It is right to mention that every praise is due to Captain Chalmers, for the urbane and attentive manner in which he conducted himself towards the passengers.—*North British Daily Mail, July 20.*

HORRID INDEED.—\$546,000,000, ALL FOR RUM.

(From the *Washingtonian*.)

In Great Britain, Prussia, Sweden, France, and the United States, according to official reports, the annual expenditure for intoxicating beverage is *five hundred and forty-six millions of dollars!* Look at the round figures again, reader. How quickly the mind perceives an hundred ways to apply such a capital to far better purposes. Suppose there be no investment of this capital—that it remains idle—what then? Why, Mr. Skinflint comes forward with a roll of statistics long enough to belt the globe, showing how the labouring classes would suffer by silencing capital thus invested. He tells you of the number employed in the distilleries of all the five countries mentioned: how many have families, and how *large* those families are: he exhibits to you the great importing warehouse, and tells you how many are employed there, and the dependencies of those employed upon the employer. He will tell you how many ships plough the sea to further this traffic, and how many hands each ship employs. He will go further still; he will go back to the grain-grower; he will take you upon some high eminence where the eye commands at a glance great seas of golden wheat, and barley, and rye, and he recounts to you of the many days, as also of the many who toiled on those days to prepare the ground and sow the seed: and he tells you, furthermore, how many it requires: reap the harvest; all this and much more he tells you, with an air of sympathy for the labouring classes that would seem to sink the sound reasoning and eloquent pleading of a Channing, or the ceaseless sacrifices of a Gerritt Smith, into mere nothingness. Why, Smith and Channing are vain airy aspiring plebeians when compared with those Rum capitalists who *generously* employ a thousand men in death marts, that a million more may be slain.

FIVE HUNDRED AND FORTY-SIX MILLION OF DOLLARS to unpeople the world—to lay waste States, and cities, and villages—to scatter fire-brands among flowers—to crowd the charnel-house with human carcasses—to fatten the earth with flesh and bones—to feed grim death with untimely victims!

Five hundred and forty-six millions of dollars to pluck the rose and plant the thorn—to sow disease and destroy health—to exchange the grain fields for the burying-ground, and the grain for the marble-slab!

Five hundred and forty-six millions of dollars to

destroy domestic bliss and make home a hell—to extinguish conjugal love and kindle hatred—to unfit man for husband, or woman for wife, or either for parents, but both for brutes—to destroy the confidence of the child and make it disobedient, ignorant, and finally criminal.

Five hundred and forty-six millions of dollars to sweep forests for distillery fires—to unrib the earth of its granite and rear storehouses for ruin—to make the rich richer and the poor poorer—to tax the labouring classes for knowledge they do not receive, and *doubly* tax them for ignorance, pauperism and crime, which they do not create.

Five hundred and forty-six millions of dollars to blind meek-eyed benevolence, and starve the honest poor—to monopolize land and water, and perpetuate Slavery, Rum, and Poverty—to sow discontent that strife and discord may come of it—to destroy peace and make war—to annihilate virtue that vice may live.

Five hundred and forty-six millions of dollars—not to build prisons, but to fill them—not to reform or punish, but to make the criminal—not to educate and save, but to demoralize and destroy man.

Five hundred and forty-six millions of dollars yearly employed against *Temperance, Peace, Freedom, Humanity, and GOD!*

Where does this money all come from? Whence comes the Ocean? Go to the mountain. Behold there the dew drop nestling like a babe in the bosom of the rose. See them by thousands scattered over the deep studded woodlands,

“Like flashing jewels on a robe of black,”

and know that each one of these little diamonds compose a distinct part of the great and mighty ocean.

Reader, moderate drinker, drunkard, does it require us to tell you that pennies run to dollars even as dew drops run to rivulets, rivulets to rivers, and rivers run to seas. Let every man withhold his pennies from the traffic each day, and it will be easy enough to withhold the dollars each year. 'Tis the easiest thing in the world to do this, if you will resolve to try. We have a remedy—one that we have confidence in recommending—a *sure remedy*. *Sign the total abstinence pledge and keep it.* Let every consumer of intoxicating drinks do this, and the fact that five hundred and forty-six millions of dollars are annually expended for intoxicating beverages in Great Britain, Prussia, Sweden, France and the United States will soon cease to exist.

Progress of the Cause.

SCOTLAND.

JUVENILE DEMONSTRATION.

On Thursday night a demonstration of the juvenile abstainers of Glasgow took place in the Rev. Dr. Robson's church, Wellington Street. The Rev. James Banks, of Paisley, in the chair. There were also present the Rev. John Kirk, of Edinburgh; the Rev. T. C. Wilson, of Dunkeld; the Rev. Gilbert McCallum, of Neilston; Alex. Linton, Esq., surgeon, R.N., of Aberdeen; Mr. James Stirling, Mr. am Logan, &c,

Will

The proceedings having been opened with praise and prayer—

The Chairman said he was glad to see so many there that night, although he should have liked much to have seen many more present, and he hoped they would not come there in vain. He thought from what he saw of them that he should have no need to say one word in way of reproof, and scarcely anything in the way as to how they should behave themselves, and the attention they were to give to the speakers who were to address them. It was not necessary for him to say one word as to the object which brought them there; they all knew it well enough, namely, to hear something about temperance; what they should do to promote its influence, and how they should act in the different circles in which they moved; and he did not think they would be disappointed. He should not say a great deal, but it was generally expected that the chairman should say something; and he had two or three things which he wished to say to them. In the first place, the reason why they were brought there that night was because drunkenness abounded—because there was a good deal of drunkenness over the land. They needed no argument to prove that, for they could not walk through the streets of a large city like Glasgow without finding every other door the entrance to a public house; and if they went to the Police-office on Sabbath-day or Monday morning, they would see such a number of persons who had been kept there from the Saturday night on account of drunkenness, that they needed nothing more to convince them that drunkenness existed to a dreadful extent. It was because of that drunkenness they had been brought together, and he wished them associated together. He remembered reading of a king who had newly advanced to that royal office, and who had been set apart by God himself to be king, who went riding in his chariot from town to town, from one village to another, and through the deserts, and who, in going through one part of the wilderness, found an encampment there with a number of inhabitants, who were the family of Jonadab, the son of Rechab. Jehu went up to Jonadab, and spoke to him, and asked him if his heart was like his (Jehu's.) Now, Jonadab was a very good man, and he replied, "My heart is as thy heart." They then shook hands, and Jonadab entered the chariot and went with Jehu to assist in effecting the great reforms which were the object of the king's journey. But when he went through the country he found that there was much more wickedness in the world than he was aware of; and when he went home he began to think of the wickedness he had seen, and finding that drunkenness was the great upholder of idolatry and other bad practices, he brought all his family and dependants around him, and made them agree to give up drinking anything that was intoxicating. They were all obedient to their father, and they gave up rearing the grape and making the wine; and, best of all, gave up drinking of it. Three hundred years after, when the children of Judah were besieged in Jerusalem by the Babylonian army, and when the children of Jonadab took refuge there, the prophet was recommended by God to shew the Jews their great wickedness. But what was the great wicked-

ness of the Jews? It was disobedience to him who was their Father. And God showed the Jews by the example of Jonadab's children, that the commands of an earthly father had been better obeyed than they had obeyed His. And God rewarded the obedience of Jonadab's children, by promising that Jonadab should never want a son to stand up as his representative to the latest generation. At the public breakfast the other morning, Dr. Wolff, the celebrated traveller, who was a Jew, was present, and in relating some of his travels in the East stated, that once, while crossing the desert, he met with the descendants of Jonadab, and found that at the present time there were 30,000 still living in the heart of the desert. He brought that before them with a view to induce them to give up everything which was wrong; and it was a right thing to give up everything which intoxicated. God approved of, the Bible recommended it; and it was because wickedness abounded that they should do it. He had now to introduce to them his worthy friend the Rev. T. C. Wilson, of Dunkeld. (Applause.)

The Rev. T. C. Wilson said he had come a long distance to speak to them that evening, and he therefore hoped they would listen with attention to what he said, and he should not speak long as he did not consider it expedient to make long speeches to young people. He need not ask them if they knew what a drunkard was? The chairman had already referred to the drunkenness which existed in that large city, and they had no doubt nearly, if not all, seen the drunkard, time after time, staggering in the streets, or perhaps wallowing in the mire; they no doubt had often seen the drunkard's stupid face, or his violent gestures, or perhaps listened to his foolish or blasphemous language. He dare say they had seen drunkards dragged to the police-courts for crimes and offences which they had committed; and, therefore, he need not take up their time by telling them what a drunkard was. They knew that London was a long way from Glasgow, nearly 400 miles; and supposing that all the drunkards in Great Britain were arranged in a row, the line would reach all the way from that city to London; and if all the inhabitants of that city were trebled—making 900,000—it was a smaller number than the number of drunkards. He wished them to try if they could picture to their minds that vast army of drunkards, who were not only destroying their health and strength, but ruining themselves for ever; for God has said—"No drunkard shall inherit the kingdom of heaven." In connection with the number of drunkards there was another fact which he might mention, namely, that of that number it was estimated that 60,000 died annually. Now, they might, perhaps, be pleased at that; they might be thinking in their minds that if 60,000 die every year, that in about 15 or 16 years they would all be dead, and then the land would be at peace, so far as drunkenness was concerned. But was that right reasoning? No doubt there would be no drunkards in 15 or 16 years, if all persons acted on abstinence principles; but, unless they did so, there would be another generation of drunkards raised up to supply the places of those who died. It was because of that that he wished they should all

continue in their abstinence principles; and, if they could get all the young people of the country to act in the same way, then, by and by, though not perhaps in their own time, but in a future generation, the country would get rid of the fatal curse of drunkenness which at present visited it. They were aware that some people would tell them that they had no warranty in Scripture for those principles, but he quoted the examples of Samuel, Daniel, and John the Baptist, who were all total abstainers, and said they should never be ashamed of being total abstainers when they could bring forward such examples as those. As John the Baptist was the forerunner of Christ, and a total abstainer, so it was his firm conviction that it might be taken as a symbol of that generation which would immediately precede that which would bring the millennium; and if they, and all the young people of the country, would act on abstinence principles, it might be that this was the generation which God had chosen to prepare the way for the second coming of the Saviour, and when the whole earth will be full of his glory. (Applause.)

Melody—"Joyful day," was then sung.

The Rev. John Kirk, of Edinburgh, said it would be wrong to detain them long, and, therefore, he should only bring before them four things. The first thing in connexion with their present efforts was, they wished them to be good; the second thing was, they wished them to be useful; they wished them not only to be good in a sort of way which would make people say when they looked at a boy or a girl, "There is a good boy," or a good girl; but that they should do something which would enable them to say, "That is a useful boy." In the third place they wished them to be great; and in the fourth place, they wished them to be happy. They wished them to be happy, for they might be happy without being good, they might be happy without being useful, or they might be useful without being truly great; but they wished them to be good first, useful second, great third, and happy fourth. The rev. speaker at some length explained his meaning to the children, and urged upon them the necessity of continuing in their course of abstinence, in order that they should be good, useful, great, and happy. (Applause.)

Melody—"Come to the Abstinence Meeting."

The Rev. Mr. McCallum said that he was exceedingly happy at being present, and seeing so many present; and also to understand that the most, if not the whole, of the children present were total abstainers. It was a happy thing to all total abstainers, and it might be of advantage to say something to keep those present teetotalers. One of the greatest difficulties they had in connection with the temperance movement among old people was, to keep themselves teetotalers after they had become so. A great number of individuals became renegades to the cause after they had become total abstainers, and there was danger to the young becoming renegades to the cause also. He might tell them that a juvenile society formed in the place he came from, had fallen almost to wreck in consequence of many individuals in connection with it breaking their pledge. One or two had broken it at the first, and they had influenced the minds of their

companions, and by and by a vast number gave way to those insidious influences which were brought to bear upon them. He hoped that the children had not acted childishly in this matter, but something like men, and according to their enlightened judgment, in becoming total abstainers. It was a very easy matter to see plenty of reason why little children should become total abstainers, and the youngest boy or girl might understand those reasons as well as the oldest individual. He went on to warn the children against the power of habit, and said that the preceding speaker had made reference to tobacco and snuff. The other day he had been perfectly disgusted, when travelling in the railway between Dundee and Perth, by two little boys who were in the carriage along with him. One of them took a snuff-box out of his pocket, and then took a little spoon and dipped it in the box, and then applied it to his nose, and handed the box and spoon to the other boy. He felt so disgusted at the sight that it spoiled the pleasure he had in coming through the beautiful scenery of the Carse of Gowrie. He warned them against acquiring the habit of snuffing or smoking. He was sorry to say that ministers of the gospel often set a bad example in these respects; but they were to look at the thing with enlightened eyes, and to take care of themselves. He wished them to remember that they were not led into any custom all at once. He entreated them to keep from taking drink altogether, if they wished to be useful, good, great, and happy; and that they would do what they could for the purpose of leading others to abstain.

Melody—"The long-wished jubilee."

Mr. James Stirling said, although he was not a rev. gentleman, yet he had a handle to his name. He had the honour to be called the "Scientific Cobbler." (Laughter.) That was no small honour, for next to the divine mind was the scientific mind. Had he always been able to say "No," he never would have known and felt the biting of the adder, and the stinging of the serpent alcohol. He took a deep interest in those present, although none of his children, grandchildren, or great-grand children were present; but they were all somebody's children, and they should remember to make use of that, although little, gruff monosyllable "No," when they were enticed to take a smoke, to snuff, or to drink intoxicating liquors. There were thousands of young men who had brought themselves to degradation, before manhood was fully developed, by neglecting to say "No." In going through the streets of this city, they would read, in big gilded letters, on almost every other house, on one cheek of the door, "Porter and ales;" on the other, "Leith and Edinburgh ales," "Brown stout from the butt;" and across the lintel, "Wines, spirits," &c. Now, he had 10 children, 60 grand-children, and he knew not how many great-grand children; but he would like to learn them all these four lines—a parody on an old Scotch song. Whenever they saw these beautiful places, he would have them to say—

"This is no my ain house,
I ken by the painting o't;
There's "ale and porter" on the door,
And "whisky" on the lintel o't."

Mr. Logan impressed on them to remember the advices given them by the former speakers. He had visited the Glasgow Police-office about three weeks ago, and had met no less than 13 young people, every one of whom were old Sunday scholars. In talking with them, some of them had no hesitation in telling him that had it not been for drinking and going to the public-house, they would have been Sabbath scholars still. About 12 months ago he had also visited the Police-office and found 10 girls, six of whom had been Sabbath scholars, and they told him that had it not been for those public-houses, and the people who went to them, they never would have been led into crime. He concluded by proposing a vote of thanks to the various speakers, which was responded to by the children standing up.

The Chairman returned thanks in his own name and that of the other speakers.

Mr. Moffat, of Rochdale, shortly addressed the meeting, and said that he would go back with renewed energy to the temperance cause, from the pleasure he felt on being present on that occasion.

The children having sung a hymn, retired from the church in the most orderly manner.

Miscellaneous.

TAPPING SPIRITS.—Two sailors tapped a cask of spirits, and having drunk till satisfied, allowed the remainder to run till the cask was emptied. Fearing detection, they left the vessel, and one of them engaged in the slave trade. Years after he lost a leg by a cannon shot, became a fisherman, would sell his fish on the Sabbath morning, and get intoxicated with the produce. When ill, he was afraid to die, for a guilty conscience racked him with its terrors. Being converted, he became "a living epistle known and read of all men," and died with a glorious hope of heaven.

THE OYSTER MAN.—There he goes, a ragged, starved, miserable sot, to sell a few oysters in those places of ruin, where he has lost all but the mere wreck of humanity. Even the basket and its contents are the property of a kind-hearted fisherman, who compassionately furnished them to save him from a speedy death. But this degraded man was once pious, a member of the Church of Christ, and an attractive preacher of the word of life. Alas! low fallen. Who among the pious can fail to tremble, if the poisoned water ever passes their lips?—*R. Tobraham.*

LISTEN, MOTHERS.—All drinks containing spirits, such as wine candler, ales, porter, &c., must impregnate the milk; and the digestive organs of the babe must be quickly injured by them. Physicians who have prescribed a diet for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquors. Porter is generally permitted in large quantities on these occasions; a beverage highly improper and dangerous.—*Dr. Trotter.*

DRUNKEN REVOLUTIONISTS.—Most of the prisoners taken in the late sanguinary insurrection in Paris, were in a state of drunkeuness. Who will say that strong drink is not "raging?"

THE SMOKER is the drunkards' younger brother—the habits are twin giants—they are both alike detestable—alike degrading—both have the same tendencies. They are soul deceivers—mind murderers—conscience scarers—time wasters—health destroyers—misery producers—money squanderers, and the sooner both are scouted into oblivion the better.—*Mechanics' Organ.*

WORLDLY CONTAMINATION.—*The Penfield (Ga.) Banner*, gives an account of an ingenious expedient to avoid "mixing with the world" entertained by certain professing Christians who were rather given to the lusts of depraved appetites:—The writer, referring to the prevalent use of intoxicating drinks among the Church members, says that one good Church brother complained to him, some time since, about his brethren drinking so much, and proposed a plan for a Church grocery, where his brethren might drink without being mixed with the people of the world (as they would drink), and that the proceeds of the grocery be applied to paying the expenses of the Church, and for other benevolent objects. He thought such a plan would procure the pastor a liberal support, and raise a handsome sum for the cause of missions, and save the Church from the reproach of commingling with the world!

Poetry.

THE GIN FIEND.

BY CHARLES MACKAY, L. L. D.

(From a volume of Poems just published in London as an accompaniment of G. Cruikshank's "Drunkard's Children.")

The Gin-Fiend cast his eyes abroad, and looked o'er all the land,
And numbered his myriad worshippers with his bird-like, long right hand;
He took his place in the teeming streets, and watched the people go
Around and about with a buzz and a shout, for ever to and fro.
"And its hip!" said the Gin-Fiend "hip! hurra!—for the multitudes I see
Who offer themselves in sacrifice, and die for the love of me."

There stood a woman on a bridge; she was old, but not with years—
Old with excess and passion, and pain—and she wept remorseful tears,
As she gave to her babe her milkless breast; then goaded by its cry,
Made a desperate leap in the river deep, in the sight of the passers by.
"And its hip!" said the Gin-Fiend, "hip! hurra!—she sinks—but let her be,
In life or in death whatever she did, was all for the love of me."

There watched another by the hearth, with sullen face and thin;
She uttered words of scorn and hate to one that staggered in.
Long had she watched, and when he came, his thoughts were bent on blood;

He could not brook her taunting look, and he slew her where she stood.

"And its hip!" said the Gin Fiend, "hip! hurra!— my right good friend is he!

He hath slain his wife, he hath given his life, and all for the love of me."

And every day in the crowded way, he takes his fearful stand,

And numbers his myriad worshippers with his bird-like long right hand;

And every day the weak and strong, widows, and maids, and wives,

Blood-warm, blood-cold, young men and old, offer the fiend their lives.

"And its hip!" he says, "hip! hip! huarra!— for the multitudes I see

That sell their souls for the burning drink, and die for the love of me.

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, SEPTEMBER 15, 1846.

CIRCULAR AND APPEAL.

When the public see the ravages making by intemperance, on all hands, and when many of them find their own circle of relations and friends invaded by its serpent tooth, they are apt to cry out, why are not greater efforts made to stem this torrent of evil? what are the Temperance Societies doing? Why are they not more zealous in holding meetings, circulating tracts, employing visitors, and in every way opposing this terrible social scourge? The Committee of the Montreal Temperance Society reply:—We have published a periodical at a losing price, in order to induce the poor, as well as rich, to subscribe for it. We have circulated Temperance tracts in innumerable numbers. We have employed visiting and lecturing agents. We have procured efficient lecturers from a distance. We have called public meetings until scarcely any one would attend them. We have spent all the money which the public has contributed, in efforts for their benefit; and, besides, as much as we could contribute of our own money. We have given our time and our exertions freely, and more than all this, in view of the importance of these efforts, we have run deeply in debt, rather than leave them unaccomplished. We have done what we could, and perhaps more than we ought, but it was, we believe, with an eye single to the glory of God, and for the welfare of our fellow men, and in these circumstances we cannot suppose that we will, as individuals, be left to suffer under a burden which we cannot bear.

The Montreal Temperance Society, in carrying on its widely extended labours for thirteen years, has gradually fallen into debt, to the extent of £500, being the excess of expenditure over and above all its receipts: which debt must be settled before the New Year at farthest. The members of the Committee have undertaken among themselves to raise about £200 of this sum, which is as much as they can do, and they have no resource but to cast themselves upon the good feeling and sense of justice of all who appreciate the importance of the Temperance cause for the remainder. They, therefore, hereby most respectfully, but earnestly, appeal to the public in Canada, and more especially in Montreal, for donations to make up this sum of £300, and, as none but intelligent friends of the cause can be expected to give, at all, for that which is past, it is earnestly hoped that such will give liberally. Donations will be received by either of the undersigned, or by JAMES COURT, Treasurer.

Signed by order of the Committee,

JOHN DOUGALL, Prost.

J. C. BECKET, Secy.

(Papers friendly to the cause will oblige by copying the above.—Ed.)

CONSIDERATIONS AND EXPLANATIONS ABOUT THE DEBT.

We have heard indirectly that the committee of a temperance society in a country town, which shall be nameless, had a meeting to consider the appeal of the Montreal Temperance Society for aid, but that the prevalent feeling appeared to be, that as the Montreal committee had contracted the debt, they must just pay it the best way they could. Now, though this may be a very convenient way of viewing the matter, we are sure that it is not the way of the "soul which deviseth liberal things;" nor of those who "will be themselves also watered." Nay, we are convinced it is not doing as they would be done by, if our position had been theirs. We hope, for the honor of the temperance name in Canada, that few of her teetotalers take such a view of this matter.

We have likewise heard that some of our friends wished for more detailed explanations how the debt was incurred. We have already given a general explanation, namely, that we have always been in debt, having to take the subscriptions of one year of the *Advocate*, or say about £300, to pay up the previous year's accounts: and, therefore, stop when we might, this sum would have to be made up; and that the rest of the debt is the excess of expenditure upon various efforts over the subscriptions received for them. The only way in which the matter could be made clearer, would be to publish the entries in our cash book from the beginning, which would occupy, probably, a number of the *Advocate* itself, and which our friends, we are convinced, would deem perfectly unnecessary.

We have also heard it objected, by gentlemen from one or two parts of the country, that their locality did not derive much benefit from the efforts of the Montreal Society—and perhaps this is true; nevertheless the *Advocate* was published at less than cost price for thirteen years, for the

benefit of all who chose to avail themselves of it, and agents have been sent as far and as widely as we could. But it is to be remembered, that if individual societies reaped but a small part of the benefit, they are only expected to make up a small part of the debt. The public of Montreal have not only made up, and are now making up their own share of the deficiency, but, even in our present unparalleled depression, considerably more, which will go towards the liquidation of debt incurred on behalf of the country generally. The friends throughout the province will surely make up the balance, and that, if possible, speedily, as the creditors are constantly pressing on the committee, who have nothing to pay them with.

We trust these explanations will kindle the zeal of our friends, and that they may remember the true saying, "The liberal soul shall be made fat."

To all who have already stepped forward to our help in this emergency, the committee tender their grateful thanks, and will acknowledge their donations more formally in a general list of contributors at the close of the year.

THE CONVENTION AND MASS MEETING.

As the time for the Convention draws near, we feel exceedingly anxious that it should be well attended. We trust the various Societies and Unions have been looking about for Delegates to represent them. As it is just the season when many of our Canada West merchants find it necessary to visit Montreal, advantage may be taken of this to appoint them, in cases where, from their membership and consistency, they are considered eligible.

The Mass Meeting, which is to take place on the 5th October, should also be well attended, and we have no doubt will be. The Mayor of the city, Joseph Bourret, Esq., is to preside, and Le Pere Chiniquy, who is the Father Mathew of the French Canadian portion of the population, with many other ministers and gentlemen, will be present. It will be a harmonious gathering of all creeds, races, and nations, who are here mingled, as fellow-citizens, against a common enemy. Alcohol spares no one, be he Canadian, Frenchman, Englishman, Irishman, Scotchman, or American, and, therefore, we should have no pity on it. It is an intruder on the happiness of our race. It came in the train of sin, and death follows hard after it. Now it appears as a leader and a mighty train of sins attends its progress, and thus far through the world it has had a triumphal march. Is it to continue thus for ever? We trust the meetings in Montreal will tend very much to extend that public sentiment which is certainly growing here against the use of intoxicating drinks.

FATHER CHINIQUY.

It is truly pleasing to us to continue to record the success of the great work of Temperance amongst us. The Rev. Mr. Chiniquy has come to preach a new "Retreat," and this time it is in the Recollect Church, in this city. This retreat commenced on Friday, and terminated on Sabbath, with an addition of 1500 pledged persons. Amongst the new members, we remark with pleasure, that a large number of our principal citizens and ladies of the higher classes in society have been most prominent in engaging not to

make use of strong drinks. During the three days of the retreat, the Recollect Church was filled with an attentive audience, who came to hear Mr. Chiniquy speak on Temperance. We do not exactly know whether this gentleman proposes to continue during this week speaking on the subject. But we are sure that it is the desire of the citizens of Montreal to hear this apostle of temperance in the Parish Church, so much larger and more accessible to the mass of the population. -Translated from *Melanges Religieux*.

We wish this good-work success amongst our friends who speak the French language. Our ignorance of the language precludes us from the pleasure of attending these addresses. It will be seen, however, from the extract we made lately from the *Witness*, that Mr. Chiniquy is exceedingly well fitted for the mission he has undertaken.

DECREASE OF DRUNKENNESS IN THE CITY.

Whatever be the reason of it, yet true it is that the cases of drunkenness, coming under the notice of the police here, have been much fewer within a few weeks. On Monday last, not one case was presented before the Police Magistrate of the city. We cannot but attribute this to the efforts of Mr. Chiniquy. The *Montreal Herald* says, "With so remarkable a fact before us, we cannot but say to our fellow citizens—persevere."

SUBSCRIBERS TO THE ADVOCATE.

A Correspondent in Amherstburg whose letter was received too late for this number, says: "We have obtained a number of subscribers for the *Advocate* for next year. I think that for Amherstburg and the township of Malden, we shall be able to send sixty subscribers instead of thirty, as heretofore, as all seem anxious that the *Advocate* should continue. You may rely on every exertion being made in its behalf in this place."

PRECEPT AND EXAMPLE.

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

Montreal, September 10, 1848.

MR. EDITOR.—In my last communication to you, I mentioned a plan, which, if adopted, will free the Society from debt, and continue the useful paper of which you are the Editor.

The plan was this, for each minister of the Gospel, and teacher of a school, to give one dollar yearly, and recommending to all under their care to do what they can to assist the institution.

I am sensible that precept and example must go together, I therefore inclose my dollar, hoping that all may do likewise.

I recommended in my last, that some kind hints might be addressed to the children in each *Advocate*, inviting them to give in their names to be members of the Society; and let a box be placed in every school room to receive such mites as may be given to aid the Society.

I saw three boys this morning, who have paid fifteen dollars towards some good object, by means of cultivating a garden. I know that all children have not gardens to

cultivate, yet, most children might save some mites for doing good.—T. O.

PERCY, Aug. 25, 1848.—A Temperance Pic-nic took place in Percy, Canada West, on the 25th day of June last. The morning of that day was hailed with many a desire by the people of Percy, for the inclination for rain appeared so inevitable, we had almost come to the conclusion that our labour was in vain. Notwithstanding, however, the unfavourable aspect of the weather, we ventured to proceed with the ordinary requirements for the day, and before we had finished, our attention was drawn to a numerous concourse of persons, from all quarters, entering to enjoy the festivities of the day. Before eleven o'clock, the grove was crowded by persons of all ranks. Mr. John Wilson, of Haldimand, being appointed as chairman, and generally approved, the meeting commenced by a few remarks from Mr. Wilson, when others were called, in order, who addressed the audience feelingly and touchingly. They showed it was morally, mentally, and physically wrong, to partake of the pernicious drug alcohol, and very cordially invited all to weigh it fairly and justly, and not to decide merely because such a landlord or landlady, or drinking magistrate, was their relation or friend. Two o'clock arrived, when orders for refreshments were given, and very soon our tables were lined with persons to partake of the frugal meal. The repast was soon over, when Mr. Dame, the master of the band, who is no less musical in speech than on instruments, soon called the people from their little parties, they being dispersed here and there over the grove, to hear more about temperance. We were very happy to see the platform so well filled with ministers of the gospel—we would have been more happy to have heard them all speak, but time would not permit; they have, however, our heartiest thanks for their attendance. The afternoon exercise passed off very pleasantly. We cannot, however, pass it over without mentioning a very pleasant address from the Rev. John Sunday, Indian chief, who endeavoured to show that fire-water was very bad for Indians as well as white men, and earnestly requested all to choose life instead of death, and particularly for the white man never to sell fire-water to the poor Indian. We were also favoured with a Temperance Song, accompanied with the Melodion, by two gentlemen from the United States. The pledge was passed, when 156 names were taken, when the assemblage dispersed and the exercise of the day ended very pleasingly to all present. Our neighbouring friends will accept our warmest thanks for the favours shown by their attendance. (We would very much recommend the officers, or others belonging to our neighbouring Societies, to ascertain, if possible, the number of individuals who joined the cause at the Percy pic-nic, and report accordingly; seeing we report only for those resident in the Township of Percy.) We sincerely hope that God will still continue to work, and enable us to maintain that unity which has heretofore been represented, and ever to detest a sectarian principle, which, if once indulged, destroys even the foundation of our cause.—J. RICHMOND, Secretary.

PERCY, Aug. 28, 1848.—A Juvenile Pic-nic took place in Percy on Saturday the 26th instant. On the 15th inst., our Brighton friends had a Soiree, and the Percy friends turned out. The Teacher of School Section No. 2, Percy, being one of the Brighton party, of course vacated his School, and during his absence, the children having seen the turn out for Brighton, resolved on a pic-nic for themselves, and appointed the day accordingly, as above. The day before the occasion, the teacher observing some extraordinary doings by the children in the woods adjacent to the school-house, went to see, and thence the mystery began to be unfolded. There they were erecting a stand for speakers—tables for victuals—seats, &c., for the audience, but as yet he scarcely knew their entire design; however, the little fellows were very active during Friday, in running to other School Sections inviting other children to partake with them on the following day. They had secured four speakers to address them on Temperance, Education, &c. One of the youths was appointed chairman for the occasion. The addresses were well suited to the occasion, and they have the children's thanks for their attendance. The whole afterwards partook of a plentiful meal, which the parents, through the pleading of their children, had very kindly provided. The tables were filled the second time for adults; after which, the children walked in procession to the village. They had also procured a flag, the motto on which was, "A United School," executed entirely by themselves; then the procession ended, and all separated very comfortably. If children are enabled and willing to make efforts for supporting unity and concord among themselves, and only by simply seeing others engaged in such performances, then what a duty is incumbent on parents, and every other man and woman for leading a good example. Such kind feelings even among children, tell us there is a spirit of good abroad in the land, which, if rightly cultivated and vigorously carried out, in a very few years would make a grand era in the temperance enterprise. Simple as the above may appear to some, I cannot but feel it a duty to let you know the feelings abroad for our grand cause. "Suffer little children to come unto me, and forbid them not," says our blessed Redeemer; and surely, from the above, I cannot but conclude that he has caused wisdom to flow even from those children. It is my sincere prayer that they may have such feelings cultivated.—WM. CHRISTIE.

Education.

SOLOMON'S MODEL MOTHER.

(From the Mother's Magazine.)

The wisdom of Solomon was from above—the wisdom of Heaven. Nor was it till the eighteenth century that this truth began to be doubted. Till that time, men did not often differ in this particular than they now do in regard to the wisdom of our Saviour's maxims, or the practical character of the sayings of Franklin. True it is, men had their different views in regard to the immediate origin of this wisdom; some referring it to one source, some to another. But on

the main question, I still say, viz., the divine wisdom of these sayings of Solomon—whether they were received by him directly from heaven, or at second hand—there had been, up to the preceding century, but one opinion. It was reserved for a generation which Solomon, unless gifted at times with prophetic vision, never thought of, to brand as foolishness the maxims, precepts, or sayings themselves.

Nor is this done, even now, in a direct manner. The general character of the Jewish king is first assailed, and when the sneers of an unthinking world are fairly roused against his errors—for errors he certainly had—then it is that his sayings and proverbs fall into reproach. Even their high practical tone and tendency is lost sight of, when the keen edge of ridicule is fairly presented.

These preliminary remarks have not been made, however, with the remotest intention of entering the lists against infidelity, ancient or modern. Mine is wholly a different purpose. It was simply to define my position, and to say that, however he may have been supposed to have come by it, whether at first or second hand, the wisdom of Solomon is acknowledged to be divine. It has stood the test of all but ridicule for thousands of years; nor has even the latter been successful in her attempts to overthrow it. It still lives and, like the family and church, is destined to survive as long as man survives—nay, as long as its Divine Author.

This wisdom of Solomon is adapted to the wants of all persons of every age, and of every condition and relation in life. It deserves to be written, if not on the bells of our horses, at least on our gates and door posts. It deserves to be studied at our going out and coming in; at home or abroad; at our lying down and at our rising up.

To no classes of society, however, are Solomon's instructions more ample and more valuable than to parents and children. The relations which God has here established, he appears to have thought of more than any—I was going to say more than all others. To them above all others, at the least, his voice is not only a voice of wisdom but of experience, and though he has by no means forgotten to admonish the father or the children, his directions are more emphatic, if possible, than any where else, to the mother.

The wise and good of every age, as it is believed, have been led by observation and experience, no less than by studying the Word of God, to rest their hopes of the future, very largely, on correct family education. Yet who of modern times has gone farther in this matter than Solomon? Have the worshippers of Pestalozzi been able to challenge for him a superiority, in this respect, to the sage and king of Jerusalem?

But to quote the whole of his excellent instructions to mothers would be to transcribe no small portion of the book of Proverbs itself, with much that is contained in Ecclesiastes and elsewhere. Such a work is not by any means intended. All that I propose in a single article is, to direct the maternal eye to a single trait in the character of the virtuous woman, whom he so beautifully describes in the closing paragraphs of

his Proverbs. The encomium, it is true, is put into the mouth of another, but then it is fairly endorsed by Solomon himself.

The allusion is to her habits of early rising, and taking time and business, according to the old adage, by the foretop. It is found in the 15th verse of the 21st chapter, and is as follows: "She riseth, also, while it is yet night, and giveth meat to her household, and a portion to her maidens." To which might be added or coupled, the 27th verse: "She looketh well to the ways of her household, and eateth not the bread of idleness."

Now it would be unpardonable to occupy important space in a mother's magazine on family duties and family education, without being aware of the fact that Solomon's virtuous woman is something more than a mere creation of fancy. She has, and ever has had, an existence. She is found in all ages and in most countries; and is, under God, to the world generally, what the ten righteous ones, could they have been found would have been to Sodom. And yet while this concession is fairly and freely made, is it not also true—most painfully so—that such heads of families are and always have been, "few and far between?" Or in any event, and whatever may have been the case in former times and in other countries, are they not extremely scarce now in our own country? Is not early rising by the mother, the wife or the housekeeper, becoming unfashionable, and falling into disrepute? And are not the whole family, especially the children, made large sufferers by it?

Mothers and wives, and daughters and housekeepers, have sometimes been disposed to complain that while so much is said and written for them, comparatively little is said to the other sex, even to fathers. Now we mean not to exonerate the father, the husband, or the brother, (Nor have they been wholly neglected, in a country where there are such works as the "Young Man's Guide," the "Young Husband," the "Father's Book," the "Boy's Guide," etc., etc.) from blame in any point where human nature is culpable. Adam sinned as well as Eve; still, who does not know that Eve was first in the transgression? And as it was at first, so it is at the present day; and as Eve was conspicuous in the ruin of our race, so she must be in its renovation.

Even in the daily habits of life—since so much depends upon them—she must take the lead. Let no one shrink from this part of my subject, however it may strike at first. We have scripture authority for the inquiry, "For who has despised the day of small things?" Human character is, as it were, an aggregate of what, if isolated from each other, might be thought at first, to be very small things.

I have seen a father who rose early, and persisted in it through life and yet matters never went well in the family, because the mother persisted in habits which were diametrically opposite. But who ever saw the female head of a family follow the wise course Solomon has marked out, without perceiving as the inevitable result a decided change for the better? How seldom has the husband been known to hold out against her?

Who ever saw the mistress of a household—and such, in the providence of God, is every wife and mother—rise at the earliest dawn, make prompt and judicious provision for every want of her family, and if there were children or dependents, assign to each his duties, looking well to their ways through the day, without beholding that family thrive in every point of view? And when and where did such virtuous women have existence, whose children and children's children did not "rise up and call her blessed?"

This single trait in the model mother of King Lemuel—or in other words, of King Solomon—is one of the most fruitful topics of thought and remark in the whole Bible.

CONFIDE IN YOUR MOTHER.—To the daughter we should say, that no favorite can love you with an affection so disinterested as your mother. Deceive her, and "your feet will slide in good time." How many thoughtless daughters receive addresses against the wish of their parents, receive them clandestinely, give their hand in marriage, and thus dig the grave of their earthly happiness. He who would persuade you to deceive your parents, proves himself, in that very deed, unworthy of your confidence. If you wed him, you will speedily realize what you have lost. You will find you have exchanged a sympathizing friend, and an able, judicious counsellor, for a selfish, unfeeling companion, ever seeking his own accommodation and his own pleasure—neglecting you in health, and deserting you when sick. Who has not read the reward of deserted parents in the pale and melancholy features of the undutiful daughter.

ACTIVE GOODNESS.—You cannot live for men without living with them. *Serve God, then, by the active service of men.* Contemplate more the good you can do, than the evil you can only lament. Allow yourself to see loveliness of nature amidst its imperfections.—*Sir J. McIntosh.*

Great minds are charitable to their bitterest enemies, and can sympathize with the failings of their fellow creatures. It is only the narrow-minded who make no allowance for the faults of others.

Agriculture.

CURING AND PREPARING PROVISIONS.

(Communicated to an American Agricultural Publication by T. C. Peters, Esq., after a visit to Britain, and afterwards Published by various Agricultural Societies.)

Foreseeing that at no distant day the provision business must become the great business of America, while in Europe, last winter, I endeavoured to make myself perfectly familiar with everything connected with the provision trade. I visited the great curing and packing establishments in Ireland, and made myself master of the whole subject of curing and packing provisions. I then visited the great markets of Europe, Liverpool, and London, and under the instruction of some of the oldest and most respectable provision merchants of those cities, endeavoured to make myself thoroughly acquainted

with everything relative to the wants and peculiar shades of the different markets.

Pork.—There are various kinds or divisions of Pork, depending upon the size and quality of the hog, and the market for which it is intended. There is Bacon singed and scalded, which is divided into whole side Bacon or Middles. Barrelled Pork is divided into Prime, and Bacon Mess, and is put into barrels and tierces.

In some parts of England they will not purchase or use scalded bacon, in others they make no difference. In this country the market requires but one kind; and there is but one kind that can be shipped to any profit, and that is known as Tierce Middles.

Whole side bacon is prepared by cutting out the chine or back bone, cutting the head off close at the ears as possible, and the legs at the knee joint. The ribs are broken by passing a fine saw across them two or three times, the shoulder blade taken out, and the whole side trimmed and made to look smooth and sightly. If it is from a heavy hog, the knife is run into the ham so as to enable the salt to penetrate readily to the knuckle joint, and sometimes about the fore shoulder. From the cutting block it is passed to the rubbing table. Here all the holes are filled with salt, and salt is spread freely over it, and rubbed in by men with a leathern glove on their hands. After the salt has been well rubbed in, the sides are piled up on the floor in layers of from six to ten deep, flesh side up, salt being freely put between each side. During the process of curing, the sides are re-packed several times, depending upon the weather, sometimes as often as every other day. In about ten days the meat is sufficiently cured for market. The salt is brushed off clean with a twig broom, the side again carefully trimmed, scraped and smoothed down by beating it with a flat board, and then passed to the baling or packing room.—Five sides are put together, with a thin layer of salt between each, and then sewed up in a coarse kind of bagging manufactured for the purpose. In this condition it is shipped to the London market, and with a little care will keep in good order for months. Hams and shoulders are cured in the same manner, except some use saltpetre with the salt when rubbed in. Many prefer their bacon and hams dried rather than smoked, but when smoked great care is to be taken to keep the meat of as white a colour as possible. To do this the meat should be quite dry when hung up in the smoke. Competition is very keen among the Irish and Continental provision curers, and great skill is used to make the best article. Hence the utmost pains are taken in curing and putting up their bacon, hams, and dried beef, and many of the most intelligent men of the country are among the provision merchants of Ireland and Hamburg. Tierce Middles are the middle or broadside of the hog, between the ham and shoulder. They are cured in the same manner as the whole side, but in preparing for the English market, I should recommend to put it up clear of all bone, and should therefore take out not only the chine, but all the ribs. It is put up in tierces holding about 300 lbs., and treated the same as salted pork.

Pork is cut into 4 or 6 lb. pieces, according to the size of the hog. Where the carcase weighs 250 and under, it is cut into 4 lb. pieces; large hogs are cut into

6 lb. pieces. The hog is first split through the back bone in half; then passed to the trimming block, where the half head and legs are cut off, the lean and tender loin taken out, and the whole side split lengthwise through both the shoulder and ham, and as near the centre as is consistent with the proper shape and size of the different pieces. From the trimming block the strips pass to the scales, where the weight is ascertained, and carried to the man at the cutting block, who divides each strip into the requisite sized pieces. Both the splitting and piercing require skill and judgment, as much depends upon having the pieces well and sizeably cut. From thence it goes to the rubbing table, where each piece is thoroughly rubbed in salt in the same manner as in curing bacon.—After the salt has been well rubbed in, it is put into pickling tubs holding from three to five hundred pounds, well covered with salt, but no water or brine added. Here they remain from eight to ten days. It is then taken to the washing trough or vat, where each piece is thoroughly washed in clean brine, trimmed, and *tormented*, as the process of trying is called. The *tormentor* is an instrument of wood or metal, the size of a small quill, and is thrust into the lean parts of each piece, to ascertain that it is properly cured and free from taint. It is then messed and weighed, so that the requisite number of pieces shall weigh exactly the number of pounds for the barrel or tierce. It is then put up in the proper package, and freely salted while packing, and saltpetre added at the rate of a common wine glass full to the 100 lbs. The last layer is pounded in by a heavy iron weight, and capped with coarse salt. It is then passed to the cooper, who puts in the head, and puts on to the barrel one, and on to the tierce at least three iron hoops at each end. The package is then filled with clean strong brine, bunged tight, branded, and is ready for market.

The great utility of this method of curing, consists in the certainty of the meat keeping in good condition for years in any climate. The blood gets all drained out of the meat before it is barrelled, and hence one great cause of injury is avoided. I saw pork and beef which had been two years in the barrel, which was as sweet as when first put up, and the brine was perfectly clear. A friend in London unpacked several packages of Irish and Hamburg cured provisions, by the side of American. The contrast was anything but flattering to our taste or skill. I could very readily see why our beef and pork bore so bad a name in the market, and was so much of a drug. The meat was not inferior, but it was badly messed, worse cut and cured, and the brine nearly as red as blood, and presenting, by the side of the other, not a very palatable appearance. The large hogs, or heavy pork, which is uniformly cut into 6lb. pieces, is packed in tierces, and is called *India* or *navy* pork. The 4lb. pieces are put in barrels.

A barrel of *Prime Pork* should contain from 25 to 30 pieces, cut from the ribs, loins, chines, and belly pieces, all lying between the ham and shoulder, forming what is called the broadside or middle, 3 hands, and two hind-leg pieces, or 3 hind-leg pieces, 2 hands, and

15 or 20 other pieces from parts of the hog, except no part of the head. The meat must be of prime quality, firm and well fattened, cut into 4lb. pieces, exactly 50 to the barrel, and weigh not less than 200 lbs. net. and must have a good capping of *St. Ubes*, or other coarse salt. This is indispensable. *Bacon Mess Pork*. is so called, when the full proportion of prime pieces in *Prime Mess* is withheld; there are therefore various classes of bacon pork. Tierces contain the same number, that is 50 pieces of 6lbs., and the same rules, as to messing, are to be observed, as in the barrel. The tierce must not have less than 300 lbs., and well capped with salt. It is usual to put in 52 pieces. In bacon mess the number of prime mess pieces should be marked on the head. No part of the hog's head is allowed in any instance.

Beef is uniformly cut into 8lb. pieces, and cured, in all particulars, precisely as pork, except a larger proportion of saltpetre is used in packing. Beef is almost entirely packed in tierces. For export, tierces only should be used.

A tierce of Prime India Beef should contain 52 pieces, 8lbs. each, and weigh not less than 336 lbs. net. It should be made from well-fed bullocks, and contain 32 pieces of loins, flanks, rumps, plates, buttocks, and briskets; 10 pieces, consisting of $\frac{1}{2}$ chinos, two mouse buttocks, two shells of rumps, two pieces cut close up to the neck, with the bone taken out; do. shins, thigh bones, or necks. To be well salted and capped with *St. Ubes* or other coarse salt.

A tierce of Prime Mess Beef should contain 38 pieces, of 8 lbs., and weigh not less than 304 lbs. net. It should be made from primo fat cows, and heifers, 28 of prime, from loins and chines, with one rib in each, flanks, rumps, plates, briskets, and buttocks, with 10 coarse pieces, consisting of 2 neck pieces, not the scrag, 2 thighs or buttock bones with some meat to them, 2 shells of rumps, 2 or even four chines, not cut too close to the neck, and 2 shoulder pieces with part of blade-bone in them, well salted and capped with *St. Ubes* or other coarse salt. The tierces, whether for beef or pork, must be made of well seasoned oak, with 8 wooden and 3 iron hoops on each end.

No pains is to be spared in preparing and putting up, as the neat and tasty appearance of the packages will insure a more ready sale than if put up in a slovenly manner.

CATERPILLAR HARVEST.—Now is the time to make war upon the caterpillar, which has lodged upon your apple and other fruit trees. While they are young, and their nests just beginning to show themselves, they may be easily demolished. A long light pole, to which is attached a bunch of rags, made like a swarb or sponge, and this wet in strong soap suds or in spirit of turpentine, and rubbed thoroughly upon them will kill them at once. Attend to it early, and very little labour will accomplish their destruction.—*Maine Farmer*.

HORN DISTEMPER.—A correspondent of one of our agricultural exchanges, while he admits that spirits of turpentine is a valuable application in the treatment of this disease, asserts that the use of hot brimstone is much

better. His method is to put one teaspoonfull into the cavity just between the horns. A friend at our elbow remarks that he has applied *both*, but prefers the turpentine; in one or two instances he used brimstone, but found no beneficial results attend its application. As to the efficacy of turpentine, we can speak from experience, having applied it in several cases with complete success, and indeed, after most remedies had failed. The "Horn Ail" is a bad disease, and if not attended to and counteracted in its normal stages, will generally prove fatal in its results.—*16*.

DRAINING.—At a late discussion of the subject of draining, at a meeting of a farmer's club in England, it was unanimously admitted that draining should at all times be followed by subsoil ploughing, as affording a more ready percolation to rain-water, by which the fertilizing properties of manure in the soil are more effectually held in solution and conveyed to the roots of the growing crop. It was agreed that the best system of draining is by pipes and stones; that no fixed rule as to depth can be followed, as that depends in a great measure on the situation of the land and the nature of the soil and subsoil; but that in all cases the drains should be, when covered, below the reach of the plough.

HINTS TO LOVERS OF FLOWERS.—A most beautiful and easily attained show of evergreens may be had by a very simple plan, which has been found to answer remarkably well on a small scale. If geranium branches taken from luxuriant and healthy trees, just before the winter sets in, be cut as for slips, and immersed in soap water, they will, after drooping for a few days, shed their leaves, put forth fresh ones, and continue in the finest vigor all winter. By placing a number of bottles thus filled, in a flower basket, with moss to conceal the bottles, a show of evergreens is easily insured for the whole season. They require no fresh water.

News.

CANADA.

The *Minerve* says that mad dogs are numerous in the Southern part of this District.

Messrs. A. & D. Shaw, of Kingston, who made the experiment of importing both by New York as well as Montreal, have found that by the latter route goods arrive twenty days sooner than they can by the former.

The Mackerel Fisheries in the neighbourhood of Prince Edward Island, has been very successful this season.

The Ottawa papers say that the lumber trade was never in so bad a state as at present.

The Mayor of Montreal has been authorized to issue bonds payable in three instalments, with interest, for the erection of the new Water Works at Cote à Baron.

We regret to learn that in the vicinity of Montreal the potato rot is all but universal.

From the duties payable on the fall importations, the Government Debentures are now being paid in faster than they are issued.

Three men were lately arrested by the Quebec police, having in their possession five 12lb cannon balls taken from the vacant officers guard-room near the old chateau. They have since been released on bail.

The Toronto papers mention, that Mrs. Benbow, of Front Street, died there lately from drinking by mistake a quantity

of bed bug poison, composed principally of corrosive sublimate.

The Kitchen keeper of the Kingston Penitentiary having learned the charges made against him, has resigned his office.

It will be observed that the price of breadstuffs here is advancing.

Parliament is expected to meet on the 20th November next.

Application has been made to Government to allow a vessel to proceed direct from Chicago to Liverpool.

GREAT BRITAIN AND THE CONTINENT.

Commerce in England is very much depressed in consequence of the uncertainty regarding the harvest.

Martin had been tried in Dublin, and condemned to seven years transportation—but there was a motion for a writ of error.

Lord John Russel was to visit Ireland, with a view to remedial measures.

The Chancellor of the Exchequer has stated that there is a deficit of £300,000 in the accounts of the year.

The *Ocean Monarch*, packet-ship, of 1300 tons burthen, sailed from Liverpool for Boston on the 25th ultimo, with 380 passengers on board. Soon after sailing she was discovered to be on fire. Every effort was made that was practicable by the Captain and crew, and several vessels soon came to their assistance, but it is believed that 151 persons perished.

The Bullion in the Bank of England has fallen off £300,000, but it still exceeds £13,400,000.

Model Lodging-houses have been opened in St. Giles, London, where working men can, at the moderate price of 2s 4d. per week, enjoy a well lighted, well ventilated, comfortable bed-room, a spacious coffee-room, a collection of books, use of a kitchen and kitchen utensils, warm and cold baths, and, in brief, every accommodation for making life agreeable.

Mr. John Stephenson, the eminent engineer and railway contractor, died at Rotherham on the 8th August. Some of the most gigantic undertakings in Great Britain were executed under his superintendance.

The journey from London to Montrose may be effected without a change of carriages, by the Edinburgh and Western Railway.

Cork has been very thoroughly searched for firearms, but nothing was taken except a few rusty guns and pistols.

We understand that warrants were lately issued in Ireland for the apprehension of several American sympathizers, mostly ex-Mexican volunteers.

Mr. John Martin, of the *Dublin Felon*, has been convicted of felony under the new act.

On the 14th August, the Manchester authorities arrested 14 of the chief leaders of the Chartist clubs. At Liverpool, also, several have been taken up.

In Ireland, Meagher, O'Donoghue, and Delany have been arrested. O'Brien and the others are to be tried by a special commission.

The south of Ireland is tranquil. The Roman Catholic Clergy do all they can to keep the peace.

It would appear the potato rot is very general in Ireland, and also England and Scotland.

The Queen has given up the idea of visiting Scotland this year.

The well-known English author, William Howitt, has received his certificate from the Court of Bankruptcy. Neither he nor his wife, now, have any connection with the Journal which bore his name.

Why don't embarrassed gentry go to Ireland to economise? A writer in the *New Monthly Magazine*, says; "There are no assessed taxes in Ireland whatever; no tax on lands and

tenements; no tax on soap, bricks, hops, post-horse duties, &c.; no window tax, or taxes on servants, horses, carriages, &c.; no property or income tax." John Bull cannot be such a bad fellow, or he would grumble vastly at this one-sidedness.

By a bill just passed, Gretna Green marriages will be effectually prevented. From the first of January next, marriages in Scotland can only be solemnised by duly authorised clergymen.

Capt. Marryatt, the novelist, died lately at his seat, Langham, county of Norfolk, in the 56th year of his age.

A writer in *Bentley's Miscellany*, describing the French National Assembly, says, "See, see! From ten to twenty members dash at the tribune at one moment; they climb the stairs, they cling to the balustrade, they appear to cling to each other like a living string of onions, they seem to have studied the scenes of the monkey cage in the Garden of Plants as worthiest of imitation—they all shout at once."

THE CHARY GOVERNMENT.—Two hundred chairs have been placed in Hyde Park and St. James's Park. This munificent gift on the part of government must be to console the labouring classes for not allowing them the smallest seat in parliament.—*Punch*.

VALUE OF A MUMMY.—The guano mummy, which was exhibited in Liverpool some time since, is to be presented to the emperor of Brazil. The British Museum Commissioners have offered £500 for it. The mummy was found embedded in a layer of guano.

M. GUIZOT.—We have heard, on good authority, that it is the intention of M. Guizot to visit Scotland in August next, and to sojourn for a few weeks at the ancient city of St. Andrews. His object is to consult some rare and valuable historic treasures that exist in the university library. This would show that the ex-minister has resumed those profound historical investigations which first raised him to European celebrity. It is said he will be accompanied by his daughters.—*Dunfries Standard*.

INFLUENCE OF RAILWAYS ON NATIONAL CHARACTER.—One striking, though natural result of the close connection given to heretofore widely separated localities by the railway system, is the disappearance of local peculiarities. Dress, manners, thoughts, are becoming everywhere the same; the shop windows display the same paints, music, and books, as you have left in London, and the same matter affords subject for conversation here as there. Local prejudices and narrowness will follow.—*The Builder*.

A conspiracy has been discovered in Paris to take General Cavaignac and obtain possession of the Government. The Government is acting with energy to prevent any outbreak. All the Journals have to give bonds lest they speak too freely. The distress amongst the poor there is great. About 1700 persons have been found guilty of taking part in the insurrection. Two new frigates are being fitted up for their reception.

By the *Hibernia* which arrived at New York on the 9th inst., we learn the following: Authority was given for Paris to borrow 25,000,000 francs. The *Gazette de France* has been suppressed.

In consequence of the spread of cholera, the Swedish and Danish authorities have adopted stringent quarantine regulations.

In a letter from St. Petersburg, in the *Manchester Guardian*, it is said that where cholera prevails it has a singular effect on the magnetic power. While at its height, the action of the magnet is nearly neutralised. The electro-magnetic telegraph there, at one time, would not work at all.

Mr. Robert Owen, who is now in Paris, has volunteered to prove to the Assembly, that "it is possible to assure constant and useful employment to all the workmen, not of France merely, but of Europe, not only for some ages, but for the duration of the world!"

The following lines, said to be prophetic, have been current for many years in Germany: "I would not be a king in 1848; I would not be a soldier in 1849; I would not be a grave-digger in 1850. But I would be whatever you please in 1851."

UNITED STATES.

The widow of Lafayette, the celebrated banker and minister of Finance, and her daughter, the daughter in law of Marshall Butrand, came over as steerage passengers in the ship *Ocean Monarch*, from Havre to New York.

The New York papers say, that the vessels are bringing over a good sprinkling of European aristocracy, obliged to leave their homes from the late revolutions in Europe.

The report of a rebellion in Jamaica, is unfounded.

The manufacturers of Pittsburgh, Pa., have resolved to suspend operations until next spring, in consequence of mobocratic demonstrations made and threatened.

The steamer *Edward Bates*, on the 13th August, was towed into St. Louis, having two flues of one of her boilers collapsed. About 20 persons were killed, and 30 wounded. It is not known how the accident happened, as she was going at the time slowly.

The sugar crop of Texas this year, is estimated at 5000 hhds., being double the amount of 1847.

Within the last eighteen months, nearly 60 new flour-mills have been erected in Michigan.

A colored man named J. Smith, was whipped and afterwards tared and feathered lately, for decoying an escaped slave into the hands of his owner, so called, who carried him back to slavery.

Yellow fever is at present in Staten Island, and the ferry between that place and New York has been stopped in consequence.

A very large and enthusiastic meeting, to ratify the nomination of Van Buren and Adams, was held in Faneuil Hall, Boston, last week.

The Smith O'Brien Club in New York has been dissolved, and the money returned to the donors.

On the Mississippi river there are 500 steamboats, able to carry at one trip nearly 200,000 tons.

Monies Received on Account of

Advocate.—Stouffville, H. Wideman, 1s 3d; Brampton, D. Buchanan, 2s 6d; Carleton, D. Sinclair, 2s 6d; Stony Creek, P. Crawford, on account, 10s; Pembroke, Mrs. White, 2s 6d; Owen Sound, Rev. R. J. Williams, 5s; Quebec, "A Friend," 8 copies, 20s; Dr. Maraden, 2s 6d; W. Webb, 1s 3d; Isle aux Noix, C. Carter, 2s 6d; Lachute, A. Hodge, 2s 6d; A. M'Adam, 2s 6d; Philipsburgh, Rev. J. Fisk, 2s; Montreal, Mr. Turner, A. Kirkpatrick, S. Strang, Dr. Sewell, 2s 6d each; Mr. Goudey, 1s 3d; Mr. Tilton, 1847, 2s 6d; Mr. White, 1847, 7s 6d.
Donations.—Rev. C. Chiquet Longueuil 10s; Military Friends, Bytown, 35s; Dr. E. Q. Sewell, Montreal, 10s; J. G. do. 2s 6d; Mr. Dixon, Quebec, 1s 3d; Percy Temperance Society, per W. Christie, 50s; T. Osgood, Montreal, 5s.

MONTREAL PRICES CURRENT.—SEPT. 11.

ASHES	Pots, 27s 3d a 00s 0d	BEEF, per 200 lbs,
	Pearls, 00s 0d a 28s 0d	Prime Mess, 00s 0d a 00s 0d
FLOUR—		Prime, . . . 00s 0d a 00s 0d
Canada Fine, per brl. 196		PORK, per 200 lbs.
lbs, . . . 31s 3d a 31s 6d		Mess, . . . 00s 0d a 00s 0d
WHEAT, U.C. best, per 60		Prime Mess, 00s 0d a 00s 0d
lbs, . . . 6s 3d a 6s 6d		Prime, . . . 00s 0d a 00s 0d
Do. red. 0s 0d a 0s 0d		