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THE REVOLUTION.—A DIALOGUE.

BY D. G. PAINE.

“Well, Bill, you're a bit of a politician; these is rum times, ain't they? I've been a thinking that I wish the fellers as tried to get up a row here had done it. A revolution 'ud be no bad thing. It could'nt make it wus for working men, I'm sure.”

“Why, Jack, I think a revolution among the working men, is jest wot's wanted.”

“Then can't we jine in getting up one? let's go to the open air meetings, and holler out for O'Connor and liberty, and so on.”

“No, Jack, I won't do that, it don't seem to me to be jest the plan.”

“Wot's your way then, Bill?”

“Why, when I walks through the court where I lives, I sees the doors of the houses open, and if I looks in, there's the rooms with no furniture hardly; the young 'uns, poor little things, most half starved, and all in rags; the mothers and fathers pr'aps quite as miserable; and nothing but poverty to be seen up stairs or down. They seems all of a piece. Now I mean to say, Jack, that our rooms, wot we pays for by the week, is as much our home as the man's wot pays his rent by the year, or the queen's wot lives in her palace for nothing; and you and me ought to have comfort in our little home, as much as any man living, and we ought'nt to be easy till we gets it.”

“That's jest wot I think, and that's why I wants a row.”

“Stop a minute, Jack, don't go on too fast. I'll tell you a secret. You know when you lived agin me, my house was jest as I've said, my wife and young 'uns too; and I could'nt stand it no longer; and so there's a revolution begun, and I'm in it.”

“Indeed! first I've heard on it, Bill! how long has it been on the move?”

“O, not long with me, two or three months. I'll tell you how it was, for I should like to get you into it. One night, when I was a sitting at the *White Horse*, we began to talk about government affairs, though 'twas afore the French broke out, and at last we began about a revolution, and I got my head so full on it I could'nt sleep hardly all night, but kept thinking about revolutions, and wot awful willains Lord John Russell, and Sir Robert Peel, and all the rest on 'em must be; for my children could'nt get supper enough, and was obliged to lay on the floor, without a bedstead, and was a growing up all in rags and misery; and my wife no better hardly; and I got quite savage, thinking about the fellers, and I almost wished one on 'em was there, that I might knock him down for the cruel taxes. And when I sed the word *taxes* to myself, says I, let's see how many taxes I pays. They talked about the hincom tax, I don't pay that, to be sure; nor yet the window tax; nor yet none for horses nor dogs; but there's tea though, I pays on that, not much, howsumever, for the old 'oman can't buy much tea; well there's a little on soap; but there's none on candles, nor bread, nor butter, nor meat, nor bacon, nor cheese, nor yet on clothes, though wot I buys is mostly at the rag shop; and I began to feel cross that I could'nt find out where I paid any taxes hardly. But at last I says to myself, O says I, there's the gin, and beer, and backer.”

“I wonder you did'nt think of them afore, Bill.”

“Well, then I calkerlated that most of the taxes as I paid was for these.”

“Ye...re right there, Bill, and a shame it is too; and it comes precious hard on us working men.”

“Hear me out, Jack, if you please. Thinking about the taxes as I paid in that way, made me call Ned Drinkwood to mind, who sticks so close to teetotaling; and thinks I, well, Ned gets off all this; then I'm blessed if he pays any taxes at all hardly; let me see how much does he save that way? So I tried to reckon, and I was a going to add up the Publican's price, and then take the duty off in a lump; let's see, there's a pot of beer, and half a quarten of gin, reglar every day, that's fipence ha'penny a day, three and tuppence ha'penny a week; and the old 'oman has a pint, that's fourteen pence more, then I know she has a glass of gin now and then, to make it up eightpence for her lot; and then there's my extra drops, they come's to not less than a shilling; and the backer, that's eightpence; why there's more than six shillings; and then, for I forgot the *tax* part of it, sometimes I loses a day, and once or twice they fined me five

shillings for being drunk. Well thinks I these is werry expensive things, take 'em altogether surely, and I couldn't get it out of my mind all day, nor the next night either. So I makes up my mind, and I goes up to Ned, and I says, 'Ned,' says I, 'when's your teetotal meeting, for I shall go j'st once I think for a lark;' and so he told me, and we agreed to go together. Well, who do you think I seed there as soon as I got in?"

"I can't say, Bill."

"Well, 'twas Joe Summerson's wife, she as fell down with her baby when she was drunk, and the poor little thing died soon arter; she looked as clean and steady as a woman could look. However, Jack, to cut it short, I signed the pledge that werry night, and *that was my revolution*; my wife did the same arterwards, and afore long, I pitched my pipe into the dust hole, and ain't smoked since. So there's more than six shillings saved at once. You jest come to my house some day, next Sunday if you like, and you'll see what sort of revolution I've made at home; It's a thorough one, I can tell you."

"Ah, but Bill, I should'n't like a revolution to rob a man of his lush."

"Now, Jack, that ain't common sense. You would'n't mind having a revolution to kill the sogers, as they did in France, and break open the prisons, and burn the parliament house, and send the queen and all her young 'uns adrift; and you might get your head smashed, or your legs shot off in the row yourself; and yet arter all you're not sure of having an extra penny to bless yourself with. But if you'll jine our revolution, there's no blood, no murder, no fires, no fear of your own limbs, and you're downright sure to be a richer and a happier man?"

"But how should I be able to do my work?"

"Why I ain't tried it long to be sure; but I do know that since I have, I'm quite as well; and there's Ned Drinkwood he has been a teetotaler seven years, and he's the best feller for work as our master's got about the place. You try it Jack, for its all stuff about beer being good."

"I've a good mind to; at all events, Bill, I'll come to your next meeting."—*Teetotal Times.*

## TEMPERANCE APPEAL TO THE PEOPLE OF CANADA.

The following appeal by General Cary, who lately paid us a visit, was originally addressed to the people of Ohio. One hundred thousand copies were ordered to be printed for the Hamilton County Union of that State. It is suited for universal circulation, and we feel assured the General will be glad, in this way, to address many of the people of Canada. We have accordingly changed the superscription, and made a few trifling alterations in it to accommodate it to the Province:—

A crisis pregnant with importance to you and your children, has come! The question is to be settled by you, whether this land, overshadowed with the wings

of the Almighty, shall belong to drunkards, and be under the dominion of that most heartless of all tyrants, the *drunkard maker*.

The press, the pulpit and the rostrum have all been put in requisition to awaken you to the evils of intemperance—the beauties and excellencies of total abstinence have been fully illustrated by precept and by example—the various plans of organized effort, to accomplish the work of reform, have each had their advocates, and need not here be discussed. Our object in this address, is simply to call your attention to some of the evils of the traffic in intoxicating beverages, your connections with it, and point out what we conceive to be the only remedy.

### *Evils of the Traffic.*

The traffic in intoxicating drinks depraves those who are engaged in it, wastes their property, ruins their morals, and unfits them for honest industry. It burdens the community, by compelling it to furnish liquor sellers and their families with the necessaries and luxuries of life without returning any equivalent therefor. It multiplies paupers, maniacs and criminals. It increases taxation, and endangers the security of life and property. It furnishes a place of resort for idle and vicious persons, perils the peace and quiet of neighborhoods, and furnishes schools of vice for the young. It fosters habits of indolence and extravagance both on the part of the vendor and his victim. It leads men into temptation, and thus destroys many who would otherwise be sober and virtuous citizens. In short, there is no vice that it does not foster, and no crime that it does not promote.

### *Dishonesty of the Traffic.*

Again, the traffic is necessarily dishonest. It takes money and property without returning any equivalent, furnishes what is absolutely worthless, nay more, what is positively hurtful and poisonous.

It is unjust; for no person can sell liquor without being a burden to the community. It brings overwhelming and numberless calamities upon a community, without a single countervailing benefit.

### *Your connection with the Traffic.*

You are in partnership in the business. It is not enough, that the vendors of the poison should be ruined in property, morals, and life—it is not enough, that schools of vice, idleness, and crime, should be located in every city, village, and hamlet—it is not enough, that dishonesty and injustice should go unrebuked—it is not enough, that almshouses and prisons should be crowded with citizens, victimized by the unhalloved traffic—it is not enough, that the physical, intellectual, and moral powers of men, should be destroyed—that disease, poverty, misery, and death, in their most terrific forms, should be spread through our State—but the Agents of all this mischief, require and receive at your hands, your license and protection. They pay a pitance into your treasury, of their ill-gotten gold; and thus the partnership is complete. In all our public and private walks, you have stationed your sentinels; to watch for victims. "He sitteth in the lurking-places

of our villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait, secretly as a lion in his den; he lieth in wait to catch the poor." And you, people of Canada, (hear the unwelcome truth,) Judas-like, stand by and say to these your minions, "what will ye give, and we will betray the innocent into your hands?"

Were you living under the dominion of a despot, whose word was law, you would not be responsible for this alliance of Government with grog-shops; but your Legislators and Judges are your own servants, and for their actions you are accountable. If a family is beggared, robbed, or murdered by the traffic in strong drink, the bonus given for the privilege is in your treasury. Every farthing thus received by you, is the price of blood! Every tear wrung from wretched wives and helpless children—every dying groan of the wild and infuriate drunkard—every family altar desolated—every stain of this moral leprosy, which has marked society with spots, redder, more indelible and infectious than ever polluted the house of Israel—all these, and all other untold and indescribable evils of the traffic, are authorized and sanctioned by your laws!

#### *The remedy to be Applied.*

Repeal every law that licenses, or sanctions, or protects, the vender of intoxicating beverages. The despotism that originated this abominable system of indulgence, and every Government, free or despotic, that has adopted it, have assumed a prerogative that no power in Heaven, Earth, or Hell, can claim to exercise. Society may be impotent to punish, but it never can license a wrong. Is the sale of intoxicating beverages a wicked business? Does it corrupt our youth? Does it waste property? Does it impair health? Does it destroy reputation? Does it endanger life? If so—what Government can license or protect the traffic, without downright injustice, without absolute oppression? Every subject has a right to demand protection for his property, health, reputation, and life. Experience proves that all are in fearful peril in a land of grogshops.

#### *Dissolve your Partnership with the Traffic.*

If our children, our property, our friends—if all that we hold dear, must be sacrificed to fires more cruel, more deadly, than were ever kindled at the funeral pile of Pagans, in the name of humanity and humanity's God, let the *partnership* between you and the workers of this iniquity be dissolved.

#### *The Traffic must be branded as Criminal.*

Another thing which we think imperatively demanded, is, to declare the traffic in intoxicating beverages a crime and punish it as such. If all the evils to which we have referred result from this business, what crime recognized by our statute, compares with it for turpitude? We are aware that universal custom has sanctioned the practice, but this furnishes no reason why it should not be stripped of its legal robes, and branded as we brand other vices, with the seal of infamy. The African Slave trade was once not only recognized as a lawful trade, but the guilty thieves

who stole negroes from the coast of Africa were many of them church members; now they are hung up as pirates. The long standing of any business, or the respectability of the actors can never sanctify a crime. You have laws to punish the thief, the highwayman and the murderer—you have even provided a punishment for the potty gambler, the profane swearer and the Sabbath breaker—yet for the crime of liquor selling, which necessarily and universally results in profanity, Sabbath breaking and gambling—which directly incites to most of our murders, arsons, robberies and thefts,—you have fixed no penalty, but have even licensed "*good moral men*" to perpetrate it with impunity. Either repeal your laws, making murder and robbery a crime, or punish the creature who nerves the robber's arm, and whets the murderer's knife.

#### *The Rumseller must be punished as a Criminal.*

People of Canada would you throw a protection around the sanctuary of home—would you have your sons and your daughters shielded from the desolating scourge—transform society—empty your Lazar houses and open the "prison doors to these who are bound?" If this be your desire, you must seal up the fountain whence flows the blighting and desolating flood. You must declare that the vile panderer: a degrading passion, shall be cut off from a fellowship with reputable society. You must consign the incorrigible rumsellers to the prisons now occupied by their ruined victims.

It is our firm conviction that the dark flood of evils growing out of intemperance will never be averted until liquor vending be declared a misdemeanor, and those who bid defiance to moral appliances, be punished as other culprits, who rob community of property and life. In the progress of the temperance reform the power of moral suasion has been effectually upon those who are engaged in the murderous traffic.

#### *Moral appliances alone cannot arrest the Traffic.*

The miserable drunkard, the heart-broken wife, the ragged and starving child, have all made their touching and eloquent appeals. Alms-houses and prisons, crowded with wretched inmates, have sent forth their piteous tales. A countless company of liquor sellers, ruined in body, estate, and reputation, have lifted their voice of warning; and that the whole earth might know the wickedness, and the blighting and damning nature of their business, God has uttered his voice, and pronounced a woe upon him, who dares to put the bottle to his neighbour's lips. The voice of the majority has in some places been heard through the ballot-box, but with like results. A large powerful *Guerrilla band*, "armed and equipped as the law, directs," still make war upon us, without pity—visiting their death blows without mercy, upon every age, sex and condition.

#### *Our position is Right and should be Maintained.*

We know that we are taking an advanced and high position—but if it be true, why not occupy it?—why not assume a battle ground from which you cannot be driven, while God's moral government endures? Here you may deal blows upon your enemy that must sooner or later overthrow him.

*Petition the Legislature.*

Petition the Legislature, at once, to abolish all law regulating the sale of liquor, and to incorporate the traffic among its kindred crimes of theft, arson, robbery, and murder. Let there be harmony of sentiment and unity of action among the friends of temperance, and the day of deliverance shall be hastened. Be calm, but resolute—patient, but untiring—kind, but comprehensive—zealous, faithful and constant, and soon, by the terrors of the law, you will persuade those men who cannot be reached by moral means, to abandon the inhuman and bloody traffic.

CONVALESCENCE.

BY J. MUDGE.

Medical Practitioners apply the term Convalescence to the state of body that intervenes between the subsidence or cessation of a disease and the full restoration of health: thus a drunkard has *delirium tremens*, cold water is dashed on his head till he falls asleep, he snores and snoozes for twelve or twenty hours, when he wakes up in his senses once more; the disease has been stopped, but the patient continues weak and nervous for three weeks longer; now those three weeks are the time of *convalescence*. The sick man is a subject, throughout this period, of great interest and solicitude to his medical attendant: science and art have brought the frail vessel through the stormy winds and waves in safety; but yet she has to be piloted into the harbour, and a knowledge of the particular coast has to be added here to expert seamanship.

Relapse, that sunken and oft-times fatal rock, has to be steered clear of, or even now all may be lost. The period of Convalescence is generally proportioned to the severity of the disease and the treatment; cases, for example, treated with large bleedings and mercurial salivation are always tedious in recovering; and to force on such, and with a view of re-establishing health. Alcoholic stimulants are very commonly administered. The temporary relief afforded by the stimulant is gratifying to the invalid, who can hardly afterwards divest his mind of the notion that wine or porter is *peculiarly strengthening*: here is danger of laying the foundation for a drunkard's appetite. Medical men are therefore bound to be very cautious in prescribing alcoholic liquors; and yet how inconsiderately do many of them act. A friend of mine related to me the following case, (which is one of such exceeding folly, that it is hard to believe it occurred under medical advice,) Y. Z., a young man, became the subject of Lumbar Abscess, which pointed in his back; instead of evacuating the matter at intervals as is usually done, his surgeon made an incision and let it out at once; and after this there went on, under his direction, a rare method of treatment; the patient was ordered beefsteaks with port-wine and porter to his liking. The animal diet commenced at five in the morning and was repeated at intervals of three or four hours during the day, while the intoxicating drink increased till it became one bottle of port wine, and from four to eight pints of porter daily; not content with this internal use of stimulants the abscess was frequently injected

with port-wine. The man became a curiosity to his neighbours, but ultimately died in spite of his voracious appetite. I wish to put in contrast with the above, a case from Dr. Gully given in his work,—“*The simple Treatment of Disease*.”—the subject was the manager of a wine and spirit business, whose nerves were maintained in a constant state of unnatural excitement by the stimulants in which he traded. This man was brought through the Typhus Fever to the stage of Convalescence, when the Doctor thought a stimulus would do him good. What then did he order? Porter by the pint, or wine by the bottle or the glass? No, but a wineglass of un-boiled arrowroot, containing a teaspoonful of port-wine, to be taken every two hours? After six or seven doses of this the patient rallied, and it was not found necessary to give wine for more than forty-eight hours; after which the aliment rose gradually from liquid to solid farinaceous, and from these to animal. The patient steadily recovered!

We here have a beautiful example of the superiority of science to quackery, and have evidence (which we might add to without limit if space permitted,) that in cases where alcoholic stimulants are judged by some practitioners to be indispensable, a small quantity, and that administered for no very long time, will have the desired effect, if it will avail at all.

I proceed to advance a few reasons why we may well try to dispense with intoxicating liquors during the Convalescent state.

1. *In most cases of severe acute diseases the desire for them subsides as soon as the patient begins to recover.*—This is a well known fact: during the severity of disease the sufferer is often heard to describe his feelings as “fainting away,” “dying with weakness,” &c., but relief cannot be obtained from stimulants, inasmuch as the symptoms are those of prostration from disease, and not those of direct debility; the physician who knows his profession never yields to the desire for wine at this stage, and as soon as the disease is overcome, the anxiety gives place to more or less of cheerfulness, and the sufferer gets contented without wine, that is if he is not interfered with by officious meddling friends; and as recovery progresses, confidence and care bring the re-establishment of health.

2. *The administration of intoxicating liquors generally induces irregularity of function in one or more of the vital organs.*—This is specially the case with the brain; most convalescent patients sleep much; and during those periods of repose nature rapidly recruits; alcohol excites the brain, and thus leads to a feverish, dreamy, restless state, which puts off the day of complete restoration. Sometimes the irregular action is set up in the extremities of the body, and then we hear of what is vulgarly called the disease “settling;” thus the fever “settles” in the leg, the inflammation “settles” in the eyes; and the consequence is, the sufferer has to endure a “bad leg” or a “weak eye” as long as he lives! A poor recompense for a short indulgence.

3. *The internal parts cannot be safely stimulated to do hard work, any more than the external ones.*—For the sake of illustration take the case of a weak arm; suppose you wish it to work, the proper course to take is to

appoint it work which is suitable to its weak condition, and not to irritate and excite its muscles with a pin or a rod to bring it up to work which is unsuitable; it is just so with the digestive organs, the food must be reduced to a weak and easily digestible form and consistence; and the thorough assimilation of this weak food will strengthen and prepare the way for more substantial aliment, as was seen in Dr. Gully's case. It is a lamentable mistake to load a weak stomach with concentrated strong food, as jellies, rich pastry, beef, and eggs, and then to seek to aid digestion with stimulants. The protracted and terrific sufferings that I have seen occasioned by such maltreatment have made me ever watchful to reduce the food, and to aid its digestion, by pure water rather than by alcoholic stimulants. Suppose you were to set about grinding pebbles in a coffee mill, by putting more strength to the handle, what could you expect but to jar, break, and spoil the machine? Suppose again you take a piece of glue or of wax into your mouth, you very jaws will ache before you have reduced it by chewing; neither can the stomach easily dispose of it; but glue (gelatine) and wax too, can be put into a more elementary and mixed form and then readily digested. I have attended with anxiety for hours at the bedside of a patient whose stomach was writhing with spasms from the presence of a bit of indigestible food no bigger than a pea, and who has enjoyed instant ease from the expulsion of that food by vomiting; while all kinds of stimulants had been administered in vain.

4. *I find Convalescence promoted and secured as well without Alcohol as with it.*—A few minutes spent in giving instruction about quietude, clothing, diet, washing, air, and light are well employed; and certainly benefit the patient, if they do not remunerate the Doctor; having, therefore, pretty nearly attained to an independence of Alcohol, I feel no disposition to court acquaintance of such a dangerous companion.

5. In those cases of Convalescence which seem to require a stimulant internally, I can generally find a suitable one amongst the aromatics of the vegetable kingdom: and ere long the light of science will show, I am persuaded, that the sick as well as the healthy would be infinite gainers by the Teetotal annihilation of Alcohol.—*Teetotal Times.*

### IMPORTANT EXTRACTS.

(From the Twelfth Report of the Inspectors of Prisons.)

The opinions of mankind often widely differ in reference to the origin of those evils by which the human family is afflicted; but with regard to the misery, degradation, and crime, inflicted upon a very large portion of the men, women, and children, of this country by strong drink, there appears to be but one opinion formed by all who, from their experience and observation, are so circumstanced, as to be able to give a correct one, viz.—our Judges, Magistrates, Prison Inspectors, and the criminals themselves. The following statements are corroborative of many of a similar kind, which have appeared from time to time in our pages:—

“One of the questions (says F. Hill, Esq., an Inspector of Prisons) which I put to the Governor of each prison at the time of making my inspections, was, what he

considers to be the chief cause of crime in his district, and, in their answers, drunkenness almost always stands at the head: Indeed, I do not remember an exception: and the same cause is assigned by many of the prisoners themselves.

“At a recent inquiry among the prisoners in Edinburgh, made at the request of one of the magistrates, more than half of the prisoners attributed their offences to drunkenness; and the Governor stated it as his opinion that a large portion of the offences of the other prisoners had also been caused by drunkenness.

“Although drunkenness, or excitement from liquor not carried to the point of drunkenness, may in many cases rather be the occasion than the remote cause of crime, there is no doubt that, however viewed, it must be considered as acting very powerfully to produce crime; and that all means, therefore, for checking and removing it deserve the earnest consideration of every one engaged in the suppression of crime.”

By way of illustration, as to drink being the cause of crime, we would direct the attention of our readers to the answers which were given to the question.”

“What do you assign as the cause of your first falling into error?” “Drink,” said seven prisoners in succession; others answered as follows:—“My mother drinks;” “Father and mother both drink;” “Drink and bad company;” “Learning to drink, the cause of all my misfortunes;” “Drink, the cause of my first going wrong;” “Drink and evil company;” “Fell into mischief from drams;” “Infatuated by taking drink;” “A drunken neighbour servant;” “Just all drink; all, all drink;” “Serving in public-houses first learned me to drink, and drink ruined me;” “Drink in myself and in husband;” “Drink, drink—nothing but drink;” “Learned to drink with a drunken neighbour;” etc., etc.”

The replies given by the same prisoners to the next question, also deserve particular attention—

“What do you think would be the effect, if the number of public-houses were reduced?” “If I had to go a mile for it, I should often go without it;” “Although fond of it, I think, if I had a distance to go for it, I should sometimes go without it;” “If there were none, there would be less drunkenness and less crime;” “Less drinking;” “I wish there were none;” “Better have none;” “It would be much better not to license houses to sell drink, than to put people in prison for getting drunk;” “Thinks there are far too many public houses—far too many;” “Thinks it would be the happiest thing ever was known, if all the public houses were shut up, especially on Sabbaths;” “Thinks it would be better for poor people if there were no public-houses;” “Fewer public-houses the better;” “Thinks there are ten times too many public-houses;” etc., etc.”

The foregoing acknowledgments are fully established by the testimony of the different Gaolers when giving their evidence before the Inspectors.

“The keeper of Forfar Prison stated—“I never knew a single case of theft, in which drink did not appear to be the cause, either by its effect on the prisoner at the time, or by the object of the theft being drunk.”

"Mr. Macpherson, the Governor of Ayr Prison, said—"That drunkenness and idleness are the chief cause of crimes in this neighbourhood; and that it was his belief that, in thirty-nine cases out of forty, the offences are connected in one way or the other with ardent spirits."

"The keeper of Maxwelltown Prison said—"The chief offences for which prisoners are committed, are breaches of the peace arising from drunkenness. I believe if it were not for drunkenness, there would be very little use for prisons either here or elsewhere."

"The chief cause of crime (adds the keeper of Kirkcudbright Prison) in this neighbourhood is drunkenness."

"The Gaoler of Stirling Prison says—"He is of opinion that the chief cause of crime in this neighbourhood is drunkenness;" and we may add, such is the invariable testimony borne by other keepers of prisons.—*Bristol Temperance Herald.*

#### SPEECH OF A RECLAIMED DRUNKARD.

The following speech of a reclaimed drunkard made at a temperance meeting, will, we hope, be carefully read by all our juvenile friends, and from which, we trust, they will learn the important lesson, that "prevention is better than cure."

"I stand before you as a reformed drunkard. For ten years I did little but drink and get drunk, and fall into all manner of evil. My father would never suffer his children to take any intoxicating drink. When at 14 years of age I went apprentice, my mother gave me a Bible, and said to me: 'My son, you are going to work among wicked men and boys, who will tempt you to drink, and will laugh at you if you do not; but do not mind them; go on steady in your business, and when they are turned off in disgrace, you will be a master workman.' Never having taken the pledge, after long teasing I was induced, for peace sake, to taste; at first I put the cup to my lips and made believe drink. I soon found they praised me because I could drink like a man, and we soon had merry times. I was away from home, the counsels of my father and mother began to be forgotten; I could drink and play nine-pins, and halloo as well as any. I remember the first time I swore. It was after I had been drinking: I thought of my mother, how bad she would feel if she heard me, and I thought I would never swear again. But I soon began to be as familiar with oaths as with drink. One vile practice follows another, and I was soon seen with my companions smoking at the corners of the streets. I grew very careless about my work. Once I staid all day from my work, and had an officer sent after me to bring me in, which mortified me very much; but it effected no lasting change. I was soon drunk two or three times a week, and spoiled so much work that I was dismissed by my employer. I soon got into another office, where was a drunken set: and in one year I changed six times. At last my clothes were very bad, and I was ashamed to be seen in good company."

We cannot give any more of this interesting speech. He signed—he reformed—he became a happy man.

#### Progress of the Cause.

##### ENGLAND.

YORK.—During the year 1847 the signatures of 865 adults and 203 juveniles have been received to the pledge. Although the great majority of these parties is composed of individuals of previously sober and industrious habits, yet it is no small gratification to know, that amongst the 865 adults are not a few who were previously sunk in the lowest depths of intemperance. These are now enjoying comparative peace and comfort, their once wretched and miserable homes are beginning to assume the appearance of order and neatness. The well nigh broken hearts of wives are being bound up; and children who were once neglected and allowed to ramble our streets in rags, in consequence of the intemperance of fathers, are now, not only attending Sunday, but week day schools, and are likely to become useful members of society.—*Annual Report.*

LONDON.—Several very interesting meetings were held in the metropolis and suburbs during the Easter Week; and, as the result, a number of persons signed the pledge of Total Abstinence. We find that at most of these meetings some of the oldest and most influential advocates addressed themselves, chiefly, to the members of the Societies, and, in a tone of reproof, complained that the zeal and activity of the majority of the members was by no means in proportion to the urgency of the case, nor in accordance with the stirring and active spirit of the present times. They reminded the members of the great personal obligations they were under to the principle of teetotalism, and admonished them, as they valued their own character for consistency and gratitude, and as they desired to promote the real welfare of the community, to zealous and persevering exertion. It is evident, from a variety of circumstances, that the public mind is in a more prepared state for the reception of teetotal doctrines than at any previous period; and the intimate connexion of the Temperance movement with the success of other great movements, whether Educational, Sanitary, Political, or Religious, will leave teetotalers altogether without excuse if they do not manifest corresponding activity.

The Hon. Judge Marshall, from Nova Scotia, has delivered several expressive and instructive lectures, during his short stay in the metropolis.

##### SCOTLAND.

THE TEMPERANCE MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.—On Friday morning, May 12, the members and friends of the Personal Abstinence Society, breakfasted in the Religious Institution Rooms,—the Rev. Wm. Johnston, of Limekilns, occupied the chair. He stated that the society now comprehended 103 ministers, 181 elders, 6 preachers, and 22 students, and expressed the conviction that the time would come when all his brethren would be with them, and amazed at themselves in so long withholding their adherence. After the secretary and treasurer had made their respective statements, Mr. Brown of Dalkeith proposed that the following gentlemen should be elected office-bearers

for the ensuing year:—President, Rev. Wm. Lee, Horn-dean; Vice Presidents, Rev. Wm. Johnston, Limskilns, and the Rev. James. Banks, Paisley; Secretary, the Rev. Wm. Reid, Edinburgh; Treasurer, the Rev. J. L. Aikman, Edinburgh; Committee, Messrs David Kinniburgh, and Wm. Borthwick, elders, Rev. Geo. Jeffrey, Glasgow, and the Rev. Joseph Brown Dalkeith. The meeting was afterwards addressed on various topics connected with the temperance movement, by the Rev. Messrs Steedman, Stirling; Cooper, Fala; Skinner, Blackburn; Edwards, Brighton; Wallace, Alexandria; Pringle, Auchterarder; Ritchie, Dunse; Buchan, Holm; Sinclair, Greenock; Blanchard, Massachusetts, U. S., and Chas Spence, Esq. It was agreed by the ministers present to preach, and make collections in behalf of the society, within the next three months, that the necessary funds may be secured for issuing another address to the members of the church.—*Scottish Press.*

### WEST INDIES.

**BARBADOES.**—We have received a file of the *West Indian*, a paper which devotes a portion of its space to temperance operations and advocacy. We find that some of the best articles are taken from the *Teetotal Times and Essayist*; to this we have not the least objection, but we do think it due to us that the editor should acknowledge the source from whence he obtained them. The number for March 6, contains a report, occupying nearly seven columns, of the first anniversary meeting of the Total Abstinence Association. It was held in the Moravian chapel, in Roebuck street, which large building was filled at an early hour, and the space round it crowded with an attentive auditory. The Hon. Hay Mac Dowall Grant, delivered an address of considerable length, embracing the most important points involved in the temperance question. In the course of it he stated that all the rum made in the Island was consumed in it, and that 40,000 gallons in addition had been imported during the year; making together 760,000 gallons consumed by 130,000 inhabitants—equal to six gallons, or thirty Bottles to each individual, a consumption almost incredible. The value of the rum alone thus made use of, might be estimated at £60,000 sterling, a sum of money annually expended in doing evil to the inhabitants of the Island.

The report stated, that during the past year the number of members enrolled amounted to 447, exclusive of those who were known to have broken their pledge. Some few had gone back to their former habits of intemperance; but the number was by no means as large as that of Individuals excluded from any section of the Christian church, for the offences of which such church might take cognizance. Honourable mention is made of the *Teetotal Essayist*, and especially of those numbers in which testimonies were published, to the anti-infidel tendency of the teetotal movement.—*Teetotal Times.*

### VAN DIEMAN'S LAND.

**LAUNCESTON.**—The St. Joseph's Total Abstinence Society is, we are happy to find, undergoing re-organization, and with bright prospects of success. The Ro-

man Catholic clergyman stationed here gives every encouragement to the promotion of the object, and in a short time it is expected that a room will be prepared in which to hold regular meetings of the society, and thence place it in a prominent position. The immediate promoters of the movement are active and zealous members, and we doubt not, already silently working great good amongst classes who would never be reached in any other way than by such instrumentality.

**O'BRIEN'S BRIDGE.**—On Tuesday, October 30th, an interesting meeting took place in the Wesleyan Chapel, O'Brien's Bridge, with the view of reviving the teetotal cause in that township.

Mr. Hiddlestone, through whose favour we obtained the use of the chapel, kindly presided upon the occasion. He declared that he had been always interested in the settlement, and desired to see the temperance principles cordially embraced by all its inhabitants. He had totally abstained from all intoxicating drinks for three years, though he had not yet signed the pledge; but as a proof of his sincerity, he would perform that duty this evening.

Mr. Bonwick sought to combat the existing prejudices against teetotalism, and to induce the friends present to lay aside all interested considerations in their view of this important subject.

Mr. G. W. Walker, in a persuasive address, urged that drunkenness, being a physical evil, was to be treated physically, and not merely morally: abstinence was its simple remedy. We do not send a minister to a man in a fever, but send a doctor. Reference was made to the frightful extent of intemperance now prevalent; to the number of its victims, and to the misery resulting from the practice, as felt by the friends of the inebriate. Some talk of the benefit of these drinks, but would the good be a feather in the balance against the evil? The mirth produced by wine was but reckless forgetfulness. Even a little liquor had its influence in rendering a man less prudent in his language and action. He would not drive so steadily down hill after a glass as before he took it. How responsible are Christians for their influence! The drunkard says, "there is so and so, a good man, who takes a glass, and why cannot I?"

Mr. Shoobridge, in a tone of deep seriousness, demanded the Christian man to stir himself; for that, if he would not come forward and direct the temperance movement, the misguided but philanthropic infidel would do so. If this takes place, who is to answer for the consequences? Surely those only who stood aloof from the work of love.

The chairman then signed the pledge, and his example was followed by several others. We deeply regret that severe indisposition prevented the attendance of that excellent friend to the temperance cause, Mr. Egglestone.

**PARTH.**—The monthly meeting of the Society in this township was held on the 20th ultimo. Many of the members were present, besides others, some of whom were induced to join the Society at the close of the meeting. The president read some interesting statements from the Tract Magazine of the Religious Tract Society, which we rejoice to see, gives the subject of total abstinence from all intoxicating liquors a prominent place in its publication.—*Van Dieman's Land Herald.*



## UNITED STATES.

**FATHER MATHEW.**—For several months past the temperance friends in the United States have been making extensive preparations, for a visit from this distinguished reformer. He expected to have reached New York in time to attend the anniversary of the American Union, in May; but in consequence of the circumstances mentioned in a letter to Mr. Marsh, the secretary, of which we subjoin a copy, he has been obliged to postpone his visit till autumn. This delay will occasion not a little disappointment to the thousands who were hoping great things from his influence on the subject of temperance.

Cork, March 10, 1848

Dear Rev. Friend,—When last I had the pleasure of addressing you, I fully calculated on being able to gratify my anxious desire of visiting the States this season. Circumstances have lately occurred, which will, I regret to say, compel me to postpone my journey until the fall of the year.

I am commanded by my superior to go to Rome prior to my departure for America; and I have hitherto been prevented from leaving Ireland by a severe attack of influenza. It will be out of my power to return from Italy in time to take passage in the 'New World.' Add to the favours already conferred, by apologising for me to the gentlemen of the committee, and to my other friends, and assure them that I shall have the happiness, God willing, early in September, of enjoying personal interview.

Believe me, with high respect,  
Rev. Dear Mr. Marsh, yours affectionately,  
THEOBALD MATHEW.

## Miscellaneous.

**AN INTERESTING DIALOGUE.**—The following interesting dialogue took place between the President of the Wesleyan Conference, at their last annual meeting, and a candidate for the ministry, who had been a teetotaler several years. Mr. Jackson put the usual query—"Do you take drams?" The reply was—"I have not taken intoxicating liquors of any kind for several years." "I am very happy to hear it," said the President; "you show a very good example; and I should be glad if every Wesleyan Minister could say the same."

**TO DRAM DRINKERS.**—Although many persons adopt the pernicious habit of frequently drinking intoxicating liquors, yet their blood is in reality no warmer than is the blood of those who refrain from this practice; nay, it is even asserted by some experimenters, that the blood of the dram drinker is actually a little colder than the blood of him who drinks little else but pure water.—T. C. GIRTIN, Surgeon.

**WHAT IS THE REASON.**—In a silk factory with which we are acquainted, employing about 400 hands, it is observed that the workmen drink more water on Monday morning than on any other day in the week.

**AN APPROPRIATE THEME.**—The following would be an appropriate theme (says the *South India Tempe-*

*rance Journal*) for the moderate drinking minister of Christian in India, every morning before taking his glass, throughout the year "Our educated native young men seem to have imbibed the idea that *spirit drinking* is part and parcel of an English education, and a proof of advancement in the scale of civilization and refinement."  
—Rev. Dr. Poor.

**MISSIONARY SUCCESS.**—I am persuaded, from many years of past experience, that God will not bless the cause of missions on this side India (Bombay) with any extensive success, till the missionaries of the everlasting gospel take up teetotalism.—*Archdeacon Jeffreys.*

**TEMPERANCE.**—One improvement (in Ireland) is very conspicuous. Whether from poverty or choice, the people are temperate: the drinking habits of last century are gone; even on fair and market evenings, people hurry home soberly. Those who drink take it in homœopathic doses.—*Edinburgh Chronicle.*

**NARROW ESCAPE.**—An officer in the army was recently tried for drunkenness at Sangor, India, and cashiered; but being recommended to mercy, the sentence was remitted by the Commander-in-Chief.

**ANOTHER VICTIM.**—An inquest was held at the "Britannia," before W. H. Breton, Esq. (Captain Gardiner being indisposed) upon the body of a man of colour, named Lawry, or Lawrence, better known by the nickname of "Lal." It appeared that some days since he received a kick on the head from a horse, whilst under the influence of liquor: he continued drinking, and was conducted to the watch-house for being drunk. Whilst there he appeared to be sinking, and was removed to the Colonial Hospital, where he died from the effects of the wound, accelerated by excessive drinking. The skull was fractured, and part of the bone forced into the brain, but this, it appears, was not discovered by the medical gentleman who first attended the deceased. It is remarkable that life should have lasted so long, considering the serious nature of the fracture. The accident occurred on the 9th, and the deceased expired on Sunday last.—*Examiner*, March 16th, 1848.

**BIGAMY.**—A young couple were sitting together, in some romantic spot, when the following conversation ensued:—"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down at thy feet." "Oh, sir, you are too kind! but it just reminds me that I wish you would gratify me by discontinuing the use of tobacco." "Can't think of it. It's a habit to which I am wedded." "Very well, sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco, I'll take care that you are never wedded to me also, as it would be bigamy!"

**FOUL SPIRITS!**—In the year ending Jan. 5, 1848, the quantity of spirits manufactured was—in England, 5,358,794 gallons; Ireland, 5,737,687; Scotland, 8,542,219:—total 19,638,690.—The above return refers only to the quantity upon which *Duties* have been paid—how many millions of *contraband* spirits have been manufactured, no one can state.

Passing by all other items of luxury and extravagance, we here only refer to *the fearful and heartless waste*

occasioned by the use of Intoxicating Drinks. It has been said, that our voluntary offerings for the various societies instituted for the salvation of our perishing brethren, do not amount to *three millions a year!* while we lavish on beverages which destroy our health, impair our mental powers, corrupt our offspring, propagate domestic misery, promote the profanation of the Sabbath, debauchery, blasphemy, premature death, and, finally, bury immortal souls in perdition—on a liquor which produces all these tremendous effects, we actually waste from *sixty to a hundred millions a year!!* Is it too much to ask the pious men who sigh over the abominations of the land, and especially those who bewail the decrease in our missionary revenues, to look seriously and prayerfully at these calculations! *Three millions* to save the world!! and *One Hundred Millions*, in the British Empire alone, wasted on the direst pest that ever in the form of luxury cursed mankind!!!

**THE DRUNKARD A SUICIDE.**—The drunkard is a murderer both of soul and body,—his habits prostrate the intellect, however splendid, and ruin the constitution, however firmly knit; and having wrecked the noble powers of the one, and palsied the living energies of the other, consign both to an unenvied, a dishonoured, and a premature sepulchre.

Drunkenness and dishonesty are allies, not merely in so far as the drunkard mismanages his affairs, and injures his creditors, but as directly entailing expense on his more honourable and upright neighbour; and the man who encourages him in his crime, and ministers to his vice, may well be regarded as a partaker in his sin, his very gains necessarily increasing the taxes and the crimes of the community.

## Poetry.

### THE PRAIRIE FIRE.

BY REV. JOHN PIERPONT.

The prairie fire! At midnight hour  
The traveller hears it roaring by,  
A form of terror and of power,  
That walks the earth and licks the sky.

The wild deer on his grassy bed,  
Wakes from his dream of breaking day,  
Listens and lifts his antler'd head,  
Snuffs the hot blast, and bounds away.

Yet, when spring comes, a flowery belt  
Across the prairie's bosom thrown,  
Says that where'er that flame was felt,  
It left behind a jewel'd zone.

But there's a fire, along whose track  
Spring never scatters flowers in bloom,  
But all is desolate, and black  
As midnight in a hopeless tomb.

Alike upon the low and high  
Falls this "strange fire;" it feeds and preys  
On beauty's cheek, in wisdom's eye,  
And melts down manhood in its blaze.

And youth, and age—its power is such—  
Blossom and fruit alike, are burned;

And every virtue, by its touch,  
Is shriveled, and to ashes turned.

Quench, Mighty God! by thine own power,  
By love and truth, with spring and well,  
With stream and cistern, flood and shower,  
In mercy quench this fire of hell!

## 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 to be weakened."—Rom. xiv. 21—*Veruught's Translation.*

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JULY 1, 1848.

In our present circumstances, we beg to inform our correspondents, that unless the postage on letters is paid, they must be refused by us. We hope, therefore, this will be borne in mind for the future.

Mr. Sadler, publisher, Notre Dame Street, has sent us "Art Maguire; or, the Broken Pledge." We will notice it shortly.

### A SIX-COPY SUBSCRIBER.

The following, from our worthy old friend, "The World's Missionary," as some one has called him, certainly deserves insertion. He spoke to us lately very warmly respecting the donation by the Rev. W. Jay, of Bath, of £5 for the promotion of temperance; and his heart seems to have dwelt on the generosity of his venerable compeer in the holy war, till, out of his poverty, he resolved on what is quite as large a gift. This is the "going and doing likewise" fairly carried out. Who will follow?

To the Editor of the CANADA TEMPERANCE ADVOCATE.

SIR,—I am very anxious that you and your brethren of the press should do all in your power to promote this noble cause of temperance. The press can do much in putting down the *tyrant alcohol*. I hope that the *Temperance Advocate* will not be given up. I would pay for six copies for the ensuing year rather than that the work should be stopped; for I would wish to keep one copy, and I think I could not do better than to place the other five on board of the steamers which carry passengers between Quebec and Montreal, and between Montreal and Toronto.

I pray that you may not be discouraged; for if every minister will pay for six copies to give away, it is presumed that twice the present number will be subscribed for next and the following years:

That the Divine blessing may rest upon this and every good cause, is the heart-felt desire of  
Montreal, June, 1848.

T. Osgood.

### THE DEVIL TURNED OUT OF HIS HOUSE.

In a place I lately visited, a building, erected for a distillery, has been purchased by the friends of seamen, and fitted up for a Bethel, or place of worship.

It may also be known to many, that the place called

Deacon Giles' Brewery, and afterwards Distillery, has also been purified, and made a place where the friends of temperance have held meetings.

It is highly gratifying when we can hear of cases like the above; and if our cause continues to prosper, we shall hear of many such cases.

When magistrates shall cease to license the sale of intoxicating drinks, we shall hear of many distilleries and breweries being turned into temperance halls and places of worship. God speed the day!

A CORRESPONDENT.

### GLASGOW CORRESPONDENCE.

(From the Montreal Witness)

Glasgow, 2nd June, 1848.

Dear Sir,—Of all the great subjects that are undergoing discussion in this country at the present day, I believe I can select none more important in itself, or more interesting, personally, to you, than the question of Temperance. I am glad to be able to inform you, that among religious men the desire to do something in the matter is decidedly spreading of late. We have been for years in a most unsatisfactory position in regard to it. The Total Abstinence people sometimes said unwise things, and took imprudent courses; and the members of churches seemed to think they had done their duty when they energetically pointed out the errors of the Abstainers. In this matter, the enemy of all good has most effectually applied the maxim, "Divide, and conquer." The respectable, well conducted portion of society, who are sober themselves, and would like to see all the world sober, have been spending a great part of their energies in finding fault with each other. Those who refuse to take the pledge, say to their opponents, "you are attempting to secure a good end in a wrong way." Those who take the pledge retort, "you, confessing the end to be good, are not trying to reach it in any way." I have been standing, for a long time, midway between the two lines, sustaining sometimes a most annoying cross fire. The abstainers and non-abstainers pitch it into me with equal heartiness, while, I confess, I have fired a friendly shot both ways in return.

I do not propose to find out the faults of the abstainers here, although I have got from some of them rather less than fair play. I am more inclined, at present, to say that the occasional imprudence of their zeal does not excuse the inertness or hostility of others. It is a cause of deep grief that so many who fear God and love the brethren, are so unwise and so obstinate as to adhere to the drinking customs of this country. I do not use wine or spirits as an ordinary beverage; I do not circle round the bottles like a string of geese after dinner; but I find it necessary to be very cautious. I must be sure that those whom I invite understand me well, otherwise I might run the risk of giving offence to a friend. So powerful is the sway of this tyrant, that you must walk very warily, if you would, in any point, slip the head, and escape from his hands. I am, in heart, a thorough rebel against his authority, and where so many are loyal, I must take care of my words. I cannot express the indignation I feel when I see a number of otherwise sensible men engaged in making these same bottles chase each other up and down the table; I need not say, hour after hour, for I would not sit an hour to see it, though I should displease the best friend I have in the world. I asked a friend lately if he could tell the reason why the thanks are given immediately after the eatables are over, and before the race of the bottles begins? If the wine be a good thing, why not get it also, and let it be included in the thanksgiving? I thought I saw in this custom a sort of tacit confession that the wine was a "sinner's mercy" after all. But the answer of my friend opened up a darker reflection of which I had not been thinking. He said, "one reason for it may be, there is more security that they will be able to say the Grace *before* the wine than after it." If I was asked why I would not countenance the tipping of wine after dinner, without entering deeper into the subject, I would hold it sufficient to say, "I am a grown man." How cruelly the tyrant exercises his power—how he plays with his prey, and makes them torture themselves. Christian men who move in a genteel circle, but have a limited income, and a large family, find the

expenditure of wine, for ordinary occasions of hospitality, a troublesome tax, and yet the lash is held over their heads, and they are driven to it; they would be counted mean if they withheld it. I remember the time when I felt this keenly. I could not endure to lie under the suspicion of meanness, which an opposition to the custom was sure to bring on. I have got over that now. I am in the habit of saying, I have two arguments against the ordinary use of wine and spirits; it injures both my *stipend* and my *stomach*. Meanness! whence comes your code of honour? in whose balance are actions to be weighed? If I will not, cannot, dare not, give away money, of which I am a steward for God, to purchase an article which, I am satisfied, injures me, and does my friends no good, am I to be therefore branded with meanness? The motto here should be, "Fear God, and have no other fear."

Another point on which the habits of society in Scotland are most foolish and pernicious, is in giving drams to servants and work people for jobs done, or in periods of great exertion. I know a family in Glasgow, who give their laundress plenty of whisky on the washing day, and are then profoundly astonished when, not upon a washing day, in kneeling down to pray at family worship, she topples over, and must be gathered up and helped out of the room. There is no cause for wonder, kind friends; it is all in the ordinary course of nature; "as a man sows, so shall he reap." In this city there is a fearful derangement in the relation of master and servant. The cry among servants is, "you can't get a good mistress;" the talk in the drawing rooms is, "it is impossible to get a good servant." The sin of the community is finding them out. The course of treatment applied to servants has been gliding smoothly and noiselessly on like the tract of a serpent; but, like a serpent, it has a sting in its tail. The families of the city are wincing under its application, and yet they scarcely know what ails them.

One other point, perhaps the most outrageous of all the habits connected with drinking, is toasting religious objects in meetings for religious purposes. Just think of advancing a mission among the heathens, or a ministry among the careless at home, by means of a full bumper! "Gentlemen, fill your glasses; I propose the missionaries of such a church, and may they have good success in their work." What do I hear? "may the missionaries be successful;" that's a prayer. To whom do these noisy gentlemen with their glasses address their prayer? To my mind it is shockingly profane. I am glad to say that dinners of this kind, with drinking and toasts, by Presbyteries, on occasion of the induction of a minister, are going out of fashion. "They are growing small by degrees, and beautifully less." I have in my possession a letter written by a minister two years ago, in answer to an invitation to such a dinner given by the office-bearers of a congregation. I shall send you a copy that you make what use of it you like: ————, 27th April, 1846.

My Dear Sir,—I received, on Saturday, your kind note, enclosing an invitation to the dinner to be given on occasion of the induction of ———. Herewith I send the ticket, and herewith, too, my best thanks for your kind invitation.

I think it right to state that it is from public reasons that I decline to be present at the dinner. I strongly disapprove of induction dinners. I do not know how yours will be conducted. I can judge of them only by reports that I see in newspapers, and by those (only two, so far as I remember,) that I have attended. One of these was on occasion of my own ordination. It made me very miserable. An evening of toast drinking was very incongruous with my feelings at that time. I may be in error; I am open to conviction on the point; but I have come to the conclusion that the induction dinner is a wile of the devil to get good men otherwise employed, on that very evening of their life when they would be most likely to do damage to his kingdom by giving themselves to prayer. There is another reason that weighs heavily with me; the state of society, the prevalence of drunkenness, and the duty in these circumstances lying with awful responsibility, to avoid not only the evil, but the appearance of evil. So strongly do I feel on this subject, that if I can get any opportunity when the Presbytery are alone, I shall call the attention of the brethren to the subject, and state my views on it, especially requesting that those who may be present at the dinner, shall take care to make it evident that they are there only in their individual capacity, as I observe it is quite common, on these occasions, to see intimations in the Newspapers, to the effect that the congregation entertained the Presbytery to dinner. I hope this will be avoided. You will, of course, understand that all this is on public grounds,

and that with the utmost personal respect and esteem—I am,  
yours,

To \_\_\_\_\_, Esq.

The minister got a thump or two from various quarters for his incivility; but he bears the blows very cheerfully, seeing that though a number of ministers have been ordained and inducted by the same Presbytery since that date, he is not aware that in any of them there has been any toddy or wine to toast the minister success. This monstrous practise is decidedly on the wane.

To show you that the subject is attracting the attention of professing Christians, who are not pledged to total abstinence, I may mention that reports regarding drunkenness, and the means of meeting it, were given in to the assemblies, both of the Free and Established Churches, which closed their sittings in Edinburgh this week. As yet, not much has been done; but in the Free Church (I have better means of knowing its affairs,) there is a deep impression on the minds of many ministers and members, that something ought to be done, which is not now doing. I do hope this will grow to something. I do hope, moreover, that the abstinence publications will not speak of these beginnings in an unkind and unfair spirit, which some of them did last year. Such a practice only injures the cause of Temperance. It so happens that the Christian men, who were more immediately concerned, cannot be injured in general estimation by any attack. Let the abstainers go on. The more cautiously and gently they deal with the motives and character of Christians, the more good will they do. And, meantime, I think I see symptoms of movement to practical objects, spreading in a very numerous and influential class of Christian men, who object to the pledge of abstinence. If we could get the number and influence of this class practically arrayed against the drinking customs, it would be a cheering prospect. On this point, there is hope. The church, as such, has been too little moved. I think I can see reason to hope that the church will soon open her eyes, and stretch out her hands towards this great and necessary work. W. A.

Mr. Arnot says he has occasionally to stand fire from both sides. He reminds us somewhat of a seventy-four approaching a hostile ship—say a slaver. The latter, meanwhile, is dealing destruction on all sides, throwing her victims overboard—no cessation in her work of death. The seventy-four draws near, sometimes throwing a shot to find if she is within range, and again, in silence, continues the chase. The on-lookers think (and we confess, in the case of Mr. Arnot, our impression is,) that she is now fairly in a position for doing service in the cause of liberty and justice, and that, to use the sailors expression, he should “Let the bull-dogs blaze away.” Some rule of the service restrains him, however. The enemy are sure to have it hard and hot in the long run; but, meanwhile, this biding the time makes us a little nervous. Elihu Burritt’s saying that England is a glorious country to agitate an idea in, is true. Mr. Arnot is there, and has metal which makes him a match for many, and we wish he would press the agitation of Total Abstinence to the utmost. It is worth while. If the Total Abstainers, who have hitherto waged the war, have, in some cases, gone a little beyond rule, the more need of those who know the right way to carry on the warfare, to enter on it at once. “In season and out of season” was Paul’s plan. We hope Mr. Arnot will not wait for the “more convenient season.”

The letter is most encouraging for the future. It shows the power of our principles. They will force their way.

The Rev. Mr. Chiniquy has administered the pledge of abstinence from intoxicating liquors to upwards of seventeen thousand persons, in the District of Montreal, during the course of the last month. Amongst those who have taken the pledge from the Reverend gentleman are several tavern-

keepers, who have relinquished their business and put away far from them the spirituous liquors upon which they had been trading. This speaks well for the force with which the Canadian apostle is prosecuting his cause.—*Pilot*.

Truly Mr. Chiniquy prosecutes this work with zeal. We are here constrained to confess an over-sight. We had several articles from this Reverend gentleman’s excellent volume marked off for insertion, and being pressed out once, they have since been omitted. It must not be so again, especially as we desire to recommend the volume in the original language, to the *American Temperance Union*, in their intended crusade against alcohol in old France.

#### MEETING AT THE TEMPERANCE HALL.

We extract the following from the *Montreal Witness*, and would request that our readers ponder well the statements made by the Hon. M. Cameron, and act upon them with spirit:—

The meeting in the Temperance Hall on Thursday evening, 15th ult., was peculiarly interesting, the speakers being the Rev. Mr. McLoud and the Hon. Malcolm Cameron. The first speaker maintained that the temperance cause was not going back, though temperance meetings were thinly attended; there were multitudes who did not drink, though they did not come there on Thursday evenings. The temperance cause being founded on truth, had prevailed over error, and could never again lose its ground. Men were convinced of its excellence, and as a proof of this, all open opposition had died away. The duty of temperance men then, was to go on using the same means they had used hitherto—the press, and the living voice—public meetings and private conversations, to spread universally that truth which had already taken such deep hold.

Mr. Cameron, who happened to be present, was called upon from the chair, and made a short but very pointed address. He said there was not a distiller, a rum-seller, or drinker in the country, but would agree with every thing we could say about the evils of intemperance, and the desirableness of suppressing it; but their professions were at once brought to the test when you invited them to give up what they called moderate drinking. Each and all of them would say, that he never meant to be a drunkard; that as soon as he felt the use of drink hurting him he would give it up; but total abstinence as a preventive, was only suitable for poor weak creatures who could not take care of themselves.

Now, were this true, Mr. C. continued; if this snare of Satan only entrapped the weak and foolish, he would not feel so much about it, but he appealed to the experience of all present if it had not rather, generally speaking, destroyed the brightest and the best, the most talented and generous individuals, in families or in the community. The simple truth that, “If we never drink we will never become drunkards,” could not be too often repeated. Total abstinence was an effectual insurance against one of the greatest evils that afflicted society, and as men were fond of cheap insurance companies, he would recommend them to this as a very cheap one. The hon. gentleman then referred to legislation, but said that while he would go for any measure to obtain or spread information, he would never consent to legislate in advance of public opinion. The law as it at present stood was much better than its administration. For instance, before a license was issued, it was necessary that two magistrates should certify that the house was much wanted for the accommodation of travellers, that it possessed the necessary accommodation of bed-rooms, yard, stabling, shed, &c., and that the applicant was a person of good moral character. What greater precaution could be taken than this, if licenses were given at all; and yet under this law, you would find three or four groggeries, often of the worst description, at almost every four corners of the country. Multitudes of houses which were not at all either suited or intended to accommodate travellers, were licensed, and he contended that in each such case two magistrates must have violated their oath of office by certifying to what was notoriously false; and inasmuch as they had been guilty of perjury and encouraged intemperance, the greatest scourge of the community, they should be struck from the Commission of the Peace. He, therefore, advised temperance

men to procure copies of the certificates for all more or less drinking houses, from the Clerks of the Peace, contrast them with a description of the houses themselves, and petition the Executive for the removal of the magistrates who had signed those certificates. This, he said, would prove more effectual in diminishing the number of Taverns than any new law that could be passed.

To the Editor of the Canada Temperance Advocate.

Quebec, 28th June, 1846.

DEAR SIR,—The committee of the Union Total Abstinence Society of this city, have seen, with sincere regret, the announcement in a late number of your valuable periodical, that unless more liberal support is afforded, its publication must be discontinued at the close of the present year.

This committee mourn over such a circumstance, and entertain the hope that the temperance community will awaken from its lethargy and bestir itself in the cause; which, of all others, stands prominent as a means to the removal of nine-tenths of the crime, misery, and wretchedness which afflict this earth; and as a help to this end, the *Canada Temperance Advocate* has done its duty during the whole course of its existence—its pages have ever been true to its object, and that it should now be numbered with “the things that were,” is not desirable.

The enclosed sum—the individual offering of the members of the committee—is sent with a request that it may be placed to the credit of the debt of the Society, and with the hope that it may stimulate others to make an effort in the same way.

I am, &c.,

GEO. MATHISON, Secretary.

## Education.

### SELF-IMPROVEMENT.

TO THE YOUNG MEN OF ENGLAND.

(From the Christian Witness.)

*Dearest hope of the Future!*—According to the wisest of men, “for the soul to be without knowledge is not good.” This is a great and unchangeable truth, whether believed or not; but the belief of it is absolutely indispensable to you in order to the successful prosecution of that best of all enterprises—*self-improvement*. This truth must be fixed in your heart as a strong nail in an oak plant, driven home and securely rivetted, so that it cannot be got out again. This once accomplished, success is certain. Like the bolt of heaven falling among combustibles, it will fire your whole soul with a desire of knowledge which nothing can satisfy but a goodly measure of attainment. The love of truth is the prime source of application. One of the most cherished maxims of the ancients was this, “*Love subdues all.*” The history of scholars, especially of *self-taught* students, most forcibly exemplifies this. Nothing can resist the force of sanctified perseverance. The subject, then, we have to set before you this month is, *The advantages of Knowledge*—the substance of a lecture, delivered in various places, by the Rev. James Watson, which presents a solid, manly, and most valuable lesson to all who require instruction.

Mr. Watson treats the question rather in a negative than in a positive manner, showing the benefits of knowledge by the evils of ignorance, under five views:

1. *Ignorance causes men to seek their enjoyment chiefly in what is sensual.*—We have already remarked that man is neither purely intellectual, nor purely physical; and we may observe further, that he has appetites and passions in common with animals, which in him, as in them, occasion a degree of pleasure by their appropriate exercise and gratification. What we wish to guard against is, seeking the gratification of the passions and appetites for their own sakes, without any reference to higher good. He who does so exalt his inferior propensities above reason, and remains a stranger to the more perfect enjoyment which results from a cultivated and well-informed mind. In our primeval state of purity and innocence, called by the heathen poets the “golden age,” reason presided in man, and gave law to his whole nature. His appetites and passions were kept in subordination, and he sought happiness in the exertion of his noblest capabilities, according to the direction of the Divine Law. Now, the order is inverted. Sin has placed the inferior propensities in the ascendancy—put the reins of government in their power—and reduced reason and conscience to a state of vassalage. Hence, men in general are more concerned about their appearance and pleasures, than they are about the purity and cultivation of their minds; and unless the intellectual powers be roused by some means, and stimulated to cast off their bondage, they will remain in the most inglorious slavery.

How many thousands around us give scarcely any evidence of their rationality! Their minds have been allowed to remain inactive so long, that their passions and appetites are fearfully in the ascendancy; and they seem to have little or no desire for any kind of enjoyment, except such as arises from sensual gratification. When the time for refreshment comes, they probably eat with a zest their hard-earned meal, perhaps indulge a while in sleep, and, without any mental refreshment whatever, return to their toil. The day being spent, implements of labour are laid aside, and they usually have a portion of leisure, but they do not spend it in cultivating and furnishing their minds. No book engages their attention to bring them into converse with superior minds, and light up the man within. But they seek for the pipe or the pot; the badger-bait or the cockpit; the card-table or the race-course; otherwise the sensual, not to say brutish, conversation of those who are as ignorant and depraved as themselves. Thus abandoned to the degrading power of ignorance, we cannot wonder if they be sunk into the very lowest vice, and pride themselves in what disgraces and insults humanity. All intellectual respect appears to be lost in the tumult of conflicting and uncontrolled appetites, and they guard their ignorance with as much care as if it constituted an ornament of their existence.

With the man whose mind is cultivated and well-informed, the case is wholly different. He possesses sources of enjoyment within himself. We cannot bet-

ter state the pleasure which attends the acquisition of knowledge, than by quoting the language of Doctor Chalmers:—"They are," says he, "the delights of prosperous study; the calm but intense satisfaction wherewith the understanding imbibes its proper aliment; the zest, more particularly of the youthful mind, now opening and advancing toward the maturity of its powers, as it hurries on, from one perspective to another, in the field of contemplation; the charm, which none but scholars know, that lies in the march of successful inquiry, and that not merely in the truths which are attained, but in the very train and exercise of the reasonings which lead to them." Not only does the acquisition of knowledge engage and please the mind. Knowledge, when acquired and properly applied, is productive of great and substantial enjoyment, and her favours are "without partiality." She confers them upon diligence in the most obscure, as well as in the most affluent circumstances. He who pays due regard to her requirements and dictates, is not dependent on the uncertain tide of events for felicity. Robert Hall, in his sermon on the "advantages of knowledge to the lower classes," expresses precisely what we mean. He observes—"The poor man who can read, and who possesses a taste for reading, can find entertainment when his body is at rest. He does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. There is in the mind of such a man an intellectual spring, urging him to the pursuit of mental good; and if the minds of his family also be a little cultivated, conversation becomes more interesting, and the sphere of domestic enjoyment enlarged. The calm satisfaction which books affords put him into a disposition to relish, more exquisitely, the tranquil delight inseparable from the exercise of conjugal and paternal affections. And as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and to shun whatever may impair that respect. He who is inured to reflection will extend his prospects a little into futurity, and be disposed to make some provision for his approaching wants, whence will result an increased motive to industry, together with care to husband his earnings, and avoid unnecessary expense. The poor man who has gained a taste for good books will, in all likelihood, become thoughtful, and when you have given the poor a habit of thinking, you have conferred upon them a much greater favour than by the gift of a large sum of money; since you have put them in possession of the principle of all legitimate prosperity."

2. *Ignorance renders men insensible to the sources of pleasure with which they are surrounded.*—The world bears clear evidence of its wise adaptation to the constitution and improvement of man. The universe is replete, in every part, with impressions of the supreme mind. But those persons who have neglected their mental powers, seem as though they were enveloped in perpetual darkness. Those who have attended to the cultivation of their mind, look forth on nature with very different feelings. The visible universe furnishes

them with subjects for contemplation, in great variety and abundance. The intelligent mechanic or labourer is not shut up within the narrow and monotonous sphere of his physical exertion, which, in the majority of cases, does not tend to exercise his reflective powers, but is effected almost mechanically. Nature throws open a volume around him, in which he delights to peruse the wisdom and goodness of God. If the sphere of his labour be in the open air, nature, fresh with beauty, smiles before him, and he can occasionally refresh his mind with a glance at the manifestations of glory and power which everywhere invite his attention. If in the workshop, or house of business, his mind does not remain blank and inactive, for, during the intervals of labour, a useful book usually engages his attention, and his path to and from the place of his employment is to him a sphere of pleasure and instruction. We have been so much in the habit of doing homage to ease and affluence, that we are partly blind to the importance and value of labour. Yet, after all our prejudices in favour of ease, a man without employment is a useless, despicable sort of being. He lives an unnatural life, and can never become vigorous and mature. His spirit is liable to be chafed with trifles, and held in bondage by listlessness and indolence. Too many, we fear, still think that labour debars man from the highest enjoyments of life. Whereas, without exercise and culture, his capabilities can neither be properly developed nor perfected. We do not mean that mere physical exertion can perfect man; for although he requires physical exertion to complete the development of his powers, we may be allowed to say, that, in our opinion, working men, in general, are too much confined to physical exertion; so that, in many cases, it is made to depress, instead of exalt, their powers. It is in labour, properly proportioned, that man may find enjoyment of the highest kind. The mind must be exercised as well as the body. Many of our mechanics, we fear, work almost as mechanically as the engines they construct. They seem to employ their understanding no further than is necessary to cut pieces of wood into a certain shape, and unite them as they are instructed by others; or to mould or heat up different kinds of metal into various shapes, and polish them if required, and put them together by the direction of superior minds; and they usually have to be closely watched during the process, lest they be guilty of malformation. When men attend to their employment without reflection, it cannot afford them much pleasure. They allow themselves to be used much in the same way as a horse, or any other animal; but let them, instead of remaining in ignorance, and being content to proceed just as they are instructed, study the principles on which they work, and whilst they labour in subordination to others, strive to comprehend the great laws of nature and art, and they will always find something in their labour to amuse and instruct. Thus their work, instead of being a dull round of mere physical exertion, will afford exercise to their minds. There are numbers employed in cultivating the earth, who exert little more intelligence in their labour than the cattle which they drive. They proceed according to

certain established rules, some of which have been framed in ignorance of the laws of nature, and are only known to be right or wrong by their effects.

*To be continued.*

### Agriculture.

A correspondent has written to us, requesting us to give "a recipe for the manufacture of potash, from the standing tree to the having it ready for market." We should like to have this supplied by some of our agricultural friends. Something written by a thorough, practical farmer, would be very acceptable. Even since the last book was written, there may be some improvement in the mode. Saving is a great matter now-a-days, and if any one can point out how to save money and time, which is often money, he would do the incipient farmer and potash maker a favour.

#### EMBELLISHMENTS FOR FARM HOUSES.

Talk not to me of the suburban residences. With their windows decorated with geraniums and heaths, with hyacinths and irisis. I would always have the windows of our farm-houses adorned with flowers, not in rusty tin measures, and old black glazed spoutless teapots, and glass bottles with their necks broken off, but in whole and handsome flowerpots, or neatly painted wooden boxes, for they really cost little or nothing. I would have the piazzas or porches trellised with vines, even with scarlet runners, if nothing else could be had. I would have the door yard filled with flowers and shrubbery, and the roadside lined with trees; here a clump, and there a single line, mingling the varieties as nature mingles them, cultivating them for fruit, and cultivating them also for ornament and beauty; but this is all, you will tell me, for mere appearance sake. Well, I will reply, is appearance nothing? Do you think nothing of appearance when you choose your wives, and nothing of your own appearance when you wish them to confirm the selection? But why should the pleasure of sight be so lightly esteemed? Why should they be spoken of in language of disdain or indifference? Are they not as rational, as respectable, as valuable, as abundant, and as innocent as the other senses? Are they not, indeed, the very elements of some of the most refined pleasures of the mind and heart? Has God given us the sense of sight, so wonderful, so capacious, so infinitely varied in its resources and objects, for no purpose? Is appearance nothing, even though it be the window of a farm-house? What is more studied than appearance throughout the work of the Creator? What object is their in nature, from the highest to the lowest, animate or inanimate, swimming in the sea, or in the air, or the surface of the earth, or buried beneath it, which is not upon examination, found to be as beautiful as if it were finished for no other purpose than to be looked at! Take the shell that lies at the bottom of the ocean, the bird that bathes his wings in heaven's purest light, the flowers that carpet the earth with their varied splendour, the glittering stars that light up the deep arches of the skies with an eternal

glory—take the combination of the countless elements of beauty, when the morning slowly lifts up the veil of night, and as the dawn of the creation reveals the glories of the visible world, or when spring breathes upon the earth and recalls the dead to life, and myriads of forms of new things come forth at her voice—take the descending sun as he reclines upon his western throne, and wraps around him the gorgeous robe of unrivalled majesty—take the perfection of beauty as seen in a nearer but more transcendent form in man himself, in his symmetrical stature, in his well-turned limbs, in the web of unmelted softness and texture which covers him, in the tints of his complexion, in the grace of his movements, in the melody of his voice, in the eloquence of his eye, pouring out the fires of genius, or radiant with the charms of the affections that speak so powerfully to the soul—and will, then, men say that appearance is nothing, and that the pleasures of the sight are not to be valued and cultivated. I say, that appearance is always to be regarded, and that we cannot render our homes too beautiful and attractive. Home is the paradise of human life, and poor and wretched, indeed, must that creature be who, looking round the habitable world, cannot point to one nook of earth, and say, "there is my home!"—Our first object should be to make our homes as convenient and comfortable as we can make them, and our second object should be to render them to an equal extent, tasteful and elegant.—*London Gardener & Florist.*

### News.

#### CANADA.

A foolish rumour is prevalent respecting the instability of the Provident and Savings' Bank of Montreal, which has caused a run upon its funds. The Directors issued an Address stating the Bank to be in a sound and satisfactory state, but warned the depositors that if the run was continued, it would prove alike disastrous to the institution and depositors.

The Governor General went down to Grosse Isle on the 19th ultimo.

Several incendiary attempts have been made in Montreal lately, and, in some cases, the perpetrators have been successful as far as the destruction of valuable property is concerned.

The steamer *Dawn* in descending the Lachine Rapids on the 20th ult., went on the rocks. The accident would not have occurred but for a raft which was coming down at the same time. She is a complete wreck.

The new large bell which arrived last fall from England, was consecrated on the 18th June. The Hon. Mr. Lafontaine and some others were god-fathers to it on the occasion of its baptism.

All the political exiles of 1839, with the exception of one, who has settled at Sydney, have quitted the penal colonies.

The reports of the crops, generally, throughout the country, are promising.

Dr. Dill, of Dundas, is in gaol there, charged with murder. Small pox prevails at present among the poorer classes in London, C. W.

Sixteen caleches loaded with farmers came into Montreal lately, from the parish of L'Assomption, to have masses said in the church for the destruction of the grasshoppers in their fields.—*Courier.*

A destructive fire, by which about twenty-five houses were burned, took place on the morning of the 17th, in Sorel.

The fine new steamer *Speed* was burned to the water's edge on the 23rd ultimo, on her passage from Grenville to Bytown. Passengers all saved. She was valued at £10,000, and was not insured.

The petition in favour of a modification of the Navigation Laws, was sent home by the mail, which left this on the 15th inst.

**GREAT BRITAIN AND THE CONTINENT.**

The English papers call 1847 the year of ruin, and make calculations to show reasons for it:

Depreciation of public securities, consols declining from 100 to 19.....	£168,000,000
Fall in Railway Shares, estimated at 50 per cent.....	60,000,000
Failure of Commercial Establishments...	20,000,000
Loss on East and West India produce...	100,000,000
Depreciation of Colonial property in plantations and buildings.....	400,000,000
	<b>748,000,000</b>

Several noblemen and gentlemen lately proposed erecting a monument to the memory of the late Mr. Walter, proprietor of the *Times*. His friends decline it, and say that his best monument is the *Times*.

There appears to be great demand for emigrants in Sydney.

The coming harvest in England promises to be abundant. Nearly 3000 families in Paisley have received warning to quit their houses at the next May term, from inability to pay rent.

In one week 270 foxes were shipped at Boulogne for England.

During Louis Philippe's reign 57 journals were obliged to discontinue publication.

The price of wheat in France, at present, is 20 per cent. below the average.

In London and its suburbs there are 2,500 master bakers, and 12,000 journeymen.

An epidemic amongst cattle at present prevails in Nottinghamshire.

The cholera is again raging in Russia. John Mitchell, convicted of sedition, has been sentenced to be sent to Bermuda.

**UNITED STATES.**

The Mayor of Brooklyn has prohibited a monster meeting of Irish sympathizers, called for Sunday fortnight, on Fort Green.

Taylor and Clay seem to be the representatives for the presidency of the two great parties in the Union.

A free negro was lately tried in Maryland for circulating an abolition paper, and found guilty. He has since committed suicide.

A number of Mexican families have arrived in Cincinnati. The number of immigrants arrived at New York in May 1847, was 27,643; in May 1848, 35,161.

In New York, in one day lately, 100,000 baskets of strawberries were sold, averaging 4 cents per basket.

Wisconsin which is to be a free State, contains about 90,000 square miles.

**CIRCULAR**

ADDRESSED TO THE OFFICE BEARERS AND MEMBERS OF TEMPERANCE SOCIETIES THROUGHOUT THE UNITED PROVINCE OF CANADA.

DEAR FRIENDS,—A crisis seems to have arrived in the Temperance Cause which requires on the part of all who appreciate the importance of this mighty reformation, renewed activity, either in the old organizations which have heretofore done good service, or in such new ways as may be deemed most advisable.

Our present societies are to a great extent defunct. Few have regular meetings—few publish annual reports, and even among most of those which do, little more or better can be said of them than that they continue to exist: there are scarcely any signs of health or vigor about them.

The reasons for this are various. Some societies are paralyzed by debt; some are choked by the inconsistency of their office bearers; some are rent by petty jealousies of a sectarian or political nature,—but more, many more, waste away to nothing through mere carelessness and apathy.

Brethren, should this state of things continue? If we have not heretofore adopted the right means, or if those means are no longer suited to the times, let us change them, but let us not continue barren and unfruitful in a cause which reason, experience, and revelation, alike commend to us. It is good to be *always* zealously affected in a good thing; and, in this matter, we have a duty to perform to the drunkard—a duty to the rising and all future generations—and higher than all, a duty to God.

But while we have been sleeping as it were, the Temperance Cause has not been standing still. The good seed sown in days of activity has taken deep root, and is springing up and bearing fruit. The rising tide of the Temperance reformation has reached the halls of legislation—and, even without us, there cannot be a doubt that Truth is mighty and will prevail. This, however, should form no incentive to indolence on our part, but rather the reverse, lest the curse of Meroz fall upon us.

Several of the representatives of the people, and among them some members of the Executive Government take a warm interest in the Temperance Cause, and it is, doubtless, known to you all that a measure was introduced during the last Session of Parliament with a view to elicit information concerning the extent of, and incentives to intemperance, and provide whatever remedy the case might admit of. This measure will, it is understood, come up for discussion at an early period of next Session, and we have the authority of the most prominent legislators concerned in the movement, for stating that they require all the information on the subject with which Temperance Societies can furnish them.

Now, brethren, it is for you and us to say whether we will respond to this call or not; whether we will prove recreant in the hour of need, or come forward with manly diligence and communicate the information required of us. Doubtless you will all say, "Give the information by all means," but remember statistics (the only kind of information worth having in Parliament) can not be made up without much inquiry and a good deal of labour, and who is to undertake that labour in each of the temperance societies of Canada? Again, the whole returns are to be collated and reduced to a tabular form,—and who will do this? Let us look intelligently at the amount of labour required,—compare it with the importance of the result sought, and resolve that we will deny ourselves in this matter, *and do the work*. The Montreal Society, besides furnishing its own statistics, will volunteer to collate and arrange the whole.

Whilst addressing you at any rate, and to save the postage upon separate answers, we will also lay before you briefly the position of the Montreal Temperance Society, which has, in many respects, done the duties that would have devolved upon a Provincial society, or Union of societies, had such been in existence.

**MONTREAL PRICES CURRENT.—JUNE 30.**

ASHES—Pots, 25s 3d a 25s 7½d	BEER, per 200 lbs,
Pearls, 26s 9d a 27s 0d	Prime Mess, 40s 0d a 00s 0d
FLOUR—	Prime, . . . 30s 0d a 00s 0d
Canada Fine, per brl. 196	PORK, per 200 lbs,
lbs, . . . 23s 6d a 23s 9d	Mess, . . . 65s 0d a 66s 3d
WHEAT, U.C. best, per 69	Prime Mess, 47s 6d a 48s 9d
lbs, . . . 5s 6d a 0s 0d	Prime, . . . 41s 3d a 00s 0d
Do. red. 5s 4½d a 0s 0d	



Owing to its extended operations—the circulation of the *Advocate* at a price which did not nearly cover expenses—the employment of lecturing agents, and in other ways, this society has always been running rapidly into debt, which debt has been partially met by occasional subscriptions in Montreal, efficiently aided, on one or two occasions, by collections made by our travelling agent, throughout the country. A few years ago, a very large subscription was made here, which freed the society from debt, with the exception, that the subscriptions to the *Advocate* for the current year were used in advance. As, however, there was a stock of temperance publications, tracts, medals, &c., scattered over the whole country, on consignment, to the value of upwards of £300, and a considerable amount of debts was due to us besides, we deemed that as much would be received from these sources as would make up the deficiency on the *Advocate* account. We, therefore, both believed and announced ourselves to be about free from debt. Contrary to all expectation, however, little or nothing has been, or we presume will be, realised from those consignments or debts owing to us. The whole amount nearly is a dead loss (though we hope the Tracts, "*Anti-Bacchuses*," *Advocates*, &c., &c., have benefited the country), and this put us unexpectedly about £300 behind, under which debt we have been labouring ever since. Then, again, the falling off in the circulation of the *Advocate* this last year, has been most serious, so that, even after the very handsome subscription raised in Montreal last spring, and the small collections given to Mr. Wadsworth in his recent journey, there will, at the end of this year, be £200 to add to the permanent debt of £300 before alluded to, making an aggregate of £500. *This sum our printer and paper-maker are neither willing nor able to lie out of.*

It is true, if we continue the *Advocate*, we may expect perhaps £250 of subscriptions, paid in advance for next year, towards meeting the above debt, but it would be only to find ourselves again short of the £500 at the end of the year, together with the additional loss on that year's transactions, say probably £100 more.

In these circumstances, the committee of the Montreal Temperance Society have resolved to discontinue the *Advocate* at the end of this year, as well as all other operations involving expenditure, unless they be beforehand assured of such ample support as will leave no ground to apprehend an increase of debt. And the members must not only subscribe for as much of the present debt among themselves as they can, even in the present depressed circumstances of this city, but appeal to societies throughout the country to help them to bear the burden.

Should it be the case, however, that the country desires the continuation of the *Advocate*, and that parties are willing to make efforts in every place to sustain it, we must state, that, if pledges from societies or respectable individuals are received, in answer to this circular, to the extent of 4000 copies, at 2s 6d each, for next year, the publication will be continued. No remittances are required with these pledges, but only responsible names.

These explanations will prepare you, gentlemen, for the following list of queries, which we request you to lay before your respective societies as soon as you conveniently can, and, after due inquiry and effort, return the answers to us, at least a month before the sitting of Parliament, and not in any case later than the first of November next.

Signed in behalf of the Committee of the Montreal Temperance Society, JOHN DOUGALL, President.

#### LIST OF QUERIES.

1. Does your society represent a city, village, township, or country district, or in what other manner would you describe the boundaries within which it acts?
2. What is the whole population, as nearly as you can estimate, within your bounds as above indicated?

3. How many of this population are total abstainers from intoxicating drinks; or, in other words, how many members have you in good standing in your society?

4. How many total abstinence voters for members of parliament are there within your bounds?

5. How many distilleries are there within your bounds, and what average quantity of grain does each distil yearly?

6. How many breweries, and what average quantity of grain does each consume yearly?

7. How many licensed houses for the sale of intoxicating drinks, with the accommodation for travellers required by law?

8. How many licensed houses are there in the same bounds, which do not possess such accommodations for travellers? (Please obtain from the Clerk of the Peace the names of the Magistrates who certified that these houses possessed the necessary accommodations, which names will not be published, in the first instance at all events, but transmitted to Parliament. Should any Clerk of the Peace refuse access to the certificates in question, state the fact.)

9. How many unlicensed houses have you in the same bounds, which sell intoxicating drinks?

10. What is the amount of license money paid, and how appropriated?

11. If a criminal court, or courts, sits within your bounds, what are the number and kind of crimes tried before it or them; and what proportion may be attributed to drinking? Obtain the opinion of the Judge or Judges, if possible.)

12. If there be a prison within your bounds, what number of prisoners have been confined within the year; and what proportion of them were intemperate? (Obtain jailor's statement if possible.)

13. What is the opinion of your medical men respecting the extent to which disease in your district may be attributed to intemperance, and respecting the use of intoxicating drinks as a beverage by persons in health? (Endeavour to obtain an opinion, or opinions, signed by as many as possible.)

14. How many known drunkards are there within your bounds?

15. How many have died during the course of last year, who may reasonably be considered as cut off, directly or indirectly, by the use or abuse of intoxicating drinks?

16. What has been the influence of the temperance reformation in your place?

17. What are the chief hinderances in the way of its farther progress?

18. What do you think should be done, at this crisis, in order to revive and carry forward the work, in your own vicinity, and throughout the country?

19. How many temperance meetings have you held during the past year?

20. Are you willing that the *Canada Temperance Advocate* should be discontinued? and if not, what number of subscribers will you pledge your society, either jointly or as individuals, to obtain for 1849, at 2s 6d each.

21. What portion of the debt of the Montreal Temperance Society, amounting to £500, and incurred chiefly for the benefit of the Province at large, will you pledge your society, either jointly or as individuals, to make up, and remit next winter?

22. What information, remarks, or suggestions, have you to offer, on any subject connected with the Temperance Reformation, and not included in the foregoing queries?

#### SEMI-ANNUAL MEETING.

THE SEMI-ANNUAL MEETING of the JOHNSTOWN DISTRICT TOTAL ABSTINENCE UNION will be held at PRESCOT on TUESDAY, July 11th, at 12 o'clock, noon, in the Methodist Chapel.

AMASA SKINNER, Secretary.