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TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c

VOL. XIV.

MONTREAL, JANUARY 15, 1848.

No. 2.

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JOHN JARVIS,

OR THE TEMPERANCE PLEDGE SIGNED.

(Concluded.)

The poor man was now shown his place in the shop, and once again he resumed his work, though under a far different impulse than had, for years, nerved him to action. But his nerves were all unstrung. His hand shook so, that he could with difficulty use, with the required skill, the implements of his calling. He experienced, likewise, a sinking, sickening feeling; and at times a dizziness and obscurity of mind would suddenly come over him, exciting the liveliest emotions of fear lest nature would not bear up under so sudden a withdrawal of its accustomed stimulus. Gradually, however, as his mind became intently fixed upon his work, and his body felt the impulse of manual activities, a slight reaction took place, and the whole machinery of his physical frame moved on with something approaching to a healthy tone. His hand grew steadier, though it still trembled.

Two hours brought his regular dinner time, when Jarvis, who began to feel the want of food, returned home, with new and strange feelings about his heart. One impulse was to tell his wife what he had done, and what he was doing. But then he remembered how often he had mocked her new springing hopes—how often he had promised amendment, and once even joined a Temperance Society, only to relapse into a lower and more degraded condition. "No, no," he said to himself, after debating the question in his mind, as he walked towards home, "I will not tell her now; I will first present some fruit of my repentance; I will give such an assurance as will create confidence and hope."

Mrs. Jarvis did not raise her eyes to the face of her husband, as he entered. The sight of that once loved countenance, distorted and disfigured, even made her heart sick when she looked upon it. Jarvis seated himself quietly in a chair, and held out his hands for his youngest child, not over two years old, who had no consciousness of his father's degradation. In a moment the happy little creature was on

his knee; but the other children showed no inclination to approach; his conduct had estranged their young hearts' purest and most innocent affections. This was perceived and felt keenly; but he had hope of reclaiming all that he had lost, and this compensated, in some degree, for the present distance and estrangement.

The frugal meal passed in silence and restraint. Mrs. Jarvis felt troubled and oppressed, for the prospect before her seemed to grow more and more gloomy. All the morning she had suffered from a steady pain in her breast, and from a lassitude that she could not overcome. Her pale, thin, care-worn face told a sad tale of suffering, privation, confinement, and want of exercise. What was to become of her children she knew not. Under such feelings of hopelessness, to have one sitting, by her side who could take much of her burdens from her, were he to will it—who could call back the light to her heart if only true to his promise, made in earlier and happier years—soured, in some degree, her feelings, and obscured her perceptions. She did not note that some change had passed upon him—a change that, if marked, would have caused her heart to leap in her bosom.

As soon as Jarvis had risen from the table, he took his hat, and kissing his youngest child, the only one there who seemed to regard him, passed quickly from the house. As the door closed after him, his wife heaved a deep sigh, and then rising, mechanically, proceeded to clear up the table. Of how many crushed affections and disappointed hopes did that one deep, tremulous sigh speak.

Jarvis returned to his work, and applied himself steadily during the whole afternoon. Whenever a desire for liquor returned upon him, he quenched it with a copious draught of water, and thus kept himself as free from temptation as possible. At night he returned, when the same troubled and uneasy silence pervaded the little family at the supper table. The meal was scanty, for Mrs. Jarvis' incessant labour could procure but a poor supply of food. After the children had been put to bed, Mrs. Jarvis sat down, as usual, to spend the evening, tired as she was, and much as her breast pained her, in sewing. A deep sigh heaved involuntarily her bosom as she did so. It caught the ear of her husband, and smote him upon his heart. He knew that her health was feeble, and that constant labour fatigued her excessively.

"I would not sew to-night, Jane," he said, "you look tired; rest for one evening."

Mrs. Jarvis neither looked up nor replied. There was something in the tone of her husband's voice that stirred her feelings—something that softened her heart towards him. But she dared not trust herself to speak, nor to let her eye meet his; she did not wish to utter a harsh or repulsive word, nor was she willing to speak kindly to him, for she did not feel kindly, and kind words and affected cheerfulness, she had already found, but encouraged him in his evil ways, and so she continued to ply her needle, without appearing to regard his presence. Her husband did not make another effort to induce her to suspend her labours; for under existing circumstances he was particularly desirous

of not provoking her to use towards him the language of rebuke and censure. After sitting silent for about half an hour, he rose from his chair and walked three or four times backwards and forwards across the room, preparatory to going out to seek a coffee-house, and there spend the evening—as his wife supposed. But much to her surprise, he retired to their chamber, in the adjoining room. While still under the expectation of seeing him return, his loud breathing caught her quick ear; he was asleep!

On the next morning, the trembling hand of Jarvis, as he lifted his saucer to his lips, at the breakfast table, made his wife's heart sink again in her bosom. She had felt a hope, almost unconsciously. She remembered that at supper time his hand was steady—now it was unnerved. This was conclusive to her mind, that notwithstanding his appearance he had been drinking. But few words passed during the meal, for neither felt much inclined to converse.

After breakfast, Jarvis returned to the shop, and worked steadily until dinner time, and then again until evening. As on the night before, he did not go out, but retired early to bed. And this was continued all the week. But the whole was a mystery to his poor wife, who dared not even hope for any real change for the better. On Saturday, towards night, he laid by his work, put on his coat and hat, and went into the front shop.

“So you have really worked a week a sober man, John!” Mr. Lankford said.

“Indeed I have. Since last Sunday morning, no kind of intoxicating liquor has passed my lips.”

“And I hope never will again, John.”

“It never shall! If I die, I will not depart from this resolution.”

“May you have strength to keep it,” the old man said, earnestly. Then, after a pause—

“How much have you earned this week, John?”

“Here is the foreman's account of my work, sir. It comes to twelve dollars.”

“Still a fast workman. You will yet recover yourself, and your family will again be happy, if you persevere.”

“O, sir, they shall be happy! I will persevere!”

“Surely you have, for so doing, the strongest considerations.”

Another pause ensued, then Jarvis said, while the colour mounted to his cheek—

“If you are willing, Mr. Lankford, I should like you to deduct only one-half of what I owe you for those furs I took from you from this week's wages. My family are in want of a great many things, and I am particularly desirous of buying a barrel of flour to-night.”

“Say nothing of that, John. Let it be forgotten with your past misdeeds. Here are your wages—twelve dollars—and if it gives you as much pleasure to receive, as it does me to pay them, then you feel no ordinary degree of satisfaction.”

Mr. Jarvis received the large sum for him to possess, and hurried away to a grocery. Here he bought, for six dollars, a barrel of flour, and expended two dollars more of his wages in sugar, coffee, tea, molasses, &c. Near to the store was the market-house. Thence he repaired, and bought meat and various kinds of vegetables, with butter, &c. These he carried to the store, and gave directions to have all sent home to him. He had now two dollars left out of the twelve he had earned since Monday morning, and with these in his pocket, he returned home. As he drew near the house, his heart fluttered in anticipation of the delightful change that would pass upon all beneath its humble roof. He had never, in his life, experienced feelings of such real joy.

A few moments brought him to the door, and he went in with the quick step that had marked his entrance for several days. It was not quite dark, and his wife sat sewing by

the window. She was finishing a pair of pantaloons that had to go home that very evening, and with the money she was to get for them, she expected to buy the Sunday dinner. In a few minutes she came out with her bonnet and shawl on, and the pair of pantaloons that she had just finished, on her arm.

“Where are you going, Jane?” her husband asked, in a tone of surprise, that seemed in her ear mingled with disappointment.

“I am going to carry home my work.”

“But I wouldn't go now, Jane. Wait until after supper.”

“No, John. I cannot wait until after supper. The work will be wanted. It should have been home two hours ago.”

And she glided from the room before he could make up his mind to detain her by telling the good news that was trembling on his tongue for utterance.

A walk of a few minutes brought her to the door of a tailor's shop, around the front of which hung garments exposed for sale. This shop she entered, and presented the pair of pantaloons to a man who stood behind the counter. His face relaxed not a muscle as he took them, and made a careful examination of the work.

“They'll do,” he at length said, tossing them aside, and resuming his employment of cutting out a garment.

Poor Mrs. Jarvis paused, dreading to utter her request. But necessity conquered the painful reluctance, and she said—

“Can you pay me for this pair to-night, Mr. Willets?”

“No. I've got more money to pay on Monday than I know where to get, and cannot let a cent go out.”

“But, Mr. Willets, I—”

“I don't want to hear any of your reasons, Mrs. Jarvis. You can't have the money to-night; and, any how, I don't see fit to pay out money in little *drips*. The fact is,” and he looked angrily at the poor woman, “if you don't stop this pestering me for money every whip-stitch, I won't give you another job. I'm tired of it.”

Mrs. Jarvis turned slowly away, and had nearly reached the door, when the thought of her children caused her to pause. To have them want for food, was a thought she could not bear. Thus far she had been able to keep them from hunger, and to still keep them from its pangs, had she worked all day with unusual industry, although suffering much from pain and debility.

“I cannot go, Mr. Willets, without the money,” she said, suddenly turning, and speaking in an excited tone.

“You will go, I'm thinking, madam,” was the reply, while the tailor glanced angrily at her, and compressed his lips firmly.

“O, sir,” changing her tone, “pay me what you owe me; I want it very much.”

“O yes. So you all say. But I am used to such make-believes. You get no money out of me to-night, madam. That's a settled point. I'm angry now—so you had better go home at once; if you don't I'll never give you a stitch of work, so help—”

Mrs. Jarvis did not pause to hear the concluding words of the sentence.

“What shall I do?” was the almost despairing question that she asked of herself, as she hurried towards her home. On entering the house, she made no remark, for there was no one to whom she could tell her troubles and disappointments, with even the most feeble hope of a word of comfort. Mechanically she proceeded to set the table, and serve up the last portion of food that remained. A loaf of bread and a few slices of cold meat, made up her little store. As they were all about drawing up to the table, there was a loud knock at the door, which Mrs. Jarvis immediately answered.

"Does Mr. Jarvis live here?" asked a rough voice.

"Yes, sir," was the reply.

"Well, here is a barrel of flour and some groceries for him. Shall I bring them in here, ma'am?"

"There must be some mistake, sir. They do not belong here. We have bought no barrel of flour or groceries."

"Is not this Mr. Jarvis's?"

"Yes."

"And number 40?"

"Yes."

"Then this is the place, for that was the direction given me."

"Yes; this is the place—bring them in," spoke up Jarvis, in an animated tone.

The drayman, of course, obeyed. First he rolled in the barrel of flour; then came a number of packages, evidently containing groceries; and, finally, one or two pieces of meat, and sundry lots of vegetables.

"How much is to pay?" asked Jarvis.

"Twenty-five cents, sir," responded the drayman, bowing.

The twenty-five cent piece was taken from his pocket, with quite an air, and handed over. Then the drayman went out, and that little family were alone again. During the passage of the scene just described, the wife stood looking on with a stupid and bewildered air. When the drayman had departed, she turned to her husband, and said—

"John, where did these things come from?"

"I bought them, Jane?"

"You bought them?"

"Yes, I bought them."

"And pray, John, what did you buy them with?"

"With the quarter of a dollar you gave to me on Monday."

"John!"

"It is true, Jane. With that quarter I went and joined the Washington Total Abstinence Society, and then went to work at Mr. Lankford's. Here is the result of one week's work, besides this silver," handing her all that remained, after making the purchases.

"O! John, John!" the wife exclaimed, bursting into tears, "do not again mock my hopes. I cannot bear much more!"

"In the strength of Him, Jane, who has promised to help us when we call upon Him, I will not disappoint the hopes I now revive," Jarvis said, slowly and solemnly.

The almost heart-broken wife and mother leaned her head upon the shoulder of her husband, and clung to his side with a newly-revived confidence that she felt would not be disappointed, while the tears flowed from her eyes like rain. But her true feelings we cannot attempt to describe. The reader's imagination can do it more justice, and to him we leave the pleasing task, with only the remark, that Mrs. Jarvis' newly-awakened hopes were not again disappointed.

### GIVING UP.

AN APPEAL TO PARENTS AND GUARDIANS OF YOUTH, ON THE TEMPERANCE QUESTION.

BY MRS. ELLIS.

The greatest undertaking in life, and the highest enterprise in which a human being can be engaged, is the preparation of other beings to fill such a position on earth, and to perform such actions there, as may tend to the glory of God, and the benefit of mankind. Every earnest, candid, and rightly directed mind, is deeply conscious of its own deficiencies in this respect. Experience is a severe, but a true teacher; and it is scarcely possible to look impartially at the realities of this state of existence, as preparatory to an existence of endless duration, and to have lived to an age of so much experience as to be placed in any way in charge of

the young, without an earnest desire to render our own, perhaps painful experience, in some measure profitable to them.

Tenderly solicitous to perform her part in this great undertaking, the fond mother directs her attention to the food, medicine, or situation of her child, and to all those means which she regards as necessary to its personal welfare. Her mind being profoundly impressed with the importance of such considerations, she would regard with horror the idea of placing her child in the midst of a tainted atmosphere, where thousands were dying in consequence of that peculiar taint, and where, to breathe the very air itself, though but in a slight degree, had a tendency to throw over the senses a pleasant kind of spell, and thus to soothe, and to detain within that place of allurements, treachery, and death! Talk to a mother of consigning her children to such a fearful risk, and indignation would be written on her countenance; threaten to compel them to such a doom, and she would fly with them to the uttermost parts of the earth, in order to escape from its terrors. Such is the instinct, which for the wisest and most beneficent purposes has been implanted in the heart of a mother, that, rather than knowingly incur a certain risk of misery and destruction to the physical existence of her child, she would endure in her own person almost any amount of suffering which nature is calculated to sustain.

A father's solicitude for his child is usually of a different nature, though scarcely less intense, and sometimes even more enduring. His ambition often centred in his offspring, he looks abroad into the world as it is, and when the choice of a business or a profession comes before him, how carefully does he calculate the capabilities of his son, and with what discriminating attention does he regard the different methods of arriving at wealth and distinction, in the world to which the youth is about to be committed. If he has discovered, either in his own experience, or by association with men of trade and commerce, that one particular line or branch of speculation has proved more ruinous than others, how earnestly does he provide against all danger from that quarter to his son; and if there are speculators in this line, whose object is to beguile the young and the unwary into a snare by which many have been robbed of their property, what care does he exercise, what anxiety does he evince, to preserve his son from association with tempers of this description.

For the physical well-being of her child, the natural instincts of the mother render her supremely solicitous, so that knowledge of its nature and requirements, of what is necessary for its actual good, are all which is wanting to aid her in her labour of love, so far at least as exposure to unnecessary suffering is concerned; while on the part of the father, ambition and affection combined, induce him to leave no lawful and practicable means untried, that may be rendered conducive to purposes of worldly prosperity. Thus far all would be well, if man had only a body to be cared for, and that only during a brief existence in this world. But every child who enters upon life, whether born in a palace or a cottage, has a threefold nature to be cultivated and provided for—a moral, as well as a physical, and an intellectual nature; and by neglecting this moral nature, its physical condition will become greatly deteriorated, and its intellectual capabilities weakened or destroyed. If there be one trust committed to our care, of which, above every other, the Judge of all the earth will require of us to render an account, it is the cultivation and the right direction of this threefold nature of youth. By the free use and exercise of his bodily powers, man is enabled to perform the active service of his Heavenly Master; by the exercise of his intellectual powers, he is enabled to render that service rational, intelligent, and subservient to the highest ends; and by the exercise of his moral powers, he is enabled to feel delight in the observance of a just and holy law, or pain in its violation, as well as to experience all the noble and exalting

emotions of love to God, and benevolence to man. It is true that the right direction and exercise of this portion of man's nature can only be committed with safety and certainty to a higher guidance than that of man; but we have the clearest scriptural authority, as well as the most undoubted evidence from experience and observation, that the first and most important duty devolving upon those who engage in the responsible charge of the young, is that of endeavouring to preserve them *morally* from the evils existing in the world, and to fit them at the same time for filling a place there, with satisfaction to themselves, and usefulness to others.

Morally, then, as well as physically, man needs to look into the world as it is, just as he would look into it for the choice of a trade, or a profession, likely to be prosperous; but, at the same time with a degree of earnestness, proportioned to the superior value attaching to a man of *worth*, over a man of *wealth*, or worldly distinction. With this object in view, a parent needs as much to consider whether there is any prevailing evil in the probable future course of his son, likely to endanger his moral being, as he does to consider whether there is any prevailing tone or tendency of the public mind which is likely to prove injurious to his worldly prosperity. Many parents are well acquainted with this earnest, and often prayerful, looking forward into the future for the moral preservation of their children; and according to their different views of good and evil, and their different degrees of impression with regard to the requirements of Christian duty, various plans have been adopted in families, and even in communities, in the hope, that, by changing the social habits of the young, the rising generation may be enabled to escape the temptations of those who have gone before them.

Looking abroad upon the world, and seeing that the amusements of the gaming table present a dangerous, and often a fatal snare to the young; seeing also that the very spirit of gaming, even when conducted on a smaller scale, has something insidious and often pernicious in its own nature; but, above all, comparing the fearful ruin, the destructive passions, and the awful catastrophes of which gaming has been the cause, and the many evils following in its train, with the very small amount of *good* it is capable, under any circumstances, of effecting, such as the amusements of an idle hour, the beguiling of a weariness and pain, or whatever else might be ingeniously adduced in its favour—comparing these two features of the case, it has become the unanimous opinion of a large portion of religious professors, that the amusement of gaming should be banished altogether from their families and homes; and such is the prevailing conviction of the undesirableness of placing such a temptation in the way of youth, that the parents of such families would shrink with horror from the bare idea of being themselves convicted of the habit of card-playing, even without playing for money.

But there is another prevailing habit throughout English Society to a far greater extent than that of gaming—a habit which has ruined thousands, where gaming has ruined one—a habit which has been the cause of crimes, to which those of gaming, however dark and horrible in themselves, have been comparatively rare—a habit which has called forth floods of tears, to which those of the gamester and his family have been but as rivers to the ocean—a habit which has destroyed the body at the same time that it ruined the soul, producing a degree of degradation, weakness, and incapability of restoration, beyond what bears comparison with any other cause—a habit which, in the full extent and misery of its debasing and destructive power, can never be computed until the depths of Hell shall render up their multitudes to stand before the judgment seat, to tell by whom, and by what means, they were seduced into the fatal snare which led them on unknowingly at first, to that dark prison of eternal gloom—the Drunkard's grave. And yet

in full view of this appalling fact, the tenderest parents, the most scrupulous heads of families, the Christian guardians of the young, are seen every day playing—as they call it *innocently*—at this favourite game, and justifying themselves in doing so—telling the world that if, by their example, their children should become desperate gamesters, it is no fault of theirs,—they have played harmlessly for their whole lives—they entertain no wrong feeling while thus engaged—the spirit of gaming, as a pernicious spirit, has never agitated their minds: they rather esteem themselves performers of an act of merit, in exhibiting before their children the supreme virtue of moderation, by going just so far and no farther: in short—and the whole truth is generally embodied in this conclusion—they *like* the amusement, and they see no reason why they should give it up because others are not content to play in moderation.

There is a large portion of the human race who will do anything for their families, anything for society, anything for the world, but *give up what they enjoy*. They will engage in any great undertaking, at any risk of trouble or expense; but ask of them to lay aside any little personal indulgence, and they not only refuse, but are offended at the request. And yet the very spirit of love—of love to Christ, and love to man—is one which prompts the free and generous sacrifice of any personal gratification that may stand in the way of another's good, or that may be opposed in its remote or immediate consequences to the cause of the Saviour upon earth. Whatever actions spring out of the deep fountain of this love, are in their very nature free, they cannot be constrained; and it is the noblest prerogative of an enlightened and benevolent being, to offer up unsparringly whatever is merely a gratification of self-love, if required to do so for the good of the great human family, even were there not interest of a nearer and dearer character demanding the immediate personal considerations of every parent.

Suppose for a moment, it had come to our knowledge that a society was formed in some foreign country, for the express purpose of introducing into the common articles of English food some drug of poisonous quality, with the design of destroying sixty thousand individuals every year, by the most cruel, and sometimes lingering death. Suppose the poison to be slow and insidious in its operation, such as many constitutions could entirely resist, and even partake of daily without the least apparent injury. Suppose, however, that no one knew until full trial had been made, which were constitutions thus calculated to escape; while, on the other hand, the *certain cases* of injury were daily before our eyes, their cries of phrenzy or of agony resounding in our ears, and the fearful vestiges of their ruin and death laid blackening in our daily path. Suppose, too, that to the constitutions most liable to be injured by the poison, it possessed a peculiarly insidious kind of charm, calculated to quiet all apprehensions of danger, and at the same time to increase and stimulate the appetite which it gratified, to the extent of absolute craving, so that in its most pernicious operation, it was always most desired and sought. Suppose the society combining for such fatal purposes, had discovered that their poison was most welcome, and therefore most effectual, when infused in some well known and familiar beverage, such as tea, and that consequently they had devised means for mixing it with all the tea that was used, so that no person could partake of that refreshment without imbibing a certain quantity of the drug, which might, or might not, in their case prove a deadly poison. In addition to this, let us suppose that the finest constitutions were generally found to be the most easily assailed—the child of the mother's heart—her generous, frank, and noble boy—the pride of his father's home—the high-spirited and gifted youth—the joy of the family—the genius, the poet, or the wit: or the delicate and sensitive girl—the fond-hearted and impassioned vocalist, whose song was the music of her home—the tender

spirited, drooping one, whose tears were first to fall upon her mother's bosom; suppose these were the children whose constitutions were the most certain to be assailed by the poison; and suppose it was a fact of no unfrequent occurrence, that they did actually rise from the social meal, with the flush of the poison on their cheeks, and its fever already in their hearts, so that the father and the mother, if watchful and solicitous for their children's preservation, could say to each other, "Behold! the poison is taking effect. I see it in the flashing eye, I feel it in the quickened pulse, I hear it in the merry laugh that sounds a death peal to our hopes."

But, it may be asked, with all this danger abroad, with the certain evidences of sixty thousand deaths every year from this particular poison conveyed into the system by an article of food which is of itself unnecessary,—would any parents in their senses, or possessed of common feeling, sit down to that kind of food every day with satisfaction and evident enjoyment? Would they hold it to their lips with looks of unheating delight, and praise its quality, and press its use upon their friends and guests, and even make it the familiar accompaniment of their social happiness? No: well as gossips are said to love their tea, and frequent and familiar as the use of it has become, could we believe that an instant that such a company existed with so destructive a design, rendered so far successful that the drug in question had produced, and was now producing, exactly the same proportion of injury, ruin and death, which is and has been produced by our alcoholic drinks; not only would private families reject the once familiar draught with hatred and with horror; but the whole British nation would arise to declare with one voice their determination to renounce so suspicious an indulgence then and for ever. What care would then be exercised by all authorities, from the Queen to the coast-guard, lest by any surreptitious means this fatal beverage should again be introduced into the country! But beyond this, what watchfulness, what solicitude would there be on the part of parents, especially such as had seen and known in members of their own family, the working of the poison where it did take effect, least any whose constitutions were still untried should be induced, to state, in company with those who might be tasting without injury. In short, so strong would be the feeling, that the compound of which it was known that the drug formed a part, would become a forbidden thing—not only a thing to be deprecated and shunned; but, looking at the vast amount of misery it had occasioned, and comparing that with the very small amount of even supposed good which it had done, it would be looked upon with absolute abhorrence; the father would forbid it to his household, the mother would denounce it on her death-bed, the Christian would exclaim, "I touch it not!" There would then be no argument, except from fools or madmen, in favour of its refreshing quality, its power to enliven and invigorate, or its customary use in conformity with the habits of the world. The voice of those who had all their lives partaken of it without injury, would fail to be heard amongst the death-groans of its victims, the ravings of the delirious, and the tears, and the lamentations of those whom they drag down with them as they go reeling on their way to destruction.

Terrific and appalling as the consideration would be of such a poison being intused into our daily food, there is yet another consideration connected with this view of the subject, which brings it before the mind arrayed in tenfold horrors. We have looked at the poison in its physical effects alone. What, if we should add to that a moral degradation of the deepest—darkest—most repulsive character; a capability of crime, and even a greedy thirsting after its commission, beyond what any other cause has yet produced; a grossness beyond all bounds of delicacy, or of reason—an idiocy, whose very laughter brings anguish or disgust to all

who hear it—a moral ruin—a ruin, whose hideous features no human eye can look upon with love,—a living and distorted death, compared with which the violated grave can render up no spectacle so horrible.

Parents and guardians of the young, ye look into a world in which all this, embodied in a thousand forms, is introduced into all ranks and classes of society, under the disguise, in the first instance, of an agreeable, inviting, and some thin, necessary indulgence. Have you tested its necessity? Have you found in the aggregate that it is a real good? Remember this, that it bears no comparison with any other moral evil, because it assails the mind, destroys the reason, and by its very nature tenders its victims incapable of their own rescue from impending ruin. Remember, too, this other fact: of those who taste, there is, and ever will be, a certain proportion who inevitably fall. No human being can discover, not even the most anxious parents, who amongst the members of their family are safe, and who are not. But those who never taste are always safe. What is it then that you give up, in order with God's blessing to ensure this safety to your children? An article of diet without which there are millions of the human race existing on the earth, and enjoying life at this moment. What is it you give up! An expensive luxury, to provide which for your tables a vast amount of money goes out of the country every year; at the same time that millions of bushels of precious grain are destroyed at home, while the poor are famishing for want of bread!

In how many cases are we more ready to give, than to give up; and yet the blessed Saviour when on earth, enjoined this duty: that nothing should be kept back, though dear as a right hand, which was a reason of offence. To the cries of the famishing we have not been indifferent. Much has been free and generously given, but what has been given up? When a nation bestirs itself to do good, it is by the strong energy of individual powers—the grasping of brotherly hand with hand—the beating of a million hearts as one. It is when every knee is bent in humility, though possibly in secret, before the throne of God, to ask his blessing on some great and simultaneous effort, that we may hope to conquer difficulty, and to attain a glorious end.

Some argue, in spite of the evidences of those who live entirely without it, that the poison, when taken immoderately, is not only agreeable to the taste, but absolutely conducive to health. And if it were not a question between soul and body—between the number who perish in a worse condition than the brute, and the few who may at times derive some small degree of bodily refreshment or advantage from the use of it, one might be willing to listen to their arguments in its favour; if, to, the question of health had not so satisfactorily been settled, by the unanimous opinion of those who are best qualified to judge, and who are independent enough publicly to express their own convictions, that as an article of diet, all intoxicating drinks are rather injurious than beneficial. In addition to which evidence, we have the testimony of the numbers who have now made full trial of the experiment of total abstinence in their own persons, so that the subject, as regarded in this point of view, claims no further consideration here.

But there are others who argue that the scriptures are not with us in the temperance cause. Nor are they literally with any of our benevolent, or even our religious institutions; but inasmuch as the scriptures contain a law of perfect love, they sanction our proceedings: for the very principle and ground-work of the Temperance association is one of love—of love which is a thousand times more health-giving, more refreshing, and more exquisite in its enjoyment, to the bosom where it finds a home, than ever was the cup of sparkling poison to the fevered lip of the poor drunkard. But in the general spirit and tenor of the scriptures, there is abundant evidence in favour of the temperance movement,

as a moral means of preventing misery and crime; just as secular education is a moral means most lawfully employed for the destruction of those evils which arise out of gross ignorance. An educated person may be as great a sinner as an ignorant one, and a sober person may live as habitually as far from God as a drunkard; but all other things being equal, there is no rational being capable of doubting for a moment, that an educated person enjoys a vast advantage over one who is totally ignorant,—a sober person, a still higher advantage over one who is habitually and incurably addicted to intemperance; more especially, knowing as we do from the language of scripture itself, that *no drunkard can enter the kingdom of heaven*.

It is not necessary in the present day, to enter farther into the direct operation of the temperance movement—its extensive popularity and influence are now so generally known, and the good it has accomplished so generally acknowledged by all candid minds. It is, however, too frequently supposed that this good is intended and designed merely for the correction of the evil of intemperance where it has existed to excess, and where all other means have failed, rather than the *prevention* of the evil where it never has existed at all. Mother—gentle mother, with the child upon thy knee, canst thou look into that cherub face, and satisfy thy soul with thinking, that there is a scarcely probable cure preparing in the world for some dire malady impending over its devoted head? Canst thou satisfy thy yearning soul with this, and not resolve before another day shall dawn, that so far as it rests with thee, that child shall be preserved from all exposure to one of the most terrible of all diseases—a malady which kills the soul! Think of the sleepless nights—the hours of patient watching thou hast spent, when that child had sickness at its heart, and fever in its veins. Would anything at that time have been too much to give up for its restoration to safety and to health! And will the child become less dear when passing years have left upon its cheek the bloom of woman's beauty, or given its arm the strength of manly power? Is it possible that the lapse of time, or any other change, can render thee so reckless of its good, that thou thyselves! shouldst be the means of pouring the contaminating fever drop once more into its veins, to take effect, perhaps, when no kind mother will be near to sit beside its couch of sorrow, of ruin, or of death?

Think then of these things—that haply the child most precious to thy heart may be the weakest in the fold—that haply the friend of thy child, the little thoughtless merry guest at thy table, may be weaker still. We know not, when we mix in social life, the secrets of those constitutions of body and of mind, with which we hold familiar intercourse; but we do know this, that sixty thousand drunkards perish every year, and humanly speaking, will continue to perish yearly, so long as the usages of society remain unchanged. We know, too, that those who never taste the tempting draught, whose souls are set against it by the example of their parents, and who therefore never feel the want of it, nor entertain a wish for its indulgence; we know that *these* can never die the drunkard's death; that from one widely prevailing and destructive evil *they are safe*. And is not this an object worth attaining by a little sacrifice? Is it not worth remembering, on behalf of these so hold most precious, that generous and noble expression of the apostle, when he exclaims, with manly energy that well might make the drinking Christian blush. "If meat make my brother to offend, I will eat no flesh while the world standeth."

#### THE CHURCH IN A FALSE POSITION.

BY THE REV. W. REID, EDINBURGH.

That the Church stands in an awkward relation to the Temperance movement, is now freely admitted. If we understand aright the design of the Church, one of the main objects of its

institution is to testify against sin in all its forms, and devise measures for its destruction. What, then, are the facts of the case respecting intemperance? Se'd'm is the sin condemned; and as to measures for its suppression, beyond an occasional synodical deliverance, nothing is done. It would seem as if there was a common understanding to blink the evil in question: Infidelity, Sabbath desecration, schism, and other evils, are all looked at specifically, and measures adopted to meet them; but intemperance is shunned, till circumstances render action in the matter imperative, and then some declaration is issued which is worse than worthless, inasmuch as such documents have the appearance of meeting the evil, while they promulgate an adequate remedy; indeed, we might challenge the production of a single proof, that these ecclesiastical deliverances have ever been followed by the slightest modification of the evil in question. All practical efforts for its suppression are originated and carried on by those who act in a non-ecclesiastical capacity. Now, we ask, is this as it should be? The Church may leave its work in the hands of others, but will it thus escape from its responsibility? Either the friends of our cause greatly exaggerate, or the Church is fearfully guilty. If the things alleged by Temperance reformers be *facts*, is the Church in a tight position? Is silence respecting abounding iniquity consistent with Divine requirements and Christ's example? Or will mere synodical deliverances meet the evil in question? Certainly not, when these deliverances do not enjoin *abstinence* as the remedy, and are not backed by practical example.

To explain the Church's position is by no means difficult. To effect the cure, abstinence is seen to be adequate; but mistaken conceptions as to the lawfulness of wine-drinking excites the belief that it is not imperative; and then, again, there is the bondage of drinking customs. Many who suspect the expediency of drinking, and could easily sacrifice the little gratification which the liquor affords them, nevertheless feel that the use of these liquors are so much associated with the courtesies of life, that their abstinence would expose them to the suspicion of unfriendliness, or the taunts of others; and therefore, rather than brave these, they continue as they are. *Taste and custom* are the two greatest opponents we have to contend with, and in the Church their influence is as potent as elsewhere; and therefore, yielding to the influence of custom and taste, she permits the evil to go on. If the Church could only sacrifice the little enjoyment which the wine glass affords, and brave the influence of pernicious customs, a year would not pass till every ecclesiastical court in the land had preached Temperance principles as radical as those ever promulgated by us, and adopted measures worthy of their character and the necessities of the case; but till the office bearers are prepared to *surrender taste and brave custom*, we would advise them to let the matter altogether alone. Let them propose an adequate remedy, or none at all; and we challenge them to adduce a measure short of the practice of abstinence that will hold out the faintest hope of rescue from intemperance and its manifold evils. At this moment almost every family in the land is being distracted, sinners confirmed in the oldenracy of heart, professing Christians seduced from their allegiance to their Saviour, by the use of an article which the Church, by its practice, sanctions and renders respectable—the article, the use of which the Bible nowhere enjoins, and which chemistry, physiology, and experience, most unequivocally condemn. Now, is it dutiful in the Church to tolerate in the midst of her a system fraught with such fearful danger? We have often admired that sentiment of Topialy, "Were you to find that even the crossing of a straw was conducive to bring a cloud upon your soul, and obstruct your fellowship with God, it would be as much your duty to abstain from crossing that straw, as if 'Thou shalt not cross a straw' were one of the ten commandments." There are, doubtless, certain temptations inseparably connected with a depraved state, but we deny that the evil in question is one of them. We have but to *will* it, and the temptation ceases. Now, if the Church *needlessly* expose her members to danger, she is unquestionably guilty.

But we might take other ground, and inquire—what does she gain by the drinking system, compared with what she loses? On the side of gain we have a little sensual gratification, a few counterfeit social feelings, and the pecuniary advantage which the traffic affords. But who shall sum up the loss? Who shall compute the social, domestic, moral, religious, intellectual, and eternal ruin which it comprehends; or dare to say that it is worth or Christian to purchase a *little* gratification at such a price?

At the last meeting of the General Assembly of the Church of Scotland, the cases of not fewer than four ministers, charged with the sin of drunkenness, were disposed of. What an amount of evil influence does this one fact indicate! and who will say that a Church is sinless which tolerates in the midst of it a system productive of such consequences, when she possesses the power of effecting its removal? And this fact is only one of ten thousand which could be easily adduced. From our knowledge of church communion, we are convinced that there is, at the most moderate calculation, a loss to every Christian society in the country of at least one member annually, in consequence of drunkenness. Nor is this all; it often happens that when a member of a church is expelled for intemperance, all the members of his family withdraw with him. By this means the intemperance of a single individual is the occasion of at least five persons relinquishing the privileges of the public ordinances of religion; and if we estimate the Christian societies of the country at 30,000, we have at least one hundred thousand persons in Britain alone annually forsaking the pile of the Church through the single cause of intemperance! If the Church's officers bearers can witness this wholesale detection, and remain inactive, certainly they do not "watch for souls as they that must give account." Let but a single believer in some far off island of the sea "resist unto blood," and his dying moan floats on the breeze, until, in the remotest dwelling in Christendom, the sympathetic chord of our nature has vibrated; but let Satan enter the Church, and by means of strong drink beguile a hundred thousand souls from the influence of the Gospel, and no sorrow is expressed, no means of defence are adopted! When he again returns to do his deadly work, the access is as easy, and his yearly increasing demand so uncomplainingly yielded up, as to evince the prevalence in the Church of a most sinful indifference. But lest we should lose ourselves in the contemplation of the evil in its aggregate amount, we put it to the consciences of every minister, and elder, and deacon in our land, and we ask if they can deny that scores of individuals under their spiritual superintendence have "erred through strong drink," and that cases have accumulated faster than they could dispose of them, till, conscious from painful experience that they had no adequate remedy, they have almost come, by common consent, to let the evil run its course? The position is pitiable indeed. But "Oh," you say, "we still admonish and cut off." Dear bought experience has taught us that the Church may cut off and cast out, that she may issue her strongest denunciations, and proceed to inflict the highest censures in her power; but it is all to no purpose, so long as she tolerates in the midst of her the source of the evil condemned. Inconsistency and impotency will be equally characteristic of her policy.

But looking beyond the Church, we discover that work which is especially her own fearfully marred by the same cause. Fifteen home missionaries, labouring in the city of Edinburgh, have testified that the use of intoxicating liquors is the greatest barrier to their success, and that they have found many in their districts who have passed from a profession of Christianity, to an utter neglect of all religion, by means of intoxicating liquors.

The Rev. P. P. Carpenter, of Warrington, lately stated, that in that town there are twelve places of public worship, and as many schools, open every Sunday for religious instruction; there are eighty public houses and fourteen beer shops also open on the same day, for the purposes of intoxication; and that three-fourths of the adult population attend no public worship at all. The whole town raises £3200 per annum for all its religious, benevolent, and literary institutions, including schools, missions, Bible and Tract Societies, and Ladies' Charity; and spend £68,000 in intoxicating drinks!

The *Sunday School Teachers' Magazine* for November 1846, states, "that in a village school near London, out of one hundred boys taken from the school register, ninety-one were known to be open drunkards." The publication of this fact led to a similar investigation in the town of Llanccoston, and the result was that of seventy-four boys who had attended a Sabbath school, forty had become drunkards. Mr. Smith, the governor of the Edinburgh prison, in a letter just published, tells us, that out of 271 prisoners, whose cases he had investigated, he learned that 121 of them had attended Sabbath schools. Now, the question for us to settle is, whether is the condition of the community, as represented by these facts, or its condition, were the system of drinking abolished, most favourable to the advancement of the cause of

religion. Undoubtedly you will admit that an abstaining population presents a more promising field than a tipping one. Are we not, then, bound to do all in our power, to bring the community into that condition which is most favourable to the reception of the Gospel? You may multiply your home missionaries and Sabbath school teachers by hundreds,—you may carry into your outcast districts the most efficient Christian instruction agency, but facts the most incontestable prove that the result will be as unsatisfactory as that which would attend good seed sown on an uncultivated soil. Past experience forbids us to expect a general diffusion of Christian truth in a tipping community. When we say so we do not underestimate the efficacy of God's grace, we only apply his providence to the interpretation of his will.

But let past indifference continue, and how shall we bide the fact that at the door of the Church lies the guilt of the intemperance of our country? and we say so on the ground that she sanctions the system in which the evil has its origin; and although possessed of the means of deliverance, nevertheless remains in a state of the most heartless inaction. First the evil in question can never be removed by any thing short of abstinence and that the Church alone can give it effective application, is our deplorable conviction. Others, by their efforts, may mitigate the evil—they cannot eradicate it; they may plead with the drunkard and save him from ruin; but so long as those above them countenance the drinking customs in which the evil originates, drunkards will be manufactured faster than they can be reclaimed. We therefore fearlessly assert, that so long as there is drinking at all, there will be drunkenness, and so long as the Church recommends a plan in which drunkenness may originate, she fails in her duty, and in this matter cannot be regarded as a guide to be trusted. The principle we recommend is the only one adequate to the necessities of the case—that of entire and universal abstinence from all that intoxicates. We contend for this principle on the ground that no reformation can be complete or permanent based on anything short of it. Let the fiercest denunciations against drunkenness sound from all the pulpits of the land as often as they are occupied, and notwithstanding, drunkenness will continue to pollute the Church as much as before. Recommend the most moderate indulgences by adducing all the fearful evils which flow from the practice of those who exceed it, and the armoury from which you draw your weapons will remain as full as ever. The fact is, that if you recommend anything short of abstinence, your remedy will contain the germs of the very disease you seek to cure. Is it not a fact a thousand times told, that all drunkenness begins in the most moderate use of the liquor? Retain, then, even the most moderate use, and you retain the beginning of the whole system. Get rid to-day of every drunkard in the land, and of every moderate drinker, too, if you will, and enforce by sanctions the most solemn, that moderate and circumspect drinking is all that is allowable, and that the least degree of extra indulgence will be met by pains and penalties the most severe, and in five years your prisons will be as full, your families as desolate, and your churches as polluted as ever. Why then recommend a remedy manifestly inadequate, when a remedy unquestionably adequate, if applied, is at hand? Is this not something very like tampering with evil? Does the Bible not somewhere say, "To him that knoweth to do good, and doeth it not, to him it is sin?" If it be lawful to abstain,—and who will assert that it is not?—we can do good by abstinence which we cannot do without it—and who will deny that we can?—we hold that it is expedient and incumbent upon all to abstain. Is not responsibility commensurate with ability? If so, on what principle then, can the present position of the Church be vindicated?

We have spoken strongly, because we feel that these are facts that will not admit of being trifled with—because we believe that the Church is guilty. Let no one be deceived by the comprehensiveness of the term employed. The Church is no abstract thing, but consists of individuals; and on every individual member of it who sanctions by example the system of moderate drinking, lies the guilt, and therefore, if the Church, in her associated capacity fail of her duty, it becomes each one to escape from the consequences, by carrying out personally the principle in which alone deliverance is to be found. Upon the minutest of religion especially does responsibility devolve. The fact was once well put by a simple shepherd. A gentleman, travelling in a rural district in the east of Scotland, had occasion to call at a cottage on the road side to ask for a drink of water, which was cheerfully handed him



by an old silver-headed man, the inmate of the cot. The gentleman being an abstainer, embraced the opportunity afforded of extolling his favourite beverage, when he very soon recognised a brother in the person of the venerable host, who, by a very hearty shake of the hand, informed him that he was also a temperance man. The old shepherd (for such was his calling) began then to converse freely on the subject; and continued he, "Is it not strange that so many of our clergy stand aloof from the cause?" The gentleman said that it certainly was unaccountable; but observed, that, "If they don't come forward, we must just do our best without them." Upon which the old shepherd remarked, "I've got a speech prepared for our minister, and now, sir, that I see you take an interest in the cause, I shall let you hear it; if you can suggest any improvement, I shall willingly adopt it."

We give the speech, clothed in its original simplicity—"I intend," said the shepherd, "to call upon him, and ask him, first, the reason of his not being a teetotaler. Whatever his reply may be," he continued, "I shall proceed thus—You know, sir, that I am a shepherd, and that every year hundreds of sheep are committed to my care: these sheep, as you well know, are subject to some very deadly diseases, such as the rot. Suppose, for instance, the rot were to enter in among my sheep, and to be cutting them off in great numbers, what would be my duty? Why, sir, to be first in the fold, stripping among them, and separating the clean from the infected. But suppose I were to stand aloof myself, and that some of my neighbours, taking pity upon the sheep dying beside them, were to enter into the fold and commence my work; but notwithstanding their exertions, a number of the sheep should die. At the end of the year my day of reckoning would arrive: my master would ask me what had become of all the sheep committed to my charge. I might tell him that the rot had cut them off. He would then ask, 'What did you do to cure the disease?' I would answer, 'Nothing!' He would then call me a very ungrateful and a very unworthy servant, and tell me I should no longer be his steward. Now, sir, you are a shepherd; every year numbers of souls are committed to your care: the disease of intemperance has entered in among them, and is cutting them off in numbers. You, sir, are standing aloof, and allowing your neighbours to enter the fold and do the work. But, remember, sir, your day of reckoning will come—your master will ask you, 'What became of all the souls intrusted to your care?' You may answer, 'They died of intemperance.' But what will you answer to this question, 'What did you do to stay the evil?' The reply you must give, sir, I tremble to think of—you must answer, 'Nothing!'"

### THE "ALCOHOL-IN-GRAPE" QUESTION.

Facts must lie at the basis of every correct theory. This is equally true of the theories on what is now called "the wine question," as of any other. Without entering into this subject critically ourselves, for which we have neither ability nor desire, we may be permitted to say, that the discovery and diffusion of facts bearing upon it, is, for many reasons, highly important to the temperance cause.

First, it is intrinsically interesting to know what is the precise relation which the Word of God sustains to the temperance doctrines, and even what were the views of the ancient Hebrews upon it. It would be satisfactory to think—even with that degree of probability of which such subjects at best admit—that Science and Scripture were not at variance on this point.

Second, inasmuch as this question always has been, and always will be, agitated and discussed to a greater or less extent, until facts and principles are made sufficiently manifest, on one side or the other, to determine the point in dispute, it is of importance to reach this consummation as soon as may be, if only to economise the time, efforts, and expense of those engaged in it, and direct them into a more useful channel.

For example: Dr. Nott, one of the most venerable of the Temperance Reformers in the United States of America, has recently given currency to a new theory of Scripture Wines, to which that truly noble-minded man, Mr. E. C. Delavan, of Albany, has given extensive currency, by diffusing co-

pies of the lectures, at a vast expense, throughout America and Europe. These lectures, it appears, are vitiated by the dogma that "the good wine" of Scripture contained alcohol, (though not in quantity sufficient to intoxicate), and that this wine (*tirosk*) was "the fresh-express juice of the grape"—or vat-wine. This view naturally excited great surprise both in America and Europe. In the former country, Mr. Marsh, Mr. Sargent, and other leaders, deprecated the circulation of the lectures, on the ground of the *inexpediency* of promulgating the notion that alcohol was good in any quantity, and not necessarily included in the rank of *intoxicating liquors*!—while in this, the most learned of the writers on the Scriptural question have characterized the theory as critically unsound, as well as practically pernicious.

The matter, in its minutiae, has been sufficiently examined elsewhere, (*Vide Teetotal Topic*, Nos. 1, 2, and 3; and the tract entitled the "*Alcohol-in-Grape Question*" Solved; both published by Dr. Lees, Leeds) and we are here only anxious to diffuse the knowledge of some facts which strike at the root of the theory in question, and also negative the assumptions on which not a few of the writers against teetotal views have proceeded. We extract the following from the *Truth Seeker Magazine*, vol. iii. p. 223:—

"The Committee of the British Temperance Association having received the detail of the following experiments conducted by a practical chemist, in the presence of competent witnesses, are prepared to offer a premium of £50 to any person who will extract any appreciable quantity of alcohol from grapes, ripe or otherwise, provided the fruit has not in any way been meddled with by art; believing that the intervention of man is necessary to the placing of fruit in a condition such as will permit of the vinous fermenta-

#### *Experiments and Analyses of an English Chemist.*

Dr. Pereira (*Elements of Materia Medica*, p. 1221), speaking of the manufacture of wine, says—

"Grape juice does not ferment in the grape itself. This is owing, not [solely] as Fabroni (*De l'art de faire le Vin*; Paris, 1801) supposed, to the gluten being contained in distinct cells, to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac (*Ann. de Chim.* lxxvi. 245) has shown, is (first) necessary to effect some change in the gluten; whereby it is enabled to set up the process of fermentation. The express juice of the grape, called *must* (*mustum*), readily undergoes the vinous fermentation when subjected to the temperature of between 60 and 80 deg. F. It becomes thick, muddy, and warm, and evolves carbonic acid gas."

Here we find two celebrated philosophers, natives of wine countries, quoted as knowing that grape juice does not ferment in the grape itself; and how each attempted to account for the fact. Yet now, after a lapse of forty years, we hear the assertion (from the other side of the Atlantic, indeed) that alcohol is contained in ripe grapes, whole or bruised! It may be asked, reasonably we think, *what* new evidence these new-world luminaries have to adduce: for, after it has been ascertained that a certain sort of decomposition, in a certain substance, cannot take place, we are entitled to remain incredulous till doomsday, or until proof shall be produced, that Nature's laws no longer continue the same as formerly. Nevertheless, we have been willing to make a few experiments, in order to see, with our own eyes, whether the old truths, or the new assertions, best agree with the laws of nature.

I. One pound of fully ripe grapes (black Hambro's) were put into a glass retort, with half a pint of water, and distilled very slowly until three fluid ounces had passed into the receiver. This produce had no alcoholic smell. It was put into a small glass retort, with an ounce of fused phos-

ride of calcium, and distilled very slowly till a quarter fluid ounce was drawn; this second educt had no smell of alcohol; nor was it, in the slightest degree, inflammable.

II.—III. A flask was filled with grapes, none of which had been deprived of the stalks, and it was then inverted in mercury.

Another flask was filled with grapes from which the stalks had been pulled, and many of which were otherwise bruised; this flask was also inverted in mercury.

The flasks were placed, for five days, in a room of the average temperature of about 70 deg.

In the perfect grapes no change was perceivable.

In the bruised grapes *putrefaction* had proceeded to an extent, in each grape, proportionate to the degree of injury it had sustained; the sound parts of each continuing unchanged.

IV. The grapes were now removed from the flasks, and the juice expressed from each.

The juice from the bruised grapes had not an alcoholic, but a *putrescent* flavour. Dr. A. T. Thompson (*Dispensatory*, p. 644) says, "that in wine countries, before the grapes are subjected to the press, the sound are separated from the unsound with great care"—evidently to prevent this putrid flavour in the wine. The juice from the sound grapes was perfectly sweet.

Both these juices were placed in lightly corked phials, half filled, and subjected to a proper (fermenting) temperature. It was three days before the commencement of fermentation, in each, was indicated by the evolution of carbonic acid gas, as also by the odour of the alcohol, and of the aromatic oils always generated in such cases.

I, therefore, still believe it to be a *Fact*, that grapes do not produce alcohol; that it can result only where the juice has been expressed from them, and then not suddenly; and that, where the hand of man interferes not, alcohol is never formed."

## Progress of the Cause.

### CANADA.

CORNWALL, Jan. 3, 1847.—I am happy to inform you, that the commodious house occupied by the late Mr. John Chesley, for many years as an Inn in this Town, has recently been opened by his widow, Mrs. Chesley, as a Temperance House. I do anxiously trust that this undertaking will be sustained, not only by Total Abstemious, but also by those who prefer the quiet of a private house to the bustle and annoyance which are the invariable accompaniments of ardent spirits wherever they are sold, and generally where they are used. But there is an imperative call made upon "Teetotallers" to patrol establishments of this kind; it is high time that Temperance men should arouse themselves, and wipe off for ever the reproach which has but too justly been attached to them—"that they do not make it a matter of conscience whether they give their support to houses in which intoxicating drinks are sold, or to those conducted upon the principles to which they profess to adhere." If they would be but true to themselves and to their principles, one would see a Temperance House in every town and village in the Province, instead of the present state of affairs, there being but few houses of that class. It has been stated that Temperance Houses have been as well supported as they merit—that where they are well kept, they are liberally patronized. That may be true; but it tells as much against Total Abstemious as it does for them; because it is clear, that unless the professed friends of Temperance give their support to houses kept upon those principles, that they cannot be well kept. For those who are acquainted with Mrs. Chesley, not one word need

be said in her commendation; but to those who have not her acquaintance, I may just state, that any person visiting her house, may depend upon every kindness and attention being paid to them. Litcham, &c.—A. M. MacKENZIE.

### QUEBEC.

The Quebec Total Abstinence Society, on Tuesday evening last, held a public meeting in the schoolroom of the Mariners' Chapel at Diamond Harbour.

The meeting was addressed by several gentlemen, all of whom appeared to feel deeply the importance of the cause they advocated. Amongst other interesting topics introduced by the different speakers, were some very striking and valuable statistical statements connected with the effects of intemperance, which tended to place the subject in its proper light, by showing the long and startling array of evils, moral and physical, that are inseparably identified with this most destructive vice.

The meeting was very well attended, and such as to encourage the hope of effecting some good in that quarter of the city, where a reform of this kind is so much needed.

The Society on this occasion obtained an accession to its numbers of twenty-six new members, juvenile and adult. At the close of the proceedings, a vote of thanks to the Clergman and Warden of the chapel, for their obliging grant of the schoolroom, was proposed and adopted unanimously.

The stomach plates belonging to the society were exhibited to the meeting, and the injurious effects of alcohol liquors upon that important organ were forcibly pointed out by one of the speakers, who is a medical gentleman.

The accompanying resolutions were supported by the respective speakers, and concurred in by the audience:—

1st, That the wide-spread evils of intemperance are such as to demand the serious attention of every benevolent and philanthropic mind, with a view to the dissemination of the principles, and the adoption of the practice of total abstinence from every thing which can intoxicate.

2d, That the fact is plain and undeniable, of a fearful amount of the poverty, disease, and crime which almost universally prevail being attributable to the practice of using intoxicating drink, and that a large proportion of this evil is to be ascribed to the existence of those baneful and pernicious customs of society which not only sanction but encourage the indulgence of this habit.

3d, That parliamentary and other documents of a public nature are all unanimous in attributing to intemperance the heavy losses both of life and property which annually occur throughout the world—that vice being the acknowledged cause of a great number of the fires that take place, as well as the direct agent in producing many of those disastrous shipwrecks by which such fearful sacrifices are involved.

### ENGLAND.

LONDON.—A numerous and highly respectable meeting was held in the school-room of Robert-Street Chapel, under the auspices of the National Temperance Society, on Monday evening, November 1st. T. R. Scott, Esq., one of the Executive Committee, in the chair. The chairman opened the meeting with some very appropriate remarks, refuting the objections urged against the society, especially that of putting teetotalism in the place of the gospel. He then alluded to the great good effecting through the agency of Temperance Societies in various parts of Europe, particularly in France, Sweden, and the Hanoverian dominions, which told well upon the audience. Mr. W. Claridge was then called on, who spoke at some length on the fearful effects resulting from the drinking habits and customs of society, upon the great philanthropic and Religious Societies of the day, to a very lamentable extent, cramping their energies, thwarting their efforts, and, in many cases, entirely destroying the good impressions produced. He then pressed upon the attention of the audience the great importance of teetotalism, as an indispensable auxiliary to all those great and good movements, appealing especially to Christians. Mr. Thomas Whittaker followed, presenting a most vivid picture of the state of Great Britain as stranded in Drunken Bay; the materials taken from the fact of the Great Britain steam-ship having been stranded in Dundrum Bay. He alluded to the previous efforts that had been made by the Moderation, the one, two, and three pint societies, to get the vessel off the rocks, but which had all failed; showing most clearly, that

nothing short of teetotalism could effect this desirable object.—Mr. Jabez Inwards forcibly described the evils of intemperance, calling upon all, (but especially Christians) to come forth to the rescue of their fellow-men, by setting an example of entire abstinence from all intoxicating drinks. Each of the speeches, as well as the chairman's address, were heartily responded to. After a vote of thanks to the friends who kindly lent the spacious room for the meeting, and to the Chairman, the meeting broke up.

**STREET LAWYER.**—Meeting two men who had been drinking, and were quite intoxicated, the missionary spoke to them. They said, "It is high time we changed—we cannot stand this game much longer. We are now what is called, *regularly stumped*. We have not a *mag* left. Can you tell us where there is a temperance meeting? When asked what they meant to do at the temperance meeting? they replied, "sign the pledge to be sure." The missionary, producing his pledge-book, said, they could put their good resolve into practice now. They both signed the pledge.

**NATIONAL TEMPERANCE SOCIETY.**—The Committee, some months ago, issued an appeal on behalf of funds to support a series of efforts in contemplation. In consequence of the distress in Ireland, and other causes, this appeal was only attended with very partial success. The heavy visitation which has passed over us, is another argument, however, in favour of increased exertions in behalf of the temperance cause. Every consideration of sound policy calls upon them to oppose a system which is wasting the food of the people, and spreading abroad the seeds of crime, poverty, disease and irreligion. In order to make efforts commensurate with the greatness of their object, the Committee must have placed at their disposal much larger funds. Applications are being continually made to them for assistance they are unable to render, and fields of usefulness are left uncultivated for want of means. They have resolved to resume their application, and to make an energetic attempt to raise up the fund of £500, originally proposed, and which was stated as necessary to sustain the Society's operations for the years 1847-8-9. In order to do this effectually, they have engaged four agents, who, in addition to public lecturing on the principles of the Temperance reformation, will be employed in collecting funds. The Committee trust that the friends of Temperance will support their efforts to spread the principles of Temperance, and place the Society in a position to make greater exertions than ever to destroy the drinking system.

**PRESTON.**—On Friday evening, October 29th, the Thirty-first Half-yearly festival of this society commenced with a meeting held in the Theatre. Mr. Lowe, silversmith, presided, and briefly addressed the meeting; after which, the Honorable Judge Marshall, of Nova Scotia, delivered a most interesting and instructive address, which will not be soon forgotten. On the motion of Mr. Swindlehurst, seconded by the Rev. J. Jenkins, a vote of thanks to the learned gentleman was carried by acclamation. The theatre was well filled. On the Sunday evening following, a Temperance Sermon was preached in the Independent Chapel, Grimsshaw Street, by the Rev. R. Slate, from the 1st verse of the 28th chapter of Isaiah. The Rev. gentleman, in the course of his sermon, described some of the national, moral and physical evils resulting from the use of intoxicating liquors; the divisions of the subject upon which he treated were, "The divine testimony against the sin of drunkenness," the testimony thus borne illustrated and confirmed by matters of fact, and "The duty of Christians in reference to drunkenness." From these premises, he fully proved abstinence from intoxicating drinks to be a Christian duty. The attendance was good, including many of the leading advocates of the cause in Preston. On Tuesday, Wednesday, Thursday, Friday and Saturday evenings, Nov. 2nd, 3rd, 4th, 5th, and 6th, Washingtonian Meetings were held in the Temperance Hall, which was crowded each evening, and hundreds of pious were unable to gain admission. The following gentlemen presided: the Rev. Thomas Weston, on Tuesday; Mr. Livesey, on Wednesday; Mr. Swindlehurst on Thursday; Captain Fwley, on Friday, and Mr. John Teare, on Saturday evening; and the meetings were addressed principally by reformed characters, and 117 signatures to the pledge were obtained. On Sunday evening, November 7th, a Temperance Sermon was preached in Lady Huntingdon's chapel, by the Rev. J. Jenkins, and on the following evening, a Total Abstinence Society, in connexion with that place of worship, was formed.—J. S. FVE.

**SESSEX.**—A public meeting was held in the chapel of this little village, on Tuesday evening the 2nd inst.; the chair was taken

by the Rev. H. Rogers; addresses on the various bearings of the great question were delivered by the chairman—who officiated at the chapel—Rev. G. Veales, of Forest Row, Mr. Mills (who has lately left the army) and Mr. Cramp, Secretary to the East Grinstead Temperance Society. There was a good attendance, and a most respectful attention given to the several speakers. The testimony of Mills, who is a native of East Grinstead, secured special attention. He enlisted at the age of seventeen, accompanied his regiment to Ireland, to the West Indies, and to Canada, and after nine years' service obtained his discharge, with a temporary pension, in consequence of broken health—the result of his drinking and irregular habits. His strict sobriety and steady conduct have reinstated him in the possession of sound health,—and having added to his temperance, godliness, he has just been appointed an agent in the London City Mission.—T. C.—Nov. 3rd, 1847.

**TOTTENHAM.**—On Tuesday evening, the 2nd of November, a lecture was delivered in the New Hall, Tottenham, by Mr. Thomas Beggs, late Secretary of the National Temperance Society. Samuel Fox, Esq., in the chair. It was the first of a series of monthly lectures which the Committee of that town are arranging for the winter. The hall was filled with an attentive auditory. The lecture, which abounded in facts, was intended to show that the drinking system had a most powerful influence upon youthful depravity—by debasing parents—destroying the domestic affections, and wasting the means which ought properly to be employed in providing home comforts and education for youth. It was shown, too, how many attempts at education were rendered abortive by the love of drink. The object of the address was to show, that, besides building schools and appointing schoolmasters, it was necessary that efforts should be made to destroy the barriers which opposed the spread of education. Mr. Beggs concluded by an appeal to parents on the importance of making total abstinence a branch of home discipline.

**CREWKERNE.**—In the town of Crewkerne, a Baptist Church has been established about thirty years; but during the last five or six years, since teetotalism was introduced into the town, the Church has received more additions to its communicants, than during the whole period of its history. More than one-half of the whole number of members, which now amounts to upwards of one hundred, have been added in consequence of teetotalism.—The two ministers previous to the present pastor, one of whom had laboured twelve, and the other six years, amongst them, declared in their farewell addresses, that nine out of every ten of the expulsions from that church had taken place through the use of intoxicating drink, and, with tears in their eyes, exhorted the people to keep away from the public house. (Why not advise them to abstain from intoxicating drinks which did the mischief?) In Mr. Donnett's sail cloth manufactory, before teetotalism prevailed among the workpeople, there were very few who were members of any Christian church, but now there are more than thirty, most of whom, if not all of them, had first become connected with the temperance society. In other families in the neighbourhood, where teetotalism had not entered, conversions were very rare, though much Christian labour had been bestowed upon them. Is it not astonishing, with facts like these before him, that a man can become the pastor of such a church, and still stand aloof from the temperance movement? Yet so it is. The above particulars were given to me on my visit to Crewkerne in April, by a respectable man who is a member of the church referred to, and also an overlooker or manager in the manufactory mentioned in this communication.—J. SWANN.

**LECTURE.**—The Rev. Mr. Wight, of Corpus Christi College, Cambridge, recently delivered a temperance lecture in Manchester, England, which contains many important facts respecting the progress and influence of dram-drinking in England. The lecturer, among other things, stated the whole number of paupers in the country to be 944,295. If this is the pauper population of England alone, it gives one pauper to about every *seven* inhabitants; if this is the pauper population of the United Kingdom, it gives one pauper to about *twenty-eight* inhabitants. In either case the story is a frightful one. The chief cause of this pauperism the lecturer declared to be the drinking customs of the country. To the same cause might be chiefly attributed the fact that there were 111,193 children (according to parliamentary statistics) without education in that enlightened country. To the same cause might be ascribed the fact that, in a provincial town, in a single year, 16,000 persons had been taken into care

today; and that nearly *five-sevenths* of the entire population of the country neglected, habitually, public worship on the Sabbath. Mr. Wight further stated, as illustrative of the benefit of total abstinence, that in those districts in Ireland where the people had abandoned the use of intoxicating drinks, crime and pauperism had well nigh disappeared; and that scarcely an individual had fallen a prey to famine in any of the teetotal districts. About 500,000 drunkards had been reformed in England and Wales; of whom 10,000 had united with Christian churches.—*Boston Traveller*.

## SCOTLAND.

**CONGREGATIONAL ABSTINENCE SOCIETIES.**—The congregation of the Independent or Congregational body in Forres, have formed a Total Abstinence Society, in connection with that church. Where the minister, elders, or deacons, are total abstainers, it is not a difficult thing for them to persuade the members to do what is so clearly a duty, in present circumstances. This church is deserving of praise by teetotallers, for being the first in this part of the country to set so worthy an example. If every other Christian assembly did the same, we should not hear of the grievous cases of members, male and female, being either suspended from church fellowship, or expelled the communion of the church by drunkenness. There is no principle more vigorous in the living body, than that of self-preservation, and there cannot be a better illustration of this principle, in regard to churches, than the precaution of union of the members, to preserve their vitality, by a mutual recognition of the Apostolic injunction, "Abstain from all appearance of evil." Such an association, while it preserves the church, has a reflex influence on the world; and in this aspect is most important. How soon would an entire revolution come over society, if every Christian church adopted the principles of total abstinence! The true members of Christian churches—now the salt of the earth—would become in society, the little leaven which would gradually leaven the whole lump! Drunkenness would be banished, because the taste for spirits would never be formed, and occasions for indulgence in them there would be none. This is a state of matters, which Satan grudges us even in anticipation. When shall alcohol—the key of the bottomless pit—be wrested from the hands of the jailor of souls, and the unlawful captives be delivered?—*Scotch Paper*.

## UNITED STATES.

## SEMI ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

At the close of another year the Executive Committee of the American Temperance Union, deem it incumbent on them to say a few words to their friends and brethren throughout the United States. Entrusted by successive National Conventions not with any authority or power, but with a general supervision of the great cause, with a concentration of effort, and a correspondence and co-operation, not only with State and other auxiliaries at home, but with friends of humanity in the most distant countries of the globe, the Committee have not been unmindful of their responsibilities or neglectful of their duties, and they have the satisfaction of believing that, in some good measure they have discharged their trust and met the approval of the public. With no permanent fund on which to lean, and with very limited resources, they have in eleven years sent abroad more than two million publications of their own, and furnished what has been of great importance to the cause, a full depository of all the important temperance publications of the times. Their principal periodical, they are happy to say, has generally been of a character to attract respect both at home and abroad;—scientific, practical, sound and strong in its positions; leading the way where the community were in doubt; meeting promptly and energetically false positions and destructive practices; liberal and friendly with other associations and periodicals, and furnishing a valuable and monthly epitome of temperance for the globe. In every advance of the cause they have stood ready to co-operate; and in nothing more have they rejoiced than in the surprising and extended reform of hopeless nebrates, and in the labors of many of those who have proved themselves to be eloquent and powerful advocates of temperance principles.

At the first, in the name of God, the Committee set up their banner; and to the last will they aim at victories over intemperance, only in the name and to the glory of Him who came to seek and to save that which was lost. They view the triumphs

gained over the drinking usages of society as most amazing and blessed, and now consider the legalized traffic in intoxicating liquors as the one great obstacle in the way of desired advance. Over this traffic, no arm of the state should be lifted for protection. It is the curse of mankind. From it as the robber of our property, their peace, their public security, the direct cause of the most fearful outrages and cruel deeds, the people have a right to protection. It should be banished from every civilized and Christian community. And if the efforts to do it, and the wish to do it, in several of the States has been met and thrown back by the combined powers of earth and hell, it only calls for our more determined zeal and persevering exertions.

If the past year has not been one of decided progress, if in some States the work of Reform has been prostrated, by opposing influences, there is no cause for despondency. The cause is the cause of God and of humanity, and it will prevail. In the old world God is speaking in a terrible language to the nations who convert the bread-stuffs of heaven into liquid fire for the consumption of the flesh. They die of famine by thousands in his sight, while on the abstinence principle they might have enough and to spare. To reach them, and every people, and put a light for temperance in every dwelling, the Committee ask for means. Without money we could do nothing; with it we can do great things for the redemption of the world. Their monthly journal they commend to the confidence and support of the friends of temperance in every State. It has no party or sectarian character. Its ability and healthful influence, have been long acknowledged. Its cheapness, for the matter it contains, is without parallel. We believe it better for gratuitous distribution among men of influence in every class than any single tract or treatise, embodying as it does, month after month, both tracts and treatises, and having all the freshness and present appropriateness of a forthcoming periodical. To every foreign missionary station, to every home missionary, to officers in the army and navy, to magistrates, to legislators and jurists, to divines and instructors, they would gladly send it, believing that it would, without fail, be a silent but powerful regenerator. We know of few spots where ten thousand dollars a year could be used to more profit to the world, than in the office of the American Temperance Union. As we draw to the close of the year, we are admonished of the close of life, and advised that whatever we do, that those after us may bless God for our living, we must do quickly. Let the cause in which we are engaged, brethren and friends, lie near our hearts; let it have our warm affections and liberal support; let there be union and harmony in all our deliberations; prompt and cheerful co-operation in every wise movement, and the world will soon go with us; intemperance with all its horrors will be driven away, and there will be a glorious acceleration of the triumph of Him who came to redeem and save the world.

Signed,

Anson G. Phelps,  
R. H. McCurdy,  
Thomas De Witt, D.D.,  
Thomas Denry,  
Edmund Hyatt,  
Stephen H. Tyng, D.D.,  
William E. Dodge,  
Hiram Barney,  
Edmund S. James, D.D.

## Miscellaneous.

A hundred and sixteen sailors have been members of the Temperance Provident Institution, some of them nearly seven years, and not a single death has occurred.

The Wesleyan Conference has given its sanction to the efforts now being made to put down Sabbath drinking, and exhorts its ministers to aid in the movement.

The sum paid for medicine used in the Royal Infirmary of Edinburgh, in one year, was £562 15s. 9d., and for intoxicating drinks, £504 12s. 4d.

A new jail is in course of erection, in Birmingham, upon a scale of great magnitude. A new work-house and an extension of barracks are also projected. How much has drink to do with all this?

Mr. W. Simpson, the auctioneer, has issued a notice, stating that he is instructed to sell by public auction, at the Norfolk Hotel, Norwich, the extraordinary number of 27 inns, public-houses,

and beer-shops. What with the rapid strides of temperance, and the deviations of roads by the various railways, it would appear that public-house property in Norfolk is at a discount.—*Watchman*.

The annual slaughter in England and Wales from preventable causes of Typhus fever, which attacks persons in the vigour of life, is double the amount suffered by the allied armies in the battle of Waterloo.

In Glasgow above a million of money is spent in stimulating drinks, and the cost of fever is £47,000. In 1842 the paupers relieved in Great Britain were 1,429,000, at a cost of nearly five million pounds. The criminals were one million more making nearly two millions and a half out of a population of 15,000,000.

**A DRUNKEN HUSBAND.**—"A husband, sir, with drink, is a wild beast—a lion coming home to lay down with a lamb."—*Punch*.

**ANOTHER WARNING TO TIPTLING PROFESSORS.**—Another instance of the awful effects of intemperance recently occurred in the neighbourhood of Stirling. One Joshua Allott, a workman on the Scottish Central Railway, came from Yorkshire some time ago, where he had been a consistent member of the Wesleyan body. He joined that body here, but subsequently fell into intemperate habits. Having been for some days in a state of intoxication, and hearing that some of his companions had gone to Castletary upon business, he set out after them, but missing them, he proceeded forward to Glasgow; while passing through the Tunnel, he attempted to get from one carriage to another, he fell between them upon the rails, and the remainder of the train passed over him. He was taken up and carried to the infirmary, where he died in extreme agony. So fearfully was his body mangled, that it could not have been identified but for some tattooed marks upon his arm. Is not this another instance of what intemperance is doing in the church of Christ? How much longer before the ministers and people will see and do their duty?

**INVALUABLE REMEDIES.**—We have no faith in quack remedies, but think it always the safest plan to apply to a regular physician, in all cases of indisposition. Here are some remedies, however, for every prevalent disorder, that we have no hesitation in recommending as infallible: try them.

For drunkenness: drink cold water.

For health: rise early.

For accidents: keep out of danger.

To be honest: pay your debts.

To be happy: be honest.

To please all: mind your own business.

To make money: advertise.

To do right: subscribe for a newspaper.

To have a good conscience: pay the printer.

**TOBACCO SMOKING.**—Surely smoke becomes a kitchen fare better than a dining chamber; and yet it makes a kitchen ostentatious in the inward parts of men, soying and infecting with an unctuous and oily kind of soote as hath been found in some great tobacco takers, that after death were opened. A custome bathosomic to the eye, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless.—*Counterblast by King James I.* To the above dissuasions from the use of tobacco, I may add another, which applies also to many other unnecessary articles used by man. While the world is filled with complaints of privation and misery, mysterious and inevitable, it is forgotten how vast a proportion of these evils are not of God's appointment, but of man's making;—thus putting out of view altogether all the evils flowing from the use of tobacco. After it is reared and prepared, let us reflect on the not inconsiderable amount of human labour, and of the earth's surface, employed, or properly miscmployed, in its production. Millions of money are expended annually in Europe, Asia, and America, on a mode of indulgence unknown and undreamt of until three centuries since. In Scotland alone, according to the computation of the late Rev. Dr. Chalmers, the people lay out £6000 per year on snuff, and this is probably within the mark!—*Medical Gazette*.

**THE DRUNKARD'S BOY.**—"I won't play marbles with you no longer; your dad's a drunkard, and I don't care whether you have any to play with or not; you shan't have any of mine any how," were the exclamations of a well dressed comely lad, upon the side-walk, a few days since, to a poor ragged, forsaken boy, who seemed to be begging for a single marble, that he might play by himself, if no one would play with him. "Never mind John," said an open-hearted generous looking boy, "I'll give you two marbles, and I think that, if Ben gave you all the marbles he's got, and all

his fine duds too, he'd look better, because if his dad didn't take all your pa's money for liquor, you might have plenty of marbles.—Don't cry John; if you are a drunkard's boy he's a rumseller's son, and that's a good deal worse."—*Vox Populi*.

**WHY SHOULD A YOUNG MAN BE TEMPERATE?**—Because temperance preserves health. Without health, life becomes a burden. Because it preserves respectability. One who frequents a dram-shop can hardly be called respectable, unless we call him a respectable tippler. Because it preserves reputation and confidence, plants of slow growth; they flourish not in the halls of drunkenness and revelry. Because time is the estate of the young man; to waste it shows him unworthy of the inheritance. Because temperance and sobriety are due from us to our fellows, in example of its influence. If we refuse these, we defraud society of just claims. Because intemperance is a waste—a mildew—a deadly blight upon the prospects of the young—a war upon one's self, upon his nature and his interests, wholly unprovoked. Because, after enfeebling the body, and filling it with disease, and clothing it in rags, it drags it to an unmarked and unlamented, to a dishonorable and ignominious grave.—*Christian Philosopher*.

## Poetry.

### THE PENITENT Grog-SELLER.

*From the Temperance Telegraph.*

"I'll give it up!" the grog-man cries—  
He'll give it up—but when?  
The latest moment ere he dies,  
And not, I ween, till then.

He owns the ill his sinful trade  
Is spreading far and wide;  
But is to give it up afraid,  
For it supports his pride.

His wounded conscience, bleeding long,  
Refuses every care;  
And tells him he is acting wrong;  
His motives are impure.

Full well he knows his wicked way,  
Yet daily waxes worse,  
He sells contention every day  
To fill his craving purse.

Both swearing fools and equalid hags  
He serves with rum and gin,  
The fatal cause of all their rags,  
Their wretchedness and sin.

To aged paupers, who receive  
What liberal hands bestow,  
He does, for pence, the portion give  
That aggravates their woe.

To spread disease, and sin and strife,  
Is all his business here  
And conscious of his wicked life,  
See how he quakes with fear!

He prays!—his tones and gestures now  
His penitence declare;  
Low to the earth he's seen to bow—  
Come listen to his prayer!

"Where'er the secret hind'rance lies,  
To me, just now, make known!  
O hearken to thy servant's (?) cries,  
And answer from thy throne!

"The latent evil I deplore,  
Whatever it may be,  
O let it keep my soul no more  
From sinfulness and thee.

"I'll give it up, and will no more  
Thy long forbearance grieve;  
Then from the fulness of thy store,  
I amply shall receive.

"Whate'er I lose thou wilt repay,  
I still must be secure;  
Then send me wealth some other way,  
I tremble to be poor."

When morning comes, his prayer's forgot,  
He can't on God depend;  
But sells to every drunken sot,  
Who will for liquor send.

A peaceful mind surpasses far  
Aught that the world bestows;  
Earth's transient joys are light as air,  
Its pleasures painted toys.

Then, foolish man, he must be blind,  
By a'vice led astray,  
Who barter precious peace of mind  
For lumps of sordid clay.

## AN ACROSTIC.

I nfernal fiend of hell design'd,  
N o more thou shalt disturb my mind,  
T housands within thy nets are caught,  
E ntangl'd, and to ruin brought;  
M y store by thee was much decreas'd,  
P roud now am I it is replac'd,  
E ach pocket being bottomless  
R eminds me what I did possess;  
A nd can I still in thee delight.  
N o, no, begone and quit my sight—  
C onsuming glutton of my store,  
E 'en now we part for evermore.

## Canada Temperance Advocate.

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

## PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JANUARY 15, 1847.

## RETROSPECT.

In looking over the temperance papers received from England and Scotland, in the course of the past year, there is much reason for hope in reference to our cause; it is advancing there. Several newspapers have been started having the advocacy of the principles of total abstinence as their leading object; and many more have thought it well to bring in this as one of the modes of social reform which they urge on the people. In not a few instances have individual churches introduced a society amongst them. The Methodist and Congregational churches in England find it a matter to which they must take heed, if they desire pure and undefiled religion to prevail. No small good has been done to the cause by a member of the Evangelical Alliance having called for consideration of the question of a supposed connection of cause and effect between total abstinence and infidelity. The consequence of such call for consideration was exactly what might have been expected, an indignant repudiation of any such connection, and the most abundant proof given by ministers and laymen of all the evangelical bodies, that the effect is entirely in

the opposite direction, namely, that when a man falls into intemperate habits, he finds it best to attempt to justify his sin by infidelity, while, in very many instances, as soon as he is loosed from the band of intemperance, by ceasing from the use of intoxicating drinks, as soon as he "is a doer of his will," he begins to consider the doctrine, whether it be of God. Opposition has had the usual effect; the promoters of the cause have fought their way against the statements and arguments that have been brought to bear on them, and they now feel more secure than ever. It would seem that the heaven is fast extending through the whole lump. More than sixty ministers of the United Presbyterian Church of Scotland have banded themselves together in this sacred crusade; and the Free Church of Scotland having appointed a Committee to take up the subject, tracts are now being issued, of which in last number we gave the first, which must have a most beneficial influence, both because of their being *ex cathedra*, and on account of the plain-spoken truth they contain. The great thing, then, for us is to abide by our principles, zealously urging them wherever and whenever we have an opportunity. "If the vision tarry, wait." It does tarry in respect to a cause of which ours only claims to be a handmaid, and if we are doing the part assigned us in the conflict, we may justly indulge high hopes respecting the ultimate attainment of our wishes. "He that believeth shall not make haste." He will not hurriedly jump to the conclusion, that because he cannot see any immediate result of his effort, there is no good result at all; because he cannot from minute to minute observe any perceptible motion, that therefore the principle must be totally inactive and inoperative. All the great operations of Providence are slow and gradual, traceable at all only when we are able to look at their position between long intervals of time. Geology seems to show that ages were required to prepare this world of ours for man. Who would say, on looking at the acorn, that it would one day produce the oak? How many centuries passed ere the "fulness of time" came! And how slow since then has been the progress of the gospel in the world! Eighteen centuries have gone by since the word was given by the Great Captain of Salvation, "Go ye into all the world, and preach the gospel to every creature." That must increase and spread, and one of its fruits will be the very thing we aim at. At present we consider it right to hold forth the duty of total abstinence, but shall be more than contented when the society shall be merged in the church. Then the latter will increase, while the former must decrease; but the increase of the former will be the universal prevalence of the latter.

We have been led into these thoughts from considering cursorily the position of matters in Britain. How are they in Canada? Generally speaking, they are encouraging. In the City of Montreal something has been done, even while much may have been left undone. The *Canada Temperance Advocate* has been continued even amidst the discouragement arising from the Subscription List being diminished, to some extent, during the year. From what this diminution may have arisen, your Publishing Committee do not certainly know. If it is shown to have resulted from anything connected with the editing, printing, or publishing, they consider themselves as bound, by their indebtedness "both to the Greeks and barbarians—both to the wise and the unwise," to endeavour to remove that thing, whatever it may be. They are quite willing to take their share of the blame if it rests with them, but they must, at the same time, hint a kind of impression that, in some of the localities, the office-bearers chosen in the winter of 1846-7, had, on election, at once dismissed this part of their duties from their minds, and never admitted the obligation they

were under to hold up the hands of the Publishing Committee by procuring subscribers. Our cause owes much to the press, and on the press it must continue to draw for aid, as long as it is necessary to advocate Total Abstinence. Your Committee, then, must, in the beginning of a New Year, throw this matter of the Subscription List of the *Advocate* again upon the efforts of the members (official and private) of the societies. It must be increased; and we trust that the visit of Mr. Wadsworth to C. W. may not be in vain in this respect.

The Montreal Society, during the year, has sustained an agent in the city, through whose instrumentality between 4000 and 5000 excellent tracts have been monthly distributed. This effort has been blessed in not a few instances which are known, and the Committee will be willing to wait the fruits of it even for many days hence.

Mr. F. W. Kellogg was invited from Boston to deliver a series of lectures, which were well attended, and were the means of encouraging old friends and inducing others to join us.

A Temperance Hall has been opened, and it has been resolved to endeavour to have weekly meetings during the winter, at which some subject bearing on the question will be discussed. It is hoped these attempts will be successful.

It may be mentioned that the *Montreal Register*, a paper representing most of the Baptist churches in this colony, has, on entering the present year's issue, to its other departments added one for Temperance. This is at once a proof and a result of the progress of the cause.

We have thus briefly mentioned a few of the matters for encouragement chiefly connected with the city, and may, after we have received the accounts from the country usually sent in at this season, have an opportunity of glancing at the grounds for hope which the Province generally presents.

MEETINGS IN THE TEMPERANCE HALL.

The third of an intended series of meetings for the consideration of sundry questions connected with temperance, took place on the evening of the 13th instant, in the Temperance Hall, St. Maurice Street. The subject for discussion was, "What is the nature of the pleasure arising from the use of intoxicating drinks?" After prayer, the President of the Society introduced John Holland, Esq., who brought forward most of the passages in Scripture where wine is spoken of as producing some kind of pleasure. He then made extensive quotations from English and Scottish poets, expressive of their belief that there was pleasure in drinking.—Mr. Cooper followed Mr. Holland, urging that if there was any pleasure in the mere excitement caused by intoxicating drinks, it was of the lowest and least rational kind.—The President then went over Mr. H.'s quotations, principally those from Scripture, and we think showed that the excitement, which varies from slight elevation of spirits up to what is usually called intoxication, arising from the use of alcoholic beverages, has no countenance in Scripture. The quotations from the poets were sufficiently answered by stating what was the manner of life and death of the authors.

While these gentlemen were speaking, an individual in the Hall, evidently excited with liquor, occasionally applauded and dissented from what was said. When they had finished, he was invited to say, if he could, what was the nature of the pleasure arising from drunkenness. He stated that his name was M—— M.F——, a blacksmith, the greatest drunkard in Canada; that he had come to do what he had never done before—sign his name to the pledge. He gave the following specimens, from his own

experience, of the pleasures derived from drinking, viz.—1st, To knock a friend down; 2d, To be "oxtered" home; and, 3d, To find lodgings in the station-house. He signed the pledge, and received a ticket of membership. We trust he will be looked after by his fellow-members, and encouraged to continue faithful.

We rejoice that these meetings have been begun, and that the Temperance Hall will soon become known as a place of refuge for the poor inebriate. Now that a local habitation and a name has been obtained for the society here, it has been proposed to have a new book opened, and to invite all the members in the city to re-sign. We would suggest that this be a large handsome volume of somewhat imposing appearance. Many individuals would give a quince sous, as they sign, to bear the expense of it.

The question for discussion next Thursday evening, the 20th instant, is the same, some other gentlemen present having desired to speak upon it.

CRIMINAL STATISTICS FOR THE CITY.—By the kindness of Captain Wily, Chief of Police, we have been favoured with a copy of his annual statement of the statistics of crime in the city. From it we learn that during the past year there were

	Males.	Females.	Boys.
Found drunk in the streets, . . .	1296	303	16
Drunk and disorderly conduct, . . .	673	131	2
	1969	434	18
Being a decrease since last year in these two offences, . . . . .	206	63	
Increase since last year, . . . . .			4

We do not say, certainly, that this decrease has arisen altogether from the efforts of total abstinens in inducing others to let intoxicating drinks alone. It is, however, encouraging. Faithful attempts to spread truth of any kind, are never, in the end, in vain, and the evil is still appalling and urgent.

THE LONG AND SHORT PLEDGES.

TEMPERANCE.—A series of discourses is in the course of delivery in the new Temperance Hall. On Wednesday evening, the Rev. Mr. Roaf began the series, and Mr. Carrol, of the Methodist (Wesleyan) succeeded. The last two lectures have been by Dr. Burns of Knox's Church, on the "duties of the Church in regard to Temperance," and we understand that on Thursday next he will give a third on the same interesting subject.—Banner.

We copy the above with great satisfaction. We avail ourselves of the opportunity, to explain our own position in relation to the temperance cause, which is indeed rendered necessary by the remarks and inquiries of some of our friends. Having presided over a Total Abstinence Association in England, we expected to be received in Canada, and allowed to co-operate with others in this great enterprise. We found, however, that it would be requisite to sign the Montreal pledge, none being admitted to teetotal fellowship without such signature. To this we have an invincible objection, on principle. The National Temperance Society of England acknowledges as members all persons who have signed any pledge, long or short, by which they bind themselves to total abstinence from intoxicating drink, as a beverage; and the World's Convention refused to sanction the restricted form imposed here. In our opinion, the denial of fellowship to all who have not signed a particular form of pledge, is a species of intolerance; and intolerance, in all its manifestations, we have ever opposed, with the whole heart. It may be further remarked, that the restrictive policy is very hurtful to the cause, as it deprives the society of the assistance of many, whose efforts would be very useful.

Having offered these explanations, we dismiss the subject. Although we are not permitted, by existing laws, to unite with our brethren in the good work, we shall esteem it a privilege, as we feel it to be a duty, to promote its advancement as far as pos-

ible, especially in the columns of the *Register*.—*Montreal Register*.

A few remarks are necessary, in order to enable our readers to understand the above quotation. In Britain they have what are called the short and long pledges—the latter being identical with ours, but the former merely pledging to personal abstinence. Those who sign the former may keep intoxicating drinks in their houses, as an article of daily use by their families; they may set them before their guests, give them to persons in their employment; or, indeed, make or sell them without any violation of the letter of their pledge. Of course, every one has a right to reserve these liberties to himself, as any one has a right to reserve the liberty of personally using intoxicating drinks, if he sees fit. The only question is, whether such practices are consistent with the character of temperance men; and if not, whether those who are determined to abstain from them can have any reasonable objection to sign a pledge saying so. We are not aware that the short pledge has any considerable footing on this side of the Atlantic; and we trust it never will, in any degree, supersede the long one. Still we are thankful for any approach towards what we can alone consider as right views on this question.

Mr. R. D. Wadsworth, the Secretary and Agent of the Montreal Temperance Society, is now on a tour through Western Canada, as far as Toronto: one of the most prominent objects of his journey being to advocate the temperance cause, and extend the circulation of the *Advocate*. The friends of the Society are respectfully requested to aid him as far as lies in their power. He is authorized to receive donations and take up collections to aid in liquidating the debt incurred in the circulation of the *Advocate*.

The money list of receipts on account of *Advocate*, &c., will be published in our next.

## Agriculture.

### NECESSITY OF SUPPLYING THE SOIL WITH THE CONSTITUENTS OF THE CROPS GROWN UPON IT.

The new light which the improved state of science is throwing on agriculture, must be hailed by all *thinking* farmers with joy. At present this light is restricted in its radiance, but few, comparatively, out of the ranks of the learned, feel its beneficial influence. But the time seems to be approaching—let us bid it speed—when in the culture of the earth, science will guide practice, and good farming the most profitable farming, become an art which will require the skilful exercise of intelligent minds, more than the exercise of physical power, to pursue it with the greatest success.

Chemistry, the patron-genius of agriculture, is now lending its aid as it never before lent it, to dispel the darkness which has too long enveloped the farmer in his pursuit, and teaching him to see, and enabling him to comprehend, the true process by which his crops and animals are formed, and the necessary conditions to make the one heavy and the other fat, at the least expense and with the most profit. The desirable light is being constantly diffused by scientific men, particularly in England and Scotland, in lectures and communications through the press, and thousands seek it as eagerly as they do their own prosperity, and, indeed, their own prosperity depends in an important degree upon it.

To no one, we think, are the farmers on either side the Atlantic more indebted for efforts to benefit them by imparting valuable scientific knowledge, than to Professor Johnston of Scotland.—The following abridged report of one of his lectures before the *Dumfries Farmer's Club* on the necessity of returning to the soil the consti-

tuents of the crops taken off, I think will interest many of our readers:

"The different substances of which plants are composed, must exist in the soil on which they grow: according to the nature of the plant to be reared so ought the land to be manured. Thus while wheat grain contained only two per cent. of ashes, hay contained ten per cent. Hence, the wheat required a much larger amount of combustible aliment than hay. It was true that the whole of the combustible matter was not obtained directly from the soil, as a large portion was derived from the air; but from five to ten per cent. of the straw of wheat was obtained from the soil: hence the provision made in cases that no straw should be carried off the land. Different kinds of hay carry off different quantities of inorganic matter from the soil, and consequently have different effects upon the land.

Every plant grown, requires, in accordance with the nature and composition of the soil, the proportion of the ingredients in its ashes. If no alteration of crop is made, nature will become exhausted in some of her resources, and the plant for want of requisite nourishment from the soil must die. We have facts to prove that nature will not forever grow the same plant on the same soil.—The Black Forest consisted first of oak, then of pine, and now it is again covered with broad-leaved trees; and as with trees, so with crops; and as on a large, so on a small scale.

Different modes of husbandry have been adopted. Instead of oats being grown fifteen or twenty years on the same soil, the rotation of three white crops and six years grass was adopted; this also, has become antiquated, and now the preferable alteration of white and green crops is adopted. Altering crops and adding such manures as have been carried off by preceding crops, is the only profitable mode of cultivation, while nature will also assist by the going on of certain circumstances, such as the decomposition of minerals, &c.

A soil containing just sufficient lime for a luxuriant crop of rye-grass, would be far deficient for either clover or lucerne. The soil must contain in abundance what your crop especially requires, and consequently the necessity of selecting the manure to suit the crop wanted.

The ground becomes exhausted in many ways, by cropping too long with either one kind or different kinds of grain and straw it becomes exhausted of some of its soluble matter by the action of the rain just in proportion to the wetness of the soil. By the application of proper manures the waste may be replaced. Feeding on the ground will replace a portion of the waste of solid matter, by the dung voided by the animals, but a great portion of the soluble lost, both by being to a small extent, recoverable, and because of the direct waste by carelessness or ignorance. These soluble or saline substances are principally contained in the urine of cattle and just in proportion as it is lost so is the direct waste. Guano is not a more valuable manure than the urine of cattle. By building suitable tanks the whole of the barn-yard saline might be preserved, and 900 lbs of good solid matter, equal to the best Peruvian Guano, would be the annual produce of one cow. We have frequently been astonished at the results of certain marine substances when scattered over unhealthy plants, and by the first shower washed into the soil and immediately consumed by the plant as its proper and necessary food; and just in proportion to the ease with which it gets the substance with which it is supported, and of which it is composed, will it vegetate and flourish.

To resume: Suppose any of the substances of which a plant is composed, to be already in the ground in sufficient proportion, then any addition cannot do good. Suppose soda to be in sufficient quantity for hay, any addition would be unprofitable for a rye-grass crop, while it would be of immense profit to clover or lucerne. And again, some soils contain it in sufficient quantity for every kind of crop, consequently any addition would be unprofitable. Hence the reason of so many conflicting opinions respecting the utility of various manures. One tries gypsum, in whose soil it is deficient, and finds it an invaluable manure; another applies it to his soil, which is already supplied with it, and he pronounces it worthless.

Milk contains so much bony earth, that in 75 years, a cow pastured on an acre of land, will carry off a ton of bones. Hence (the Professor said,) some lands used for dairy purposes in Cheshire, had in the course of years, deteriorated to such a degree that they were not worth more than from 5s to 10s. per acre, just be-



cause the cows pastured on them had carried away the bone out of the soil. Bone dust was at length applied as a top dressing, and the results were so astonishing, that the land increased 700 per cent. in value, and the rector's tithes were increased five-fold. Any or all other manures, had the soil wanted bone, would have proved ineffectual. The bones added what had been gradually taken off in the lapse of years, in consequence of the peculiar husbandry of the district."—*New England Farmer*.

## News.

### CANADA.

The number of sick in the Emigrant Hospitals, Montreal, on the 1st January was 240. Died during the week, 12.

On the 6th instant, the twelfth night cake of Old England, the Countess of Egin gave a juvenile party to a large number of the "rising generation" of Montreal.—*Comier*.

The returning Officer at Oxford, has refused to return Mr. Hincks, on the ground of his not having the necessary qualification.

Mr. Lafontaine, and Mr. Holmes, have been returned for Montreal.

Spinach, Salad, and Heartsease was cut in the open air in this city on the 4th instant. This we suppose never occurred in this part of the Colony for many years.

The Quebec District Agricultural Society, holds a Cattle Show and Exhibition of Agricultural Produce, on the 9th February next, in St. Paul's market, commencing at 10 A.M.

The Thermometer, at 8 o'clock on the morning of the 10th instant, at Montreal, was down at 28 below zero.

A temporary House of Industry has been established at Kingston. The English Mail of 15th December, reached this city on the morning of the 9th instant.

### GREAT BRITAIN AND THE CONTINENT.

Murder and other crimes continue to prevail in Ireland.

Elihu Burritt, addressed at Birmingham lately, a very large meeting, for the purpose of forming a Western District Branch of the League of Universal Brotherhood.

The expenditure on railways in Britain, during the last six years, has been £15,000,000.

Lord Denman has directed that marriage with a deceased wife's sister, is legally invalid.

A government measure for checking crime in Ireland has been introduced by large majorities into the House of Commons.

Mr. Benjamin Marcus, a learned Polish Jew, now in Birmingham, has lately joined the Roman Catholic Church.

Queen Victoria, it is expected, will again be confined in March. Poland was positively to be incorporated with Russia, on the 15th instant.

The celebrated Liston, Surgeon, died on the 7th December in London.

Mr. Murphy, the weather prophet, died last month. Failures still continue, none, so far as published, affecting Canada.

The French New York Steamer *Union*, had put back to Havre with six feet of water in the hold.

In Switzerland the federalists are victorious, and the Jesuits expelled.

There are commotions in the two Sicilies.

The British government is strengthening Portsmouth.

The Cholera is disappearing in Russia and Turkey.

The Guizot ministry, in France, is nearly at an end.

Commercial gloom still exists in England; discounts are very limited; the bullion in the Bank of England has increased to £11,000,000.

Colonial produce is extremely depressed; Canadian Flour in London is 24s to 26s. In Liverpool 27s to 28s. New Prime Mess Pork 55s to 66s.

Timber is very low.

Influenza is raging over the east coast of Britain and the continent.

Rome is perfectly tranquil. Lord Minto has been well received.

### UNITED STATES.

Sometime ago there was something of a panic amongst the New York Banks, but it has subsided.

Ship Fever is still prevalent in the Institutions at Staten Island. More than 1000 are laid down with it, including Emigrants and Seamen.

The proceedings of Congress have been interrupted by the death of two members. The great questions of War and Finance must be seriously taken up immediately.

The assessed value of Hogs in the state of Ohio for 1847, is \$3,154,530, being an increase over 1845 of \$915,654.

The Steamer A. N. Johnson, bound to Wheeling, blew up lately near Maryville, Kentucky. Between 60 and 70 persons were killed.

### Monies Received on Account of

*Tract Effort*.—Per Mr. McCallum, agent, James Court, £5; Henry Lyman, £1; Mrs. Addy, 5s; A. & D. Ferguson, 10s; Cash, and small sums, £2 8s 10d.

### MONTREAL PRICES CURRENT.—JAN. 10.

ASHES—Pots. 22s 6d a 22s 9d	PEASE - per min. 0s 0d a 0s 0d
Pearls 25s 0d a 26s 0d	BEEF per 200 lbs.—
FLOUR—	Prime Mess (do) 00s 0d a 40s 0d
Canada Superfine (per brl.	Prime - - (do) 00s 0d a 30s 0d
196 lbs.) - - - 09s 0d a 00s 0d	PORK per 200 lbs.—
Do Fine (do) 23s 0d a 26s 0d	Mess - 00s 0d a 80s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 00s 0d a 55s 0d
Do Middlings, 00s 0d a 00s 0d	Prime - - - 00s 0d a 45s 0d
American Superfine	BUTTER per lb. - - - - 0d a 0d
(do) - - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - 0s 0d a 0s 0d	

## THE MONTREAL WITNESS,

### WEEKLY REVIEW, and FAMILY NEWSPAPER.

THE Public are respectfully informed, that the Price of the MONTREAL WITNESS has been reduced to TWELVE SHILLINGS and SIXPENCE per annum, payable in advance. And as an inducement to friends throughout the country to act as Agents, the following terms are offered, namely:

Whoever will collect and remit, direct to the *Witness* Office, Montreal, four Subscriptions, strictly in advance, and free of Postage, will be entitled to a fifth copy GRATIS.

Or, in other words:

Ten Dollars remitted, post free, and strictly in advance, direct to the Office, will pay for five copies of the *Witness* for one year; which copies will be directed separately as required.

Intending Agents are respectfully requested to canvass for Subscribers without delay, and Subscribers are desired to forward their Subscriptions at once, as there will be no stock of back numbers kept to make up files.

All Orders, Remittances, and Communications are to be addressed, post paid, to "The *Witness* Office, Montreal."

JOHN DOUGALL,  
Proprietor.

Montreal, Jan. 15, 1847.

### FOR GLASGOW, FROM NEW YORK.



THE Greenock built first Class Barque "ERROMANGA," ROBERT RAMSAY, commander, now on her passage to New York, will leave for Clyde, about 1st February. Has excellent accommodation for Passengers. Apply in Montreal to

JAMES R. ORR.

Montreal, 3rd January, 1848.

J. C. BECKET, PRINTER.