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# TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XIII.

MONTREAL, OCTOBER 1, 1847.

No. 19

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undertaking. But temperance hates hypocrisy. Not many weeks had passed before a cloud seemed to be resting upon the brow of the landlord, and grog-drinkers were often seen following him into a secret closet. This looked so suspicious, that the friends of temperance stood aloof, and of course did not afford him all that aid which he had anticipated.

Drinking men were often insinuating that his temperance friends would leave him to starve, but that their money was ready for him, provided he would again fill his bar with choice liquors. They wanted that he should keep a temperate house, but it was insulting the community to pretend to keep a tavern, and not promptly provide the only thing which many desired to obtain.

Their being denied a glass when called for, or having to go into the dark to drink it, was outrageous!

Mr. G. was in great trouble. The suspicion, respecting his secret closet, had branded him with hypocrisy, and had greatly weakened the confidence of temperance people; and still his closet did not yield him much profit, so he began to wish that he had never emptied his bar.

But what could he do? There was a Bible before him at every turn; and these Bibles were a gift from the Bible Society, on condition that he stopped selling liquors. Poor man! in what a sad fix he was!

Those Bibles had each a tongue, and we may suppose that they made a dreadful sound in his ears wherever he went. After a night of restlessness and of conflicting feelings between hope and fear, duty and avarice, he rises in the morning early, half determined to return again to what the devil told him was a real money-making business; and we will imagine him wandering from room to room, startled by strange voices, which spoke in thrilling accents to his inmost soul!

He enters the old bar-room, and wo to him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, sound out from the Bible on the shelf. His very knees quake, but he turns away saying to himself —“I don't mean to make any body drunken,” and enters his parlour to meditate. He seats himself, and begins to contrive how he can return to his old business, and still escape the dreadful wo that has just sounded in his ears, when a trembling seemed to run up his arm and whisper to his very soul: *Let no man put a stumbling-block on an occasion to fall in his brother's way.* He starts, and lo! his elbow was resting upon the elegant parlour Bible. He flies to the dining hall, thinking loud,—“Well, I must live and support my family, any how.” But scarce has he thought, before the Bible at the head of the room speaks out in thrilling tones—*What shall it profit a man if he gain the whole world, and lose his own soul?* He runs up stairs, hoping to escape these unwelcome sounds, but alas! there is no escaping a guilty conscience,—now flying from the word of God, which “pierces even to dividing assunder of the joints and the marrow, the soul and the spirit, and is a discerner of the thoughts and intents of the heart.” The narrow alley which runs between his sleeping apartments, seems to him like a sounding gallery; voices are echoing and re-

## RUM-SELLING AND BIBLES.

*For the Temperance Advocate.*

“Say, Mr. Secretary, can't I pay for those Bibles which I received from the Bible Society a few months ago?”

“O yes, I suppose you can do it, but we do not wish to lose you.”

“But I should like to pay for them.”

“Why do you desire to pay for them?”

“O, well, I don't know: but I may think it best to sell liquors again.”

“You think it best to sell liquors again! No, never.”

“But, you know, I must support my family, and I am losing money by stopping, and if you please I will pay for the Bibles.”

“No, sir, I'll not receive a single copper. The Bibles are yours; let them remain in their places, and let them speak.”

“But I must pay for them.”

“No, you can't pay for them.”

The above conversation took place some years ago, between a tavern-keeper and the Secretary of a county Bible Society. The Society had voted to give Bibles enough to every Temperance tavern in the county, to furnish every man in the house with a Bible.

Mr. G., having had some trouble of conscience about dealing in ardent spirits, and being half resolved to stop the business, thought that this would be a good time to try it, when he could receive a small bonus.

So he turned liquors from his bar, and avowed his intention of keeping a Temperance House. Accordingly the Secretary of the Bible Society gave him an order for the requisite number of Bibles, and soon every sleeping room received a new and beautiful Bible, the parlour was graced with one of splendid appearance, and even the dining hall and the old bar were adorned with the precious treasure. And that landlord seemed to walk with a lighter step, and a few weeks appeared cheerful and happy. The temperance community determined to sustain him in his noble

echoing from end to end:—*Wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise. If sinners entice thee, consent thou not. Wo unto them that rise up early in the morning, that they may follow strong drink!*

Questions are asked at one end of the gallery, and answered at the other. *Who hath woe? They that tarry long at the wine.*

*Who hath sorrow? They that tarry long at the wine. Who hath contentions? They that go to seek for mixed wine. Who hath wounds without cause? They that go to seek for mixed wine.*

Even his own thoughts echo along, and their answers in return. "If I do not return to my liquor trade, how can I support my family?" *Trust in the Lord, and verily thou shalt be fed.*

"But I want to increase in riches as well as my neighbours." *He that is greedy of gain, troubleth his own house.*

"But the temperance people have not sustained me as I hoped." *The hypocrite's hope shall perish.*

"What shall I do? I can not live so." *Fearfulness hath surprised the hypocrites.*

"I profess to be a Christian." *Wo unto you, hypocrites.*

"But I desire the salvation of my fellow men."—*No drunkard shall inherit eternal life.*

Amazed beyond measure at these things, he knew not what to do, nor which way to turn. It was his conscience speaking, and his memory echoing back the truths of the Bible. At length he hit upon a plan, by which he thought that he could silence the tongues of those Bibles. He resolved to go to the Secretary who gave him the order, and pay the full price for the Bibles, knowing that then he could do as he pleased with them, and put them where they could not rebuke him so sternly at every corner. But the Secretary would not take the pay; and how he reconciled the matter between his conscience, rum-selling and the Bible, we never knew. But if he did return to his old business again, we think there will yet be a more dreadful sound in his ears, and hereafter a most awful account to render, when he shall be judged according to the deeds done here in this body.

F. J.

## THE MORAL OBLIGATION OF TOTAL ABSTINENCE

*Prize Essay lately Published in London.*

BY EVAR JONES.

PART THE THIRD

*Continued.*

The law of our nature requires us to love our whole being: by the grand law of the universe, we are required to love the social body, and the whole fraternity of men in a similar manner;—the good of the brotherhood of man is not promoted by what is unnecessary for the individual members of the community.—Intoxicating drinks are quite unnecessary, and not only so, but they are positively injurious, as they tend to diminish the vigour of body and mind; to do away with industry and destroy morality, without which no Society can long prosper;—they expose us to heavy expenditure in the shape of taxes for the support of paupers, lunatics, and criminals, and subject us to calamitous losses in an indirect way, and that for the benefit of a small class, by whose success the whole community is made to suffer.—These are positions well established by experience, observation, and history, and which prove to a demonstration that the manufacture, sale, and use of intoxicating drinks are morally wrong, because they are inimical to the public good and that they ought, therefore, to be forthwith abandoned.

In order to promote the general good:

*First, Men are bound not to expose others to danger by*

*self-indulgence, especially with regard to actions which are of doubtful authority*

In reference to the latter part of this provision, a principle has been laid down by the Apostle Paul which is of vital importance.—"He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." Rom. xiv. 23. We have proved already, on the ground adopted by some of the opponents of Total Abstinence, that the lawfulness of using intoxicating drinks has been left by Scripture an open question, to be decided on moral grounds. They tell us, with an air of triumph, that we cannot produce a positive precept against their use. To cut the matter short, we admit this, and in our turn ask them, if they can produce a positive precept in favour of their use as common beverages? Of course we are met with ominous silence—very expressive and decisive. By common consent, then, the question in debate must be brought to the test of Scripture—"By your fruits shall ye know them;" and we must enter upon the investigation in the spirit of the holy injunctions that require us to do all things to the glory of God, to love our neighbours as ourselves, and to do unto others as we would be done unto. Now, if we enter on this investigation in the spirit we have mentioned, our first duty will be to give a candid consideration to the reasons in favour of Total Abstinence. This is evident if we consider the following positions: (1) Drunkenness is a great crime against God, and is a source of great misery to man. (2) It is our duty to seek the glory of God and the happiness of man, and consequently it is our duty to abstain from what detracts from the former, and what produces the latter. (3) Drunkenness is the result of natural causes—causes which we have the requisite power to remove—since men are not born drunk, and do not become so by any physical or moral necessity. (4) As drunkenness is the result of natural causes, the removal of the causes will be certain to prevent the results. (5) As it is within our power to remove the causes, it follows on scriptural principles that we ought to do so; and if we do not, we transgress the law of God which requires us to do good to all men;—"Therefore will I him that knoweth to do good, and doeth it not, to him it is sin." Now, as we are bound to consult the well-being of others, it follows that we ought to give a candid hearing to every proposal which tends to promote human happiness.

Would that this plain and easy method to settle moral questions had been taken, and were now taken in respect to Total Abstinence! But instead of attentively considering what may be advanced in favour of the system, men propose objections to the plan, and think themselves at liberty to dispose of it altogether, because they fancy that some objection may be urged against it. This certainly is a very strange way of proceeding, and one, which if adopted with regard to other moral questions, would very soon leave us "without hope and without God in the world." We may not be prepared to give a satisfactory answer to every question that may be raised, or to solve every difficulty that may be started in regard to Total Abstinence,—such for instance, as the nature of the wines mentioned in Scripture—the miracle of Cana in Galilee—and the absence of positive precepts against the manufacture and use of the drinks in question, but inability to do this, and indeed much more than this, will deprive the system we propose of exalted merits. In our opinion, we can adduce very many cogent and powerful arguments against the assertions of opposite parties in regard to all these subjects, but they may fail to give universal or even general satisfaction. Let it be so; this fact should induce any to close his ear, and steel his heart against appeal for the adoption of Total Abstinence. Our case may be so strong as to deserve the approval of all, notwithstanding our inability to clear up every difficulty, by which it may be surrounded. Such is the case with many questions of fact in natural history, and hence we need not wonder that it should be thus in morals. For instance, it is well known that

of sea shells are found far above the present level of the sea, and "there are strong objections made against supposing either that the sea was formerly so much higher than now, or that those beds were so much lower, and were heaved up many hundred feet to the height where they now lie." But no sane person would, in order to get rid of these difficulties, deny that any such beds do really exist. So likewise stones from the sky have fallen in different countries, at different times, and in considerable numbers. Where they come from is quite unknown. There are strong objections against believing them either to have been thrown out by volcanoes in the moon, or to be fragments torn off from some other planets, or to be formed in the air: in short, no satisfactory explanation has ever been given of them: yet it were absurd to deny that any such stones have fallen. Just so in regard to Total Abstinence. We assert that drunkenness is a great crime, denounced by God, and which is ruinous to man. To this our opponents readily assent. We proceed a step further, and assert that there is no wrong without a remedy, and that it is our duty as creatures responsible to both God and man to seek out for the appropriate remedy of drunkenness. This self-evident proposition is again admitted. We take courage and advance to state that the appropriate remedy is the best remedy, and that the best remedy is the sure remedy, and that since drunkenness is caused by the use of Intoxicating drinks, that the sure remedy must be Total Abstinence from such drinks, and that it is, consequently, our duty to abstain. Here, alas! we come to a stand; our friends will not advance, but assert that the best remedy for drunkenness is the moderate use of the drinks by which it is caused. But this is contrary to reason, because it is absolutely and physically impossible that any Total Abstainer, as long as he remains so, can ever become a drunkard, and that we have the most indubitable evidence that all drunkards were at one time in their history moderate drinkers. It is therefore physically possible that moderate drinking may lead to drunkenness. Hence it is evident that moderate drinking is not the safest way to avoid drunkenness, and consequently it is not the best way to promote the glory of God and the well-being of man in regard to this subject. Now, the question must strike the attention of every Christian man, are we justified in not using the best means within our reach to oppose drunkenness? Will any thing short of every possible exertion satisfy God? If it is our duty to do anything, is it not our duty to do everything in our power? He, who can assert that we act right in refusing to lay hold on the best means to secure the banishment of drunkenness from the world, and that God would be pleased with us for so doing, has assuredly reached the climax of absurdity, if not that of blasphemous impiety.

We presume, then, that a very slight consideration of this subject will be quite sufficient to convince any man of ordinary understanding, that the moderate use of intoxicating drinks is fraught with danger, since millions, who at one time were as moderate as any moderate drinker that ever lived, that now does, and that ever will exist, became most inebriate drunkards. And as there is no physical or moral necessity, and no divine warrant for the use of Intoxicating drinks, any person that is really desirous to know and to do the will of God in this matter, must come to the conclusion that it is extremely doubtful whether he ought to sanction the authors of so much dishonour to God, and so much misery to man. Now, if he doubts, the path of Abstinence is the only one left open to him. No person should taste Intoxicating drinks if he has the slightest doubt of the lawfulness of his conduct in so doing. "He that doubteth is damned (that is, condemned) if he drinks. And where is the soberminded man that can help doubting? Who is he that can review the ravages of the manufacture, sale and use of strong drinks through the successive revolution of ages, down from the days of Noah to the year of grace 1847,—that can trace with steady eye, and unmoved heart, their devouring courses,

whereby empires have been wrecked, mankind cursed, and God dishonoured, and that after doing all this, can lay his hand on his heart, and swear by Him who liveth for evermore, that he has no manner of doubt but that it is perfectly lawful for him to manufacture, sell, and use Intoxicating drinks? We emphatically ask, who is he? where does he appear? For to him without doubt must the badge of moral perverseness, and the belt of impious presumption be assigned!

If, then, the evidence against the lawfulness of the traffic and the morality of the usages be so overwhelming as to preclude the possibility of a confident belief in the one or the other, we submit that the only way to fulfil that provision of the holy law which binds men not to expose others to danger by self-indulgence, and especially with regard to actions which are of doubtful authority, is by Total and immediate Abstinence from the manufacture, sale and use of Intoxicating drinks. If we may venture to indulge ourselves on any ground, it must be such as not to admit of a doubt of its lawfulness. But this brings us to the next provision:—

*Secondly: Men are bound to abstain from things lawful in themselves, if they are offensive to others.* Of course, this must be understood of things which have no tendency to injure the constitution, or to lead the mind astray. If they had any such tendency; they would not be lawful. It is evident that it was in regard to such articles the following language is used by Paul;—"All things are lawful for me, but all things are not expedient: all things are lawful, but all things edify not." 1 Cor. x. 23. We trust that we have already proved that Intoxicating drinks are neither "expedient" nor "edifying." But if we have only succeeded to create a doubt of their lawfulness, our last provision will meet the case of the doubtful. If, however, we have been thus far unsuccessful, and should any of our readers continue to be firm believers in the lawfulness of the traffic and the drinking usages, we now meet them under this provision, which binds them to abstain from things lawful in themselves, if they are offensive to others. The law as explained by Paul runs as follows:—"For if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything, whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 15—21. "But take heed lest by any means this liberty of yours, become a stumbling block to them that are weak—and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth. lest I make my brother to offend." 1 Cor. viii. 9, 11—13. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking my own profit, but the profit of many that they may be saved." 1 Cor. x. 31—33.

With every sincere and enlightened Christian the foregoing texts will settle the point. If enlightened he will at once perceive, that intoxicating drinks have become a fearful stumbling-block to myriads of his fellow-creatures, that they are an offence to Jew and Gentile, and to the church of God: and if sincere, he will resolve with the apostle that he will not drink them "while the world standeth." There is not a Christian church in the British realm which cannot furnish

strong and conclusive evidence of their offensive character. To our poor brother man they have proved a rock of offence, against which his brightest hopes have been dashed to atoms for ages and ages! "Over their cups," have millions of the brightest among men stumbled to everlasting misery! And millions more will find themselves exposed to eternal punishment, if the followers of Christ will not arouse themselves, and declare in all the fulness of Christian love that they will never taste them, and thereby brand them with deserved eternal disgrace! So has the Church of God acted in ages that are gone by. So it ought, so it must, so it will act now! Lest the idolatrous customs of the heathen should prove an offence to the children of Israel, God prohibited the use of such of them as were in themselves entirely harmless. When the brazen serpent became a stumbling block, it was destroyed. And the many allusions in the texts already quoted, prove to a demonstration that it is the duty of Christians to unite in measures for the edification of one another, rather than persist in a course of action highly offensive and dangerous to their weaker brethren. Being morally bound to abstain from things offensive to others, it follows, without a single link of intermediate reasoning, that we are morally bound to discard intoxicating drinks. Would that all Christians were prepared to take this step! Verily the whole world would unite in one grateful anthem of praise, and the morning stars would again sing together for joy!

### THE HAUNTED HOUSE.

BY THE CLEANER.

Do you know Mr. Editor, that there is a haunted house in the city? Well, whether you know it or not, such is the fact; a fact which was first made known to me by my friend John Johnson, a man on whose veracity I place the most implicit confidence. But this was a matter of too much importance, and which conflicted too much with the teachings of modern philosophy, to be credited without the most thorough investigation; and fearing that my friend might have been imposed upon, I thought it best to go myself, and make a personal examination of the premises.

The result was, that I came away, fully convinced of the correctness of my friend's statement, and I have now no hesitation in saying, that the house is actually haunted! People may call me ignorant and superstitious, or what they will, I cannot help it; the evidence of my own senses is too strong, to be borne down by the reasoning, ridicule, or sneers of those who have not had the same opportunities of judging with myself. I therefore repeat the assertion that the house is haunted, and haunted too, by a set of the most malicious demons, that were ever permitted to sport with the frailties of suffering humanity. I remember having read, a number of years ago, either in Walter Scott's *Demonology* and *Witchcraft*, or Brewster's *Natural Magic*, I do not recollect which, an account of a house that was supposed to have been haunted. And I remember too, how naturally, and philosophically the phenomena were accounted for; but this is an affair of a very different character, and which no such reasoning, no such philosophy can explain.

In the case alluded to, the pranks of the exposed demons were of a comparatively innocent character, consisting of slamming of doors, making of strange noises, the causing of cups and saucers to leap from the table, chairs to dance about the floor, and the like, all of which upon investigation, proved to be the work of a servant, skilled in ledgerdom, who received her talents in this way, either for her amusement, or for the purpose of avenging herself on account of some real or supposed injury. But the case before us, as I observed above, admits of no such solution.

They have no servants, and none but demons would torment a family, in the manner that this one is tormented; tearing their clothes from their backs, robbing them of their

earnings, snatching the bread from their mouths, and other ways treating them most shamefully. The youngest child, actually died of cold last winter, and the whole family would have perished of want, (the demons having deprived them of everything,) had it not been for some of the neighbours who happened to discover their condition in time to save them from destruction.

Nor would there be anything gained by change of place, for the demons follow them wherever they go; and on the father they are almost as constant in their attendance as his own shadow; constantly abusing him, and getting him into difficulties. He has frequently been known to set out for market, with the intention of procuring a breakfast or dinner for his family, when before he had proceeded half way, the demons would rob him of every penny in his possession, then roll him in the mire, and otherways maltreat him, so that he would have to be carried home in a state of utter helplessness.

He was originally a kind husband and father, but since the demons have gained ascendancy over him, he has become little better than a demon himself; abusing his wife and children in every possible way. How much the poor man himself suffers, no one can tell. The spirits seem to take delight in tormenting him, by calling up the most frightful spectres, and torturing him with every imaginary ill, and yet by some strange imputation, he clings to them as if they were his very best friends.

Such are a few of the facts in this extraordinary affair. Not half of what has come to my knowledge has been told, but I feared to tell more, least my story should be discredited. And I fear now that there are some, who will not believe me. But where is the house? some will ask. Tell us the street and number, that we may go and examine for ourselves.

Not so fast good people, not so fast; I have too much consideration for the night hours, to send the whole city about their ears. It is bad enough to have the haunted house near them, without having the additional annoyance of the crowds, who would congregate around them, if the locality were generally known; so that for the present you must content yourselves with the statement of one whose veracity is unquestioned, and who never judges hastily; but should you wish to know the character of the spirits who infest this house, I would inform you, that they are the kind commonly known as—**ARRENT SPIRITS.**

N. B.—Since writing the above, I have been informed that there are a number of other houses in the city, haunted in the manner similar to the one I have been describing, and that the authorities have been applied to for relief, and was found that they were actually in league with the demons! This I can hardly believe, but I trust the matter will be investigated; and should the statement prove true that the people will take the affair into their own hands.

### WHISKEY AND THE MONKEY.

(From the *American Temperance Union.*)

During a recent series of meetings in New York city, one of the delegates from the Baltimore Temperance Society related the following:—

Mr. Pollard concluded the meeting. He said he was kind of old Blucher to bring up the rear. So much has been said, he scarce knew what to talk about. In his drinking days he was the companion of a man down in An Arundel county, who had a monkey which he valued at thousand dollars. We always took him out on our chestnut parties. He shook off all our chestnuts for us, and when we could not shake them off, he would go to the very end of a limb and knock them off with his fist. This was great sport for us. One day we stopped at a tavern and drank freely. About half a glass of whiskey was left, and Jack took the glass and drank it all up. Soon he was merry; skipped, hopped

danced, and set us all in a roar of laughter. Jack was drunk. We all agreed, six of us, that we would come to the tavern next day and get Jack drunk again and have sport all day. I called in the morning at my friend's house. We went on for Jack. Instead of being, as usual, on his box, he was not to be seen. We looked inside, and he was crunched up in a heap. Come out here, said his master. Jack came out on three legs, his paw on his head. Jack had the headache. I knew what was the matter with him. He felt just as I had felt many a morning.—Jack was sick and couldn't go. So we put it off three days. We then met, and while drinking, a glass was provided for Jack. But where was he? Skulking behind the chairs. Come here Jack, said his master, and drink, holding out the glass to him. Jack retreated; as the door opened he slipped out, and in a moment was on the top of the house. His master went out and called him down. He would not come.—He got a cow skin and shook it at him. Jack sat on the ridge-pole and would not come. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipped over the back side of the roof. His master then got two guns and planted one on each side of the house, when the monkey, seeing his bad predicament, at once whipped up on the chimney and down in one of the flues, holding on with his fore paws. That man kept that monkey twelve years, and could never get him to taste one drop of whiskey. The beast had more sense than a man who has an immortal soul and thinks himself the first, and ought to think himself the first of all creation.

## Progress of the Cause.

### ENGLAND.

LONDON.—Several large and effective meetings have recently been held in the metropolis and suburbs. On the 11th ult., the large chapel in Bishopsgate street, (the Rev. H. Townley's) was crowded. The chair was occupied by J. S. Buckingham, Esq., who contrasted the present position of the temperance question with that which it occupied a few years ago. It was now spoken of in high places, and the movement was acknowledged to be the greatest of moral reforms. One great difficulty in the way was the apathy, and in some cases the opposition, of intelligent and influential persons of known philanthropy and piety. He did not refer merely to the manufacturers and venders of strong drinks. They (the friends of the society) were anxious to have with them medical men, magistrates, and above all, on account of their numbers and influence, ministers of religion. There were many grounds, however, for encouragement, not the least of which was the holding the present meeting in that commodious chapel. He believed that the number of such meetings would greatly increase. Mr. Hudson dwelt on the economical principles of the Temperance Reformation, and furnished some calculations with the object of proving that of the millions expended annually on strong drink, a very large proportion came from the pockets of the reputed sober. The *onus* rested upon all who, in any way, patronized the drinking system. It was easy, he said, to prove that at least 75 per cent. of what was paid for poor rates, &c., was applied to the maintenance of drunken paupers. There was no benevolent institution that was not injured and imposed upon in consequence of strong drink, and none that would not be greatly benefitted by the diffusion of temperance principles.—Mr. T. Beggs, Secretary of the National Society, showed the bearings of the temperance question upon education. He stated that in the district surrounding that chapel, including a population of about 11,000 persons, there were no less than fifty houses for the sale of intoxicating drinks, while there were only sixteen Sabbath and week-day schools, attended by 1,574 children. Taking the proportion of children to the population as one-third, 2,100 children were without instruction. But while thus neglected, they were, in fact, educated in the streets to people work-houses, to fill jails, and some perhaps training for the hulks and galleys. The reason assigned for the small attendance at the schools was intemperance and poverty; but it was well known

that intemperance was the cause of seven-tenths of that poverty, or that intemperance might be assigned as the grand reason why the education of the children of the poor was neglected. There was, however, much to encourage. Mr. Beggs here instanced the recent grant of Her Majesty to Father Mathew of an annuity of £300 per annum, and the issuing of the medical certificate, signed by upwards of 1200 leading members of the medical profession.—Mr. T. Whitaker remarked on the strange inconsistency of those who admitted that teetotalism was an excellent principle for the drunkard, but were not willing to practise it themselves. He then proceeded to enforce the duty of abstinence as a means of influence in the hands of those who would reclaim the intemperate.—Mr. W. Spriggs moved a resolution of thanks to the chairman, and to the minister and managers of that chapel, which was seconded by Mr. G. W. Atwood, carried unanimously, and briefly acknowledged by the chairman.

The *Temperance Gazette* states that since the establishment of the law closing the London public-houses until one on Sunday, the drunken persons taken into custody on that day are little more than half what they were under the old law.

### IRELAND.

DUBLIN.—At a special meeting of the preachers, stewards, and leaders of the Wesleyan Methodist Society, held in Whitefriar street chapel, Dublin, it was unanimously *Resolved*, That the following rule of the society, on Temperance, be printed and circulated, viz.:

“By avoiding evil in every kind, especially that which is most generally practised. Such as Drunkenness; buying or selling spirituous liquors; or drinking them, unless in cases of extreme necessity.”

Such is one of the rules drawn up by Mr. Wesley, in the year 1739, for regulating the conduct of the members of the Methodist society; and though it has for a long time been too generally forgotten, we conceive that now every individual who venerates the memory of its author, is especially called upon to revive its practical operation,—though its claims to our regard are not founded merely in veneration for names, however high in our estimation.

Through the laudable zeal and activity of the *Temperance Society*, it has been shown, that ardent spirits, though diluted, are for the general purposes of beverage worse than useless; and that their pernicious influence on the human constitution is only equalled by their demoralizing effects on society, which are appalling to every well-regulated mind. The physician and the chemist pronounce them to be highly injurious, however small the portion in which they may be ordinarily used. The magistrate and the minister concur in asserting their baneful effects on the religion and morals of men; while the desolating waste which they make of the intellect and conscience is obvious to all. How many are there, in the bright morning of whose Christian career, the promise of a long and lovely day without clouds was seen circling the mind with hope,—whose light, through the use, restricted at first, of ardent spirits, became more dim, until it was shrouded in the rayless gloom of death, where more than mere animal life was lost! How many well fitted to fill high official stations in the church, honourably to themselves, and usefully to others, have been driven by this evil from the eminence they occupied in civil society, to a depth of abasement below the common level of sinners! How many families have been laid prostrate beneath the ravages of crime, misery, and ruin, through the use of these insidious and destructive liquors, introduced perhaps by temperate and well-meaning parents, who saw not their blasting influence till it was too late to devise a remedy!

From the conduct of temperate heads of families, children and servants learn to associate the use of spirit with festivity and good fellowship; and, destitute of self-command, they easily become a prey to temptation, until they sink into the sin of habitual and confirmed drunkenness. And sure we are, that thus many moderate spirit drinkers have been the means of inducing habits of thinking and acting that have terminated most fatally to the characters and interests of those whose sobriety, religion, and happiness, they most earnestly and devoutly desired. Indeed, should none of these tragical effects follow, the excitement felt by most persons from the use of ardent spirits, however moderately taken, is evidently far from being promotive of the serious, neat, recollection, self-government, watchfulness, and prayerfulness, which characterize the Christian, and which must be culti-

vated by us, if we would "grow in grace, and in the knowledge of our Lord Jesus Christ." Without wishing to interfere unduly with any person's liberty, we would most affectionately, and yet most urgently, press on all members and friends of the Methodist society, the rule above,—the observance of which, we believe, will do much to extend the happy influence of Methodism throughout the land.

Signed by order, and on behalf of the Dublin Leader's Meeting—

ROBERT MASAROOK,  
JAMES B. GILLMAN,  
WILLIAM CATHER,  
THOMAS BRAMISH,  
JOHN OUSELEY BONNALL,  
ROBERT PANNELL,

Preachers.

General Stewards.

This Address has been submitted to the Annual District Committee, assembled in Dublin, and *unanimously* approved.

(Signed,)

HENRY DEERY, Chairman.

THE REV. THEOBALD MATHEW.—As several conflicting reports are in circulation respecting the recent grant made by Her Majesty to this distinguished advocate of Temperance, we insert the following, (extracted from the Dublin Freeman's Journal,) which, we are informed, states the case correctly:—"A Committee has been lately formed in London, consisting of his Grace the Duke of Norfolk, Duke of Leinster, Earl of Arundel and Surrey, Marquess of Sligo, Marquess of Lansdowne, Earl of Stanhope, Earl of Wicklow, Earl of Fitzwilliam, Lord J. Russell, Lord Morpeth, Lord Montagu, &c., for the purpose of creating a fund sufficient to purchase an annuity of £800 a year for this public benefactor, to enable him to continue his unceasing exertions and most useful labours for the welfare of millions. Her Most Gracious Majesty, the Queen, anxious to aid in the accomplishment of so desirable an object, has been pleased to grant the sum of £300 per annum from the Civil List towards this praiseworthy object. With such an example of munificence before those who are anxious and able to promote so desirable an object, we trust that the labours of the noblemen and gentlemen who form the Committee will be speedily brought to a close in the realisation of the contemplated fund."

BELFAST.—Belfast is an important sea-port town. With respect to temperance, it is in the back ground. It has thirty-six places of worship, Methodist, Roman Catholic, Protestant, and Presbyterian, not one of the ministers of which advocate the practice of abstinence from all intoxicating drinks. The magistrates license new public-houses every quarter, without any remuneration. There are not twenty bakeries in the town, while there are above 800 public-houses and spirit stores in Belfast and two miles about, nearly all of which are open every Sabbath day. Above £3000, it is thought, are spent every week in it on intoxicating drink, while all the churches do not contribute that sum for the spread of the Gospel in a year. Connected with the drinking system, the use of tobacco and cigars now extensively prevail, so that in one week no less a sum than £5000 is frequently paid for duty on this poisonous weed alone. The clergy here, as others, with respect to slavery, say, "the Gospel will cure the evil," but they do not bring the Gospel to bear on the subject; they do not abstain themselves, and therefore the Gospel has little effect, and the people continue to manufacture, sell, and drink, while thousands are in want of bread, and our work-houses, prisons, penitentiaries, lunatic asylums, and fever hospitals, are full. In Belfast alone there are above 2000 at this hour lying in fever, brought on by want of food. We meet regularly to sing and pray, but still continue the drinking customs of the day.

#### SCOTLAND.

DINNER IN THE EAGLE TEMPERANCE HOTEL, MAXWELL STREET, GLASGOW.—The second annual dinner, commemorative of the opening of this hotel, was held on Thursday last, and attended by about sixty gentlemen. The Lord Provost, M. P., occupied the chair, supported by H. Dunlop, W. P. Patton, W. Chambers of Edinburgh, with Messrs. Anderson and Arnot, ministers, and Bailes M'Kinlay, Smith, Anderson, Mitchell, and Brodie. W. Campbell, Esq., officiated as croupier, supported by Messrs. D'Orsay and Scott, ministers, with Bailes Stewart and Whyte, and R. Kettle, Esq. The chairman, after dinner, read various letters of apology for absence, approved of such temperance houses, and

called upon Mr. Chambers of Edinburgh to address the meeting. He spoke on the relation that subsisted between deficient education and crime. From tables laid before the British Association, in six of the best educated counties of England, there was one criminal for every 1200 of the population, while in six of the least educated there was one for every 528. In 1845 there was not one educated convict in Middlesex. In these tables it appears that in Scotland there are more educated females than males. The doctrine that education tended to crime had been long since completely exploded; but reading, writing, &c., were but the means of education, which comprises moral and religious training as well as the culture of the intellect. He had visited most of the large cities in Europe, and for filth and wretchedness there was nothing to be found there that could be compared with what was to be seen in the large towns of Scotland and England. This difference he attributed chiefly to *British intemperance*. Hence he recommended in such an establishment as this, and he would like to see places of healthful recreation and rational enjoyment provided for the people. Mr. A. J. D'Orsay spoke at great length on the increase of disease and deaths arising from want of ventilation and personal cleanliness. He showed how defective Glasgow was in these respects, and in the matter of street drainage. Full provision should be made for pestilential diseases, so that infected persons might, on the very first outbreak, be removed and cared for, and contagion prevented; and he rejoiced that, through the care of the Barmy Parochial Board, they had been furnished with so superior an hospital in the district of Anderston.—Mr. Andrew Patton strongly recommended the bath, so much in use among the ancient Greeks and Romans, and so common on the continent of Europe. In London there were baths from 80 to 100 feet long, and from 40 to 50 wide. He regretted that the attempt to get up public baths in Glasgow had completely failed. He would suggest that it was a fit subject to be taken up by the City Council; he believed they had power to erect baths on the public green. A large swimming pond might be made in the Fishers' Haugh for the safety of the young, as the river's inequality of depth rendered it so dangerous. He trusted that the Lord Provost, when in Parliament, would see to it that public baths should be made a part of the Health of Towns Bill.—Messrs. Anderson, Arnot, Scott, Kettle, Hedderwick, and Campbell, successively addressed the meeting on assurance societies—female influence—the necessity of shortening the hours of labour—teetotalism—lodging houses for the poor—rational amusements and coffee shops; and the meeting complimented Mr. Graham, the landlord, and separated well pleased with their temperate and rational entertainment.

#### NEW BRUNSWICK.

#### PASTORAL LETTER.

THE CLASSES OF NEW BRUNSWICK, TO THE CHURCHES UNDER THEIR CARE.

DEAR BRETHREN,—Permit us to address you on a subject intimately connected with the temporal and eternal welfare of men—the use of intoxicating liquors as a common drink.

The General Synod has at various times called the attention of the ministers, consistories and members of the reformed Dutch church, to this important subject, and strenuously urged every Christian to actively and zeal in the promotion of the cause of the Temperance Reformation. That there is a call upon the Church, to use her influence in this matter, is manifest from the evils which inevitably result from the use of intoxicating drinks. These evils affect individuals, families, neighbourhoods, the State and the Church.

Intoxicating drinks destroy bodily health, impair the mind, blunt the moral sensibilities, debases the character, and finally consigns the body to a premature grave, and the soul to eternal perdition.

Intoxicating drinks breaks the peace of families, converts happy homes into the abodes of grief, want, and wretchedness.

Intoxicating drink spreads vice and immorality in neighbourhoods; produces idleness, disorder, profanity, and Sabbath breaking.

Intoxicating drinks causes a large proportion of the crimes which demand the action of the civil courts, and furnishes the inmates of the state prison. It is the immediate origin of pauperism, and (as abounding statistics prove) fills our poor-houses and burdens our townships with the wrecks of men, and with

their beggared families. Intoxicating drink, therefore, is the prolific source of taxation upon every community.

Nor does the Church escape its baneful influence. It not only occasions the desecration of the Sabbath, and negligence of the house of worship, but it sears the conscience, hardens the heart, stupefies the soul, and thus prevents the success of the Gospel. There is another lamentable fact. Those disciples of Christ who indulge in the use of intoxicating liquors, sooner or later bring reproach on His name. The Spirit of God and the love of alcohol cannot long dwell together in the same breast. He who invites and encourages the latter, will soon lose the holy influence of the former. Hence, as our church records show, intoxicating liquor, to a sad extent, has multiplied the subject of discipline. What humiliating monuments are found in every Church of Christ, erected by the hand of this destroying power, upon which God, by the discipline of His house, has written the warning of His word: "Wo unto them that rise up early in the morning, that they may follow strong drink." These ruined disciples stand a mournful admonition to every professing follower of Jesus illustrating that inspired caution: "Wine is a mocker, strong drink is raging." Beware!

With these facts glaring upon us, shall Christians sit still, indifferent and unconcerned, and thus lend their influence to strengthen the dominions of this fatal power? Does it not become every disciple of Jesus to consider the startling ruin which inevitably accompanies the use of intoxicating drinks, take a firm stand, and decided action against them.

In view of this wide-spreading destruction—so well known, so familiar, it ceases to move the heart—we most earnestly exhort you, Christian brethren, the elders, the deacons, and each member of the household of God, to abstain from the use of intoxicating liquors as a beverage, discountenance the manufacture and traffic of them, and, in a word, by your example and by personal effort, strive to stay this tide of disease, crime, pauperism, misery, wickedness, and death!

The above was adopted by the Classes, July 26, 1847, was ordered to be published in the Christian Intelligencer, and recommended to be read from the pulpit by the Pastors in the Classes, on the Sabbath after its reception.

D. D. DEMAREST, *Stated Clerk.*

New Brunswick, August 2, 1847.

Mr. JOHN B. GOUGH—Lectured on Temperance before all the persons confined in the Provincial Penitentiary. We understand that Mr. Gough visited the Provincial Penitentiary yesterday afternoon, (Sunday) and delivered a very appropriate and impressive Lecture on Temperance before all the unfortunate creatures confined in that establishment, numbering about seventy persons—male and female. They were all, we are informed, very attentive, and appeared deeply interested during the Lecture, many of them very much affected. We do sincerely hope that arrangements may be made by the "Managing Committee" for another Lecture before Mr. Gough's departure. The engagement of this gentleman will expire on Tuesday next; this, therefore, is the last week of his noble efforts in the Temperance cause in this City and Province,—at least for some time to come. Those who have not yet heard this distinguished speaker will do well to avail themselves of the opportunities presented them this week and we venture to predict that after having heard him they will feel abundantly repaid for the time and cost so expended.—*St. John's paper.*

#### UNITED STATES.

PITTSFIELD.—At the close of Mr. Gough's labours at Pittsfield, Dr. Todd brought forward a proposition for obtaining signatures to the pledge. It was voted to procure a large book, to be called, the "Pittsfield Temperance Record." A committee was appointed to present this book to every family in town, for signatures to the pledge. After the book has been thus circulated, it is then to be deposited in the Town Clerk's Office for safe keeping, that posterity may see who were willing to stand up to the great principles of this cause, and set an example of Total Abstinence. The Committee consists of the following gentlemen: Gov. Briggs, E. H. Kellogg, Esq., Mr. George Campbell, Mr. Amos Barnes, Mr. John Brown, Rev. Dr. Todd, Hon. Thomas F. Plunket.

#### Miscellaneous.

Pauperism, insanity, and crime, combined, occasion a necessity for about 4000 relieving officers, governors, and governesses of insane, pauper, and criminal asylums; 500 chaplains and physicians; about 40 judges; 8000 lawyers and lawyers' clerks; 50,000 policemen, and the same number of private watchmen; total, 184,540, being one to fifty-one of the population.—*Burne's Teetotaler's Companion.*

HABIT AND DISCIPLINE.—Accustom the body to sobriety and temperance, and it will presently cease to make the importunate demand upon us, which lead to the subversion of these qualities. The well ordered frame will no longer require any improper stimulant, the palate will lose its taste for the glowing liquor and the luscious dainty, and the stomach will positively refuse an inordinate quantity either of food or beverage.—*J. J. Gurney.*

GRAVITY AND GRAVITATION.—A schoolmaster who was as fond of grog as of the use of his globe, was asked the difference between gravity and gravitation. "When I've drank five glasses of grog," said he, "my gravity vanishes, and gravitation begins to operate."

THOUSANDS!—In Pennsylvania is a society resembling that of the Rechabites in England, called "The Sons of Temperance." Eleven thousand persons joined during the last year, and the Order now numbers nearly twenty-two thousand.

DELAYS ARE DANGEROUS.—In the notice to correspondents in an American paper, was the following:—"Farewell the Bowl, next week;" upon which a brother Editor remarks "Come out at once and leave the foul party; there is danger in delay.

AWFUL!—It is computed that upwards of 50,000 pupils annually leave the Wesleyan Sabbath Schools; and it is not less a fact that at least one third of that number become intemperate. Then, an awful truth stares us in the face, namely, that nearly 20,000 young persons leave these "nurseries of the Church" to fill up the ranks of drunkards, 60,000 of whom die every year!—*J. O. Harris.*

PROGRESS.—The drunkard's course is progressive, he begins by drinking a little, and shortens his life by drinking to excess.

YOUNG MEN, LISTEN!—A young man cannot learn too early that the swagger, the flippant speech, the ready oath, the cigar puff in the face of the town, the glass tossed off among admiring associates, are no marks of real dignity, but such as lower him very much in the respect of others.

WHAT'S O'CLOCK?—A tipsy singer, who was reposing in the gutter, heard "Past two o'clock," cried by a passing watchman. "One o'clock," hiccuped the toper. "Past two o'clock," the obstinate Dogberry repeated. "One o'clock, old boy? you're wrong," exclaimed our hero; "I heard it strike twice makes me so certain."

SMOKING TOBACCO.—There is no harm in smoking, except it leads to drinking—drinking to intoxication—intoxication to bile—bile to indigestion—indigestion to consumption—consumption to death, that is all.

JENNY LIND.—In the window of an inn, near St. Martin's Court, London, is an announcement of "The celebrated Jenny Lind cordial, from the original receipt, two-pence a glass." Poor "Linct!" little does she think what use is made of her name.

KING ALCOHOL.—falls when his advocate attempts to support him, and they fall when he attempts to support them.

TRUE COURAGE.—Never be afraid to abandon a habit or a practice because you have long persevered in either. A great mind retracts an error as soon as it is discovered. To persist in wrong is absolutely folly. Can it be degrading to acknowledge that we have discovered the truth? Can it be cowardly to abandon a destructive practice.

TALK AND ACTION.—What is wanted at the present time in the temperance cause, is action—vigorous, constant, united action on the part of all its friends. Talk is good in its place—it must be had—but there is great danger in getting too much of it. After we have concerted our plans, and discussed them well, then let a spirited enforcement of them follow. This is what tells—this is what is effectual—this is what our opponents fear. The rumble-career cares not a whit for the talk of Temperance people—it does not affect him at all—he can prosecute his business while they are talking. But what he fears is that the action of temperance men will injure him. Let us, then, have less talk and more action.

**EXPENDITURE OF THE LORD STEWARD OF THE ROYAL HOUSEHOLD.**—The following bill of fare for one year (1846), may not be uninteresting to economists:—Bread, £2050; butter, bacon, cheese, and eggs, £4976; milk and cream, £1478; butchers' meat, £9472; poultry, £3633; fish, £1979; grocery, £4644; oilery, £1793; fruit and confectionery, £1741; vegetables, £487; wine, £4850; liquors, &c., £1843; ale and beer, £2811; wax candles, £1977; tallow candles, £679; lamps, £1166; fuel, £6849; stationery, £824; turnery, £376; brazery, £890; china, glass, &c., £1328; linen, £1085; washing, table linen, &c., £2130; plate, £500. We have here an expenditure of no less a sum than £9405 for the article of liquors alone. How many poor families this sum would keep comfortable, [and which is, in our opinion, worse than wasted. What a weighty influence would be exerted on the customs of the great of the earth, if *Majesty* would expunge such items from their household expenses.

**A CURIOUS ADVERTISEMENT.**—Whereas the subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintance, and finding there is no possibility of breaking off from the said practice, but through the impossibility to find the liquor; he therefore begs and prays that no person will sell him for money or on trust, any sort of spirituous liquors, as he will not in future pay it, but will prosecute any one for an action of damage against the temporal and eternal interests of the public's humble, serious, and sober servant.—**JAMES CHALMERS**—Witness, William Andrews.—Nassau, June 18th, 1795.—*Bahama Gazette*, June 30th, 1795.

"You had better shift over the lower studding sail," said Captain M——, who was sitting on the poop netting, and "Watch, trim sails," was piped by the boatswain's mate. A few minutes sufficed for the change to be made; for nearly all hands were on deck, and "belay of all," was shouted by the Captain of the fore-castle, and almost in the same breath, he exclaimed—"A man overboard." In an instant the life-boat was glancing in the waves with a brilliant fuse burning to direct the unfortunate to its friend. layd—the halyards flew through the blocks, and in less time than I have been writing this, a boat was lowered, and the Lieutenant of the watch and four seamen were pulling with all their might towards the buoy. On board all was still as death, except once, when from some cause the buoy appeared to dip, and "ho's safe," exclaimed a young mid. on the poop. Still, every eye was directed to the boat which was pulling in a circle round the buoy.—Every ear was listening to catch a sound; and when at last the officer hailed and said he had not found him, there was that in the countenance and step of the men as they took their stations to make sail, that showed that sailors' hearts can be affected. The ship was soon under a press of canvass, and the enquiry made—"who is it?" For a while it was supposed to be a fore-castle man, who might have fallen during the shifting of the sail; but he soon answered his muster, and it was found that a man who had been put on the poop for being drunk, was missing. Another victim to the absurd and wicked custom of supplying grog rations, was gone to meet his Judge.—*Life of a Royal Marine—unpublished MSS.—Communicated by J. Roberts, Toronto.*

**A REBUKE TO DISTILLERS.**—If the friends of temperance all round the globe, do not lift a note of remonstrance loud and clear, and piercing even to the dividing asunder of the joints and the marrow of every distiller in the world, they will be guilty of an outrage upon humanity comparable only to that of those who are guilty themselves of the sacrilegious action. For we hold that no man can stand by and keep his peace at an outrage upon society without being *particeps criminis*, especially when by bold and decided remonstrance he may put a stop to its continuance. SIXTY MILLION bushels of bread stuffs annually consumed, av, worse than consumed—converted into intoxicating poison by the distillers and brewers of Great Britain, while SEVEN MILLIONS of her poor are starving for bread! What a fact in the civilized world! What a tale of the 19th century to be handed down to future generations! We say, let every scene of suffering, starvation, and death, be brought under the distiller's eye; let all the bodies of the slain be laid at his door; and if he will cart in grain and cart out whiskey, let it be over the bodies of the dead. We would have gaunt famine haunting him by night and by day; and the bones of the dead and dying hung up in every part of his distillery or brewhouse, and a voice whispering through every crevice, "*Mother, give me three grains of corn.*" Such scenes should be before him as he sits down to his plentiful meal, or rides

abroad with his richly-attired family, or sits in church on his velvet cushions. He should never be left undisturbed, till, in perfect and unendurable agony, he abandons his business.

## Poetry.

### SLUGGARDS, ROUSE YE.

BY Y.-L.E.

Sluggards, rouse ye from your slumbers;  
Up and onward for the fight;  
Front in courage, rear in vigour,  
Strong in purpose—men of might.

Gird ye on your warfare weapons,  
Ply your foes with words of truth;  
Point them to the fallen father,  
Tell them of the falling youth.

See where streams of desolation  
Swell around the drunkards' path,  
Where the tyrant's meshes bind them  
For their Maker's coming wrath.

Drink has slain its tens of thousands,  
Crime of every hue has dyed;  
In its fairest form 'tis hideous—  
Weak or strong—however tried.

Hearts and homes are wo and weary;  
Cupboards empty, children bare;  
Wives and husbands curse each other,  
Peace is turmoil—hope, despair.

Rush ye in and loose their fetters,  
Faith will aid you in the deed;  
Free them, and their shout of triumph  
Thrilling through their ranks will speed.

Soften down their evil passions,  
And their rising curses chide;  
Offer ye a hand to raise them,  
Pledge them as a friend and guide.

Lightsome hearts and happy circles  
Are the trophies which ye'll win;  
Recompense belongs to heaven,  
Should ye turn a soul from sin.

Sluggards, rouse then from your slumbers;  
Up and onward for the fight;  
Front in courage, rear in vigour,  
Strong in purpose—men of might.

### THE SEVEN ACTS OF INTEMPERANCE.

ALL the world's a bar-room,  
And all the men and women merely tipplers.  
They have their bottles and their glasses;  
And one man in his time takes many quarts,  
His drinks being seven kinds: At first the infant,  
Taking the cordial in the nurse's arms,  
And then the whining schoolboy, with his drop.  
Or two of porter, just to make him creep  
More willingly to school. And then the lover,  
Sighing like a furnace o'er his lemonade,  
Brewed into whisky-punch. Then a soldier,  
Full of strange oaths; and reeling mad with brandy;  
Brutal and beastly; sudden and quick in quarrel;  
Seeking the fiend intemperance  
Even in the gallon's mouth. And then the justice,  
In fair round belly, with Madeira lined;  
Most elegantly drunk, superbly corned;  
Full of wise saws against the use of gin;

And so he swallows wine. The sixth drink  
Shifts into the lean and bloated dram-drinker—  
A spectacle on nose; he's scorched inside;  
The wretched haggard hose a world too wide  
For his shrunk shank: and his once manly hand,  
Shaking the cup of tea, (well lined with rum,)  
Seems now five palsied bones. Last drink of all,  
That ends intoxication's history,  
Is laudanum—self-murderer's long oblivion—  
Sans faith, sans hope, sans life, sans everything!

### Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which  
brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—  
Weymouth'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;  
BUT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAIN-  
MENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL  
ESTABLISHMENTS WE WILL DISCOURAGE THEIR USE THROUGHOUT  
THE COMMUNITY.

MONTREAL, OCTOBER 1, 1847.

#### MR. KELLOGG'S LECTURES.

Since our last, our City has been favoured with a visit, then ex-  
pected, from Mr. Kellogg, from Boston, and certainly since his ar-  
rival the Committee have reason to rejoice that he accepted their  
invitation. The first lecture was delivered on the Evening of the  
7th, in the Old Congregational Church, St. Maurice Street, to  
a respectable audience. The house was pretty well filled. The  
admission was by tickets, at 3d each. This was by some thought  
objectionable, but we are decidedly of a contrary opinion. It is  
said that even three-pence cannot be paid by a sot, and that it  
drives away poor drunkards, but that is questionable, and if ad-  
mission by payment will secure the attendance of respectable  
moderate users of spirituous liquors, by all means let us have the  
admission by tickets.

Mr. Kellogg's style of address is well calculated to attract.  
We can listen to an hour and a half's lecture without the smallest  
fatigue, for while he can be grave and argumentative, bringing  
the particular phase of the Temperance Question which he may  
have chosen as his subject for the time to the test of scripture or  
reason, he very happily introduces apt illustrations from ancient  
and modern history. He seems to be well read in these, and in  
general literature, and from these stores draws largely analogies  
applying bearing on the point he may be discussing. He must have  
the organ of language, wherever that may be, largely developed,  
for he pours out a perfect torrent of words, and these by no means  
jumbled together, but well assorted and well delivered, the action  
corresponding with the passion intended to be expressed in the  
words. We have seen many platform speakers at a loss where  
to put their hands and arms; they are at home in a pulpit, but feel  
out of place when they cannot lean on a substantial desk. Mr.  
Kellogg is not so, he neither saws the air too much with his arms as  
others do, nor refuses to move a finger to set off a good sermon as  
others do. His style is generally brief and sententious, but he  
certainly possesses the power of using the rolling Johnsonian mode  
of speech when he chooses to wind up with a peroration. To  
conclude these remarks on the external, Mr. K. possesses the  
peculiar tone of our southern neighbours to its full extent,  
and to our ears, it only gives a raciness to his address which is

more pleasing than otherwise. We say so much of the man, as  
we think he is well fitted to do good to the cause in this Province,  
as we believe he has done in New Brunswick, where he lately  
made a lecturing tour by invitation, and we should be glad to  
hear that our friends in Canada West, as has already been done in  
Quebec, request him to pay them a visit and endeavour to stir  
them up to keep the cause in progress. We have no idea of flat-  
tering or saying too much of one who is only a man. There  
is danger enough to him in the notice usually given to those who  
come much before the public as he does, without our adding any-  
thing to it; mischief must ever be the consequence of panegyric.  
We have endeavoured to avoid that, as we think Mr. K. well fit-  
ted for the sphere of usefulness he has chosen, and we can ill af-  
ford to lose any good soldiers in this conflict. We trust he will  
have success wherever he labours, and be enabled, by the grace of  
God, to attribute that success to him alone who has called him to  
the field and is able to sustain and guide him in it.

(The Committee of the Newcastle District Union should have  
had him for their semi-annual meeting, advertised on our last  
page.)

We give below an outline of his introductory address, though  
like most popular speakers, reporting does not do him justice, and  
we can only hope that most of our readers will hear him for  
themselves, and if they will take our word for it, they may inform  
their non-abstaining friends who may refuse to go to hear a Total  
Abstinence Lecture, that they will miss a real intellectual treat if  
they do resolve to stay at home when Mr. K. is in their vicinity.  
We are well assured that of this "present truth," as of every other  
which happens in its time to be so, discussion is the very life and  
soul of its advancement, and a good lecturer coming to a local-  
ity which has been pretty well leavened previously by tracts and  
other modes of written instruction, is likely to do no small good.

Mr. F. W. Kellogg, from Boston, delivered, on the 17th  
instant, the first of a series of lectures on Temperance. It  
was introductory, and of course more general than the others  
are likely to be, but was interesting in a high degree. We  
can only give a bare outline. He said he did not feel him-  
self a stranger here. He was under a different government,  
yet considered himself one of us. It was long since he en-  
listed in the cold water army, whose battle-field was the  
world, and he hailed as brethren all who joined in it; he  
wished to enlist others, also, in this reform. He pointed to  
the Gospel for the principles of this reformation. Very early  
in the world's history there were prophets sent, who by their  
preaching, were checks on its sinfulness; But Jesus brought  
in a principle which remained warring against every form of  
evil. We now see the effects of that principle. The nine-  
teenth century has been called the age of reform; Christians  
are more awake to duty; every where the world seems  
awake. His object, however, was not to speak of other re-  
forms. There certainly are others. All admit the need of re-  
form, except personal reform; church reform and govern-  
ment reform are earnestly spoken about and desired by many,  
but personal reform is difficult, it jars on the feelings of  
those who cling to old customs. Temperance men were  
sometimes charged with being men of one idea, and told  
that there are other good causes besides total abstinence;  
but to be successful, almost all reformers find it well to cling  
to one idea. The dealer in dry goods, the artisan, the cotton  
spinner, the manufacturer of any thing, are all men of  
one idea; they stick to their business, and their business,  
consequently, sticks to them. Indeed, all who succeed in  
any enterprise are men of one idea. This is a great reform.  
To judge of any reform, we must see the magnitude of  
the evil; and the evils of intemperance are beyond calcula-  
tion. Look round on society—prisons, poor-houses in every  
city, gorged with victims. Go from dwelling to dwelling,

call any number of men together, and question them, and see if they have not suffered bitterly through some one or more connected with them. There is a difference of opinion now from what there was forty years ago. In that time much good has been done; this cause is generally admitted to be good; no one is heartless enough to say it is not good to try to relieve the drunkard; many do pray for relief. There may be from 6,000 to 10,000 pledged in Montreal—why is there not more doing? There are a variety of causes for this apathy, amongst these, want of faith is prominent. We do not believe that if we gave our power to it we should succeed; men say, wait for the great and good. Faith is needed in any cause. Mr. K. illustrated faith by comparing it to the band which connects machinery with the moving power, the wheels all stand still until the band is laid on; men will not believe they can do good. So from Israel's early history. They were slaves, God sent Moses, he showed miracles, they saw the hand of God, were led forth, went through the red sea, they saw miracle after miracle, came to Jordan, saw the fields waving with grain, ate of the grapes, but doubted, if after all, God could bring them into the land of promise—doubted and sent spies, who told them of giants whom they had never seen. So is it with temperance men, they say there are giants we cannot resist. The children of Israel who thus doubted lost Canaan, yet their children took possession. We rejoice there are some men, Calebs and Joshuas, who do believe—moral Gibraltars, they may be called, who will stand any siege. Still the great number see in every rum-seller a giant, and thus, faithless as Israel, they gain as little. It is faith which keeps all at work: the farmer, the merchant, &c., they do not see the result desired, but they act in faith that the result will come. Father Taylor said that faith was a kind of limited omnipotence. Mr. K. here introduced some most interesting illustrations of the effects of faith in a good cause. Esther, when the decree went forth against Israel, found strength to go in to speak to Ahasuerus—the laws were those of the Medes and Persians—unchangeable; nevertheless, said Mordecai, "deliverance shall come." Who can tell how much that tended to assure her mind. Faith ever supports the mind. It supported the friends of Temperance when they were few. They looked forward with faith and saw the mountain tops of the promised land, saw the last fires of the distillery put out, and the last inebriate disappear from the world. A few reasons might be stated why men must act in faith. One reason is because it is a good cause. Strange but true. We must labour hard to teach any one to do good. It is easy to teach an Indian to dodge his enemy from tree to tree, or learn him to shoot and kill; but to teach him to write or hold the plough is a hard task. To men it is easy to serve the devil. Try to induce any one to do something only a little immoral; that has a zest. Easy work then, but try to get him to do something good for society; he acts like the Indian, jumping from tree to tree.

Many good men love the cause, but dislike changes. John Bull sticks to some things because they are old; but if you succeeded in turning him, he will stay turned. And John Wesley said of Scotchmen, that to get at their hearts it was necessary first to pierce through a whole body of divinity. Improvements go on slowly. It took many years to raise a three legged stool into a sofa. The steam-engine came on by slow degrees. Some one proposed to drive a vessel against wind and tide. When laughed at, he said you may laugh, but you will cross the Atlantic by steam. He went to the west and died. He begged to be buried on the banks of the Ohio, where his rest would be sweeter; because by faith he saw that that river would one day be a highway for steam-vessels. When gas was first proposed for London, Sir Humphry Davy laughed, and some one said it would be as likely a matter to cut up the moon in slices, and stick them on lamp-posts all over the city. The steam navigation of the Ocean was ridiculed by Dr. Lardner only

a few years ago, and the very next year the Sirius came to New York. Railroads are quite recent, and the speed of them at first was something like the speed at which temperance principles sometimes travel, viz., four miles an hour. The first idea was, that they might do to carry produce, and awful danger was apprehended when 12 or 14 miles an hour was spoken of. A few years ago prejudice was strong against high pressure engines. Some one said change the name, and they called them locomotives, and no one said any more about danger. So perhaps if we can change the name of teetotalers and find a new one, we may succeed better. But even the railway was too slow, and then came the magnetic telegraph—a railroad for thought, with the lightning for a locomotive. What next? Who can tell? All these are the achievements of men of faith, men who gave themselves to work out one idea. Other good causes have been at first denounced. The slave-trade was once considered quite respectable, and millions of English gold were invested in it. A woman went to Liverpool and wrote to Wilberforce on the subject. He took it up, kept to the one idea for many years; and secured his point. What might then have been said in Liverpool, full of slave-ships and slave-holders? Some of them might have heard something of Wilberforce. They would laugh doubtless; but he persevered, until Old England's flag ceased to float from any slave-ship on the ocean. Now here is encouragement. It is quite certain that England has a conscience, and that she may be acted upon. She will one day see that rum-selling, as well as slave-holding and slave-trading, is laid down as wrong by the principles of the great statute-book of Jehovah. We have attacked an old and long reigning practice. Yet how is it already with temperance? There is not a place that it has not been carried into. We have the great encouragement that in every town and village in England and the United States, there are abstainers. The Bishop of Norwich speaks out plainly on the subject. In Scotland a cry for total abstinence is ringing in every hamlet. In Ireland we have Father Matthew, and the mention of his name is enough. The green Isle shall yet be free from this vice. We have girdled the globe with the garlands of our success. Shall we stop? Are we not really strong in proof of the efficacy of even the small faith we have had?

We have changed public opinion. We can ask men and women to assemble and hear addresses in favour of total abstinence. We can ask ministers and others to pray and speak and preach in its favour. But who ever thought of having a meeting in favour of temperate drinking? It is a pity that the drinking portion of the community do not hold meetings to defend their principle on this question; we might then see what principle was really the best. He concluded by an earnest appeal to the friends of the cause to persevere in faith.

We have no intention of giving any more of Mr. Kellogg's Lectures than the first, though they were all good. That one traffic was excellent—on the political economy part of the question. Those on the duty of Christians signing the pledge; to young men and to young women, were all admirable. We could wish some specific means were used to induce our leading merchants attend a re-delivery of that on the traffic. Something towards that may be done by the Committee before Mr. Kellogg's return to Quebec, whether he will likely proceed early next week. It is intended to have a free Lecture under the auspices of the Reformatory Society in the American Presbyterian Church, which we trust, be well attended.

There was a soiree last evening, under the care of the Ladies Society, in the Lecture Room of Zion Church, at which Mr. Kellogg and several other gentlemen spoke. Particulars in next.

### A GOOD FELLOW—A GOOD-HEARTED FELLOW— A GOOD FOR NOTHING FELLOW.

(Concluded from the Witness.)

Of the two past states of this being, it is admissible that there is a something which some one has found good; but a period arrives when all of this quality which once pertained to him has dropped away, and he is "good for nothing." The melancholy fact of the matter connected with the three degrees of the character which we have endeavoured to sketch, is that it is all downwards. The course of man, without God in the world, is all, spiritually, a descent "going down to the chambers of death." Still he who regards himself from the love of strong drink, and braces the mind for intellectual achievements, is likely to rise amongst his fellow men, and do many things which are great, and good, and useful. To the fellow himself, and to those around him, a comparison of his condition at long intervals of time may be necessary to make it quite certain that the change for the worse is going on; but not the less certain is it that the time does come for his being "cast out and trodden under foot." Even the great author of evil, who having once got the individual to enrol himself practically as a good fellow, felt satisfied that he might leave him to the influence of the habits of the order which would do his work for him, may be conceived to suppose that as far as any good to the kingdom of darkness is concerned, it is sometimes too effectually done. Even good-for-nothingness, in his opinion, may verge on the extreme, for while good fellowism generally acts as a lure, men will shrink from the very idea of their becoming such as the good-for-nothing, when this impersonation of folly, guilt, and wretchedness ventures to shew himself before the garish light of day.

In this last stage hope may be considered well-nigh gone; it is not gone in reality, but the individual himself usually thinks so, and admits despair. Occasionally during his career, conscience has whispered that there is danger, and there has been a temporary pause. It has sometimes flashed across him, that he was under an influence soothing him, urging him, beckoning him, enslaving him. He has sometimes asked himself the question, how it happened that he felt it necessary to frame excuses for the use of intoxicating drinks, to others occasionally, but more particularly to himself; but, unhappily, while he mused, some brother came in and broke up the conference, and unthinkingly he again went on "as an ox to the slaughter, as a bird to the snare, as a fool to the stocks, and knew not that it was for his life." It is a terrible thing for a man who has given himself up to a destructive habit, and begins to be conscious of it, to look on the joyous freedom of others, and know that he can take no part therein. And yet should we say, "can take no part?" It is true. All experience of intoxicating drinks seems to show that he who has once acquired the taste for them, never altogether loses that during the whole course of his life. He may abstain, and thus lay aside the chains, but the sense of bondage, the mark of the galling fetter, the consciousness of continual necessary effort and watching, will prevent him ever after from having the same impression of liberty which he who has never begun the habit feels. Still, with all the difficulty, the impossibility, great as to drive a camel through the eye of a needle, have men been brought back from the *ultima thule* of good-for-nothingism, and by the grace of God, though scarcely, yet actually saved. But how is it with the greater number? They "pass on and are punished."

During the earlier stages, before the physical system was broken up, there seemed to be a power of resistance to conscience, which set her at defiance; her whispers were drowned amidst the "revellies and such like" of good-fellowism, or she was put off with the excuse that there was good time for retreat still. There was no intention of ever going

beyond a certain depth, there was time enough for retreating when the fooling was felt to be insecure. The day of such felt insecurity comes when it is not looked for. For years past, every one but the good-for-nothing himself, has known him to be a miserable drunkard. He never has admitted it, and may pass out of existence without once confessing that the name is applicable to him. Some day, as he hangs about his old haunts, visions of the past flit across his memory, there is a dreamy consciousness that all is not right. Some association carries him back to a time when he saw a drunkard reeling to his home; he pitied, but never thought of asking how that man became a drunkard, but considered him a worthless, helpless creature, and that it would be better for himself and others that he was dead. He was a useless good-for-nothing. That was the time when he was thinking how he might act usefully for himself and his fellow creatures. It was just about that time that he first entered a tavern, with the sole object of having some intoxicating liquor. He had often used before; wine after dinner, and some compound of spirit and water were every day matters in his father's house, but somehow this day that initiation into tavern life came up very vividly in mind. He had not gone alone, he would never have done that, there were several others, and on the succeeding day he had an impression of having done something which he immediately gave himself, in a kind of private way, by means of conscience to understand he must never do again. It would disgrace him. He had made a sort of resolution then never to be a drunkard, and probably the reason why memory happened to recall that day was, that now the poor lost wretch, utterly unconscious of his degradation and impotency of resolution for any thing, his utter good-for-nothingness, had actually glimmering in his mind some scheme of usefulness in which he might engage. How it might happen to come there who can tell, it seemed the last place in which to expect any such thing. Probably the dying effort of hope to obtain a lodgment in his mind, had stirred amongst the ashes of intellect a single spark which flitted for a moment and disappeared.

The good-for-nothing is now in one of his haunts, and intends to be so, regularly for a long time to come, until he fears it may be unsafe, he may become a drunkard. On retiring, he deems he is not alone, and to be quit of his companion whom he has never seen before, he passes as quickly as possible from the spot. Nothing is said, no salutation is given, but no complaint is made. Street after street, and lane after lane is passed, and yet, who follows? Trembling, he knoweth not why, he finds himself again in the vicinity of one of his haunts, and he must soothe his nerves with liquor. That imbibed, he passes on, and wonders why he should have been so easily frightened. Still, who was with him, and who, and what are these now? Before, he was able to control his fears, now, all that he has ever heard or read of the horrors of delirium tremens rushes on his mind. This is for him the beginning of the end. From it he partly recovers, and the consequence of his fear is that each successive day finds him trying to resolve and re-resolve, but the hour which follows this semblance of resolution drives it all away, for it is awakened by terror alone. "Conscience, which long asleep has lain, now lifts a her snake head and frights him into madness."

We shall not attempt to describe the repeated attacks of mania a potu, which are more or less frequent, according to the strength of constitution of the individual.

All that he has to offer now to his God for a mis-spent life, is the dregs of his existence, and it truly is good-for-nothing. Despair makes him its victim, and under its influence rejecting the mercy and pardon offered in the gospel, the good-for-nothing passes away—whither? Holy writ declares "no drunkard shall inherit the kingdom of God."

F. F. B.

**"I NEVER TAKE ANY THING TO HURT MYSELF."**

*A Prize Essay. By the Rev. R. Peden, Amherstburgh.*

Acts xvi. 28—"Do thyself no harm."

Heb. 13, 16—"To do good . . . . forget not."

Such is the language of many in excusing themselves from entire abstinence from intoxicating drinks—they never take any thing to hurt themselves. It may be that this little tract may fall into the hands of some who use this apology, and to such we would affectionately submit a few considerations.

First,—Are you sure that in using intoxicating drinks, as you now do, that you never take any thing to hurt yourself? It is not necessary to suppose that you use them either very frequently, or what may be called immoderately; but even using them, as you may do, only occasionally and in small quantities, it would still be hazardous for you to affirm that you have never taken any thing to hurt yourself. The fact that the temperance reformation has disclosed the pernicious and delusory nature of these drinks is so well known and so generally admitted, grounded, as its testimony is, on the most careful induction of facts, and confirmed by the experience of millions of teetotalers, that you may at least see occasion to review the judgment which you have expressed. In the Report of a Select Committee of the House of Commons, to inquire into the evils of intemperance, it was stated that the highest medical authorities, examined in great numbers before the Committee, are uniform in their testimony, "that ardent spirits are absolute poisons to the human constitution—that in no case whatever are they necessary, or even useful, to persons in health—that they are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system. (Par. Rep. p. 4.) If this testimony be true, will you aver that even in the moderate way in which you now use them, you never take any thing to hurt yourself?

But we are well aware that some who make use of such language may, after all, in the opinion of others acquainted with them, partake pretty freely of the intoxicating cup.

There are not wanting cases of individuals who, in the very intemperate use of intoxicating drinks, may fancy the excuse at the head of this paper as applicable to their condition—a sad proof of the tendency of these drinks to delude the mind, to unfit it for calm and impartial enquiry, or for the reception of truth, however plainly and forcibly stated.

Second,—But though it were true that you took nothing to hurt yourself, have you a perfect safeguard that in still using them you will continue in your supposed innocuous course? Where is your guarantee, your ground of confidence that you will never follow the legitimate and natural current of intoxicating drinks, namely, from tasting to tipping, and from tipping to habitual and confirmed immoderation. It is not stated that you will do so, but where is your safeguard that you will not? Have not hundreds, as temperate and self-confident, and perhaps as seemingly moral and virtuous, fallen before the enemy? Can you not point to instances within your own circle of observation, however narrowed that circle may be? Scripture says, "the heart is deceitful above all things." It says, moreover, "wine is a mocker." How awfully dangerous, then, to be tampering with "a mocker," a deceiver, when the heart is so apt to be deceived. You remember the case of Hazael when on an errand from Benhadad, the king, to the prophet Elisha, when the man of God, looking steadfastly on him till he was ashamed, told him of all the evil which he would bring on the children of Israel. Hazael, shocked at the mere mention of such atrocities, indignantly exclaimed, "What! is thy servant a dog, that he should do this great

thing?" How many thousands of poor drunkards are there now, who, had they been told what they would become, would have treated the warning as Hazael did the prophecy. Be entreated to see the ground on which you are now standing. Is your footing secure? Have you a complete guarantee that you will never, in your present course, become intemperate?

Third,—Although you were proof against habitual intemperance, who or what will secure you against the possibility of your falling into some peculiar circumstances of temptation, whereby you may be overcome, and you may take something to hurt yourself. Remember that you may hurt yourself in various ways as well as by injuring your body. You may injure your reputation, your means of subsistence, your prospects in life, your morals, or your Christian character, if you are a professor of religion. There is an elevating tendency in the church, at the present day, that regards with growing suspicion the use of alcoholic drinks. Even although there was no chance of your ever becoming a drunkard, may you not under some peculiar temptation inflict a wound on your character that may take years of watchfulness to cicatrize? May you not, at some unguarded moment, be so overcome as to leave a blot on your life, which tears of bitterness may vainly attempt to obliterate?

Fourth,—Suppose it were true that you may use liquors as you now do without injury, and you had a perfect confidence that you never will hurt yourself, let it still be inquired, may you not hurt another, if not yourself? You are so linked with your fellow-creatures as to make it inconsistent with your condition as a man, and much more as a Christian, to say as Cain, "Am I my brother's keeper?" It is impossible to say what may be the result of your present course upon others, however moderate you may deem it. If you very seldom taste, it is probable that, as you have no particular inclination for intoxicating drinks, you would not get and drink by yourself: this would betray a strong desire for the intoxicating cup. When you do take a little, it is usually because you are in circumstances that lead you to partake; you are treated by a friend, or you treat him; or you are making some bargain, or transacting some business, or otherwise led into company. Now, although you may think that you take nothing to hurt yourself, may you not hurt your friend? May you not countenance him in the use of the cup?—may you not beget or awaken a depraved appetite in him? and though you were possessed of moral courage and strength of principle always merely to taste and to leave off before you have sustained any injury, as you may suppose, yet your countenance and example may tell most injuriously on your acquaintance or companion.

Are you a parent? Though you do not hurt yourself, may you not hurt one of your dear children? Oh! how many have been ruined in time and eternity by the intoxicating cup, which, when children, they began to sip beneath the parental roof.

Are you a husband? May you not injure your wife? Or a wife? may you not injure your husband? Are you a master? May you not hurt your servants? Are you a man of wealth, and hospitable? May not your hospitality prove a curse? Are you a minister of Jesus Christ, a magistrate, or a physician? May not your example in this respect be awfully ruinous to some? From the highest official stations, down to the obscurest private conditions, there is an influence concomitant with the use of intoxicating drinks, moderate though the use may be, that may tell with fearful injury on others, although those whose example was an abetting of the evil, may partially escape themselves. The fact of the sociality connected with drinking should lead you to consider the influence not merely on yourself, but also on others.

Fifth,—If it were true that you do not hurt yourself, yet are hurting the temperance reformation. The temperance

movement is now one of generally acknowledged excellence. It stands conspicuous in the march of moral advancement and philanthropic exertion. It is very probable that you consider yourself a friend of temperance, and rejoice in the good it has accomplished; but by drinking, though little and seldom, you are not only standing aloof from the movement, but you are directly sanctioning the use of these pernicious drinks, and discountenancing temperance societies. So far as your influence goes, you are undoing what has been done, and preventing an increase of benefit from being accomplished.

Sixth.—But still further. Suppose it were true that intoxicating drinks do not hurt you, do they do you any good? This is a very relevant inquiry. You cannot affirm that they do, and no man that uses them as a beverage can affirm so, unless he is under delusion. Why, then, expose yourself to temptation? why tamper with that which is so dangerous and delusive? why run the risk of the possibility of enduring all the evils of intemperance, by the use of that which does you no real good? Why expose others to the fearful evil, by continuing in a course that may seriously affect others, when all you can say in favour of the beverage, is the mere negative plea, that you do not hurt yourself; and that, too, a statement which, there is reason to believe, is utterly fallacious.

Seventh.—Even although it were true, that by using intoxicating drinks as you now do, you can do so without injury to yourself or others; and suppose you could continue so, it is not enough merely to do no harm, it is your duty to do good. Our duty to ourselves and others is not the mere negative one of doing no injury, but the positive one of doing good. The word of God declares, "to do good and to communicate, forget not, for with such sacrifices God is well pleased." Let the judgment decide impartially, let conscience speak faithfully, and we doubt not but that you will be led to the conclusion, that entire abstinence from all intoxicating drinks, will be not only not to your detriment, but to your advantage.

Abandon, then, a course which, however moderate, is injurious, though you may not think so; a course which may possibly prove the outer edge of a vortex of dissipation and misery—a course that may draw others, perhaps near and dear to you, into the fatal snare, though you should escape. And, then, be assured you will have greater confidence than you can have now, that in this respect at least, you do yourself no harm; and you will have the still happier consciousness, that, by co-operating in the temperance movement, you may do yourself and others very material and permanent good.

## Education.

### THE ATMOSPHERE.

"The atmosphere is one of the most essential appendages to the globe we inhabit, and exhibits a most striking scene of Divine skill and omnipotence. The term *atmosphere* is applied to the whole mass of fluids, consisting of air, vapours, electric fluid, and other matters, which surround the earth to a certain height. This mass of fluid matter gravitates to the earth, revolves with it in its diurnal rotation, and is carried along with it in its course round the sun every year. It has been computed to extend about 45 miles above the earth's surface, and it presses on the earth with a force proportioned to its height and density. From experiments made by the barometer, it has been ascertained that it presses with a weight of about 15 pounds on every square inch of the earth's surface, and therefore its pressure on the body of a middle sized man is equal to about 32,000 pounds, or 14 tons avoirdupois, a pressure which would be insupportable, and even fatal, were it not equal in every part, and counterbalanced by the spring of the air within us. The pressure of the whole atmosphere upon the earth is computed to be equivalent to that of a globe of lead 60 miles in

diameter, or about 5,000,000,000,000,000 tons; that is, the whole mass of air which surrounds the globe compresses the earth with a force equivalent to that of *five thousand millions of millions of tons*. This amazing pressure is, however, essentially necessary for the preservation of the present constitution of our globe, and of the animated beings which dwell on its surface. It prevents the heat of the sun from converting water, and all other fluids on the face of the earth, into vapour; and preserves the vessels of all organized beings in due tone and vigour. Were the atmospherical pressure entirely removed, the elastic fluids contained in the finer vessels of men and other animals would inevitably burst them, and life would become extinct; and most of the substances on the face of the earth, particularly fluids, would be dissipated into vapour."

### GEMS OF THOUGHT.

Neither a single bad action, or a single bad habit, ought to condemn a man, for he may himself hate the one, and be trying to get rid of the other all his life.

I would reject the thought that if religion is not true, there is no difference between mankind and the brutes. The very power of conceiving the ideas of religion, make a great and a happy difference.

A man should stand in awe of his prejudices. Prejudice is an opinion or feeling, not for which there is no reason, but for which we can render none. The feeling or conviction of truth is one, the power of vindicating it, another. Most of our opinions are a mixture of reason and prejudice.

Men soon acquire talents for office of trust and importance, the difficulty is to gain a high station, not to fill it.

The measure of man's virtue is what he would do, if he had neither the laws, nor public opinion, nor even his own prejudices to restrain them.—*Hazlitt's Essays*.

### LABOUR.

The more we accomplish, the more we have to accomplish. All things are full of labour, and therefore the more we acquire, the more we care and the more we toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made. I never heard of an apostle, prophet, or public benefactor, retiring from their respective fields of labour. Moses, and Paul, and Peter, died with their harness on. So did Luther, and Calvin, and Wesley, and a thousand others as deserving, though not so well known to fame. We are inured to labour. It was first a duty. It is now a pleasure. Still there is such a thing as over-working man and beast, mind and body. The main-spring of a watch needs repose, and is the better for it. The muscles of an elephant and the wings of a swift bird are at length fatigued. Heaven gives rest to the earth because it needs it; and winter is more pregnant with blessings to the soil than summer with its flowers and fruits. But in the war for truth and against error there is no discharge.—*A. Campbell*.

### GOD'S WISDOM IN THE REVOLUTION OF THE PLANETS AROUND THEIR AXIS.

"The rotation of the several planetary globes around their axis, to produce the alternate succession of day and night, strikingly demonstrates the wisdom and benevolence of their Great Author. Were the earth and the other planetary worlds destitute of a diurnal motion, only one half of their surfaces could be inhabited, and the other half would remain a dark and cheerless desert. The sun would be the only heavenly orb which would be recognized by the inhabitants of each respective world as existing in the universe, and that scene of grandeur which night unfolds in the boundless expanse of the sky would be for ever veiled from their view. For it appears to be one grand design of the Creator, in giving these bodies a diurnal motion, not only to cheer their inhabitants with light and warmth, and the gay colouring produced by the solar rays, but also to open to them a prospect of other portions of his vast dominions which are dispersed in endless variety throughout the illimitable regions of space, in order that they acquire a more sublime impression of the glory of his kingdom, and of his eternal power and godhead. But were perpetual day to irradiate the planets it would throw an eternal and impenetrable veil over the glories of the sky, behind which the magnificent operations of Jehovah's power would be in a great measure concealed. It is this circumstance which we should consider as the principal reason why a rotatory motion has been impressed on the planetary globes; and not merely that a curtain of darkness might be thrown around their inhabitants during the repose of sleep."

in the world in which we dwell. For in some of the other planetary worlds belonging to our system, the intelligent beings with which they are peopled may stand in no need of that nocturnal repose which is necessary for man; their physical powers may be incapable of being impaired, and their mental energies may be in perpetual exercise. And in some of those bodies which are surrounded with an assemblage of rings and moons, as the planet Saturn, the diversified grandeur of their celestial phenomena, in the absence of the sun, may present a scene of contemplation and enjoyment far more interesting than all the splendours of their noonday. Besides, had the planets no motion round their axis, and were both their hemispheres supposed to be peopled with inhabitants, their physical state and enjoyments would be as opposite to each other as if they lived under the government of two distinct independent beings. While the other class was basking under the splendours of perpetual day, the other would be involved in all the horrors of an everlasting night—while the one hemisphere would be parched with everlasting heat, the other would be bound in fetters of eternal ice. And in such a globe as ours, the motion of the tides, the ascent of the vapours, the currents of the atmosphere, the course of the winds, the benign influence of the rains and dews, and a thousand other movements, which produce so many salutary and beneficial effects, would be completely deranged. Hence we find, that on all the planetary bodies on which spots have been discovered, a rotatory motion actually exists in the secondary as well as in the primary planets, and even in the sun itself, the centre and mover of the whole; in which arrangement of the Almighty Creator the evidences of wisdom and design are strikingly apparent."

#### GOD'S WISDOM SEEN IN THE SUN'S POSITION.

"If the sun were much nearer us than he is at present, the earth, as now constituted, would be wasted and parched with excessive heat; the waters would be turned into vapour, and the rivers, seas, and oceans would soon disappear, leaving nothing behind them but frightful barren deserts and gloomy caverns; vegetation would completely cease, and the tribes of animated nature languish and die. On the other hand, were the sun much farther distant than he now is, or were his bulk, or the influence of his rays diminished one half of what they now are, the land and the ocean would soon become one frozen mass, and universal desolation and sterility would overspread the fair face of nature, and instead of a pleasant and comfortable abode, our globe would become a frightful desert, a state of misery and perpetual punishment. But herein is the wisdom of God displayed, that he has formed the sun of such a determinate size, and placed it at such a convenient distance, as not to annoy, but to refresh and cheer us, and to enlighten the soil with its genial influence; so that we plainly perceive, to use the language of the prophet, that "He both established the world by his wisdom, and stretched out the heavens by his understanding."

#### RICHES NO PROOF OF MORAL WORTH.

The glitter of riches often serves to draw attention to the worthlessness of the possessor, as the light emitted by the glow-worm reveals the insect.

## Agriculture.

### GRAIN.

(From descriptive Catalogue of the Quincy Hall Seed Store.)

**BARLEY**—Grows well on a light, rich soil, but it is probably more tenacious of a fertile clay. Both wheat and barley affect a clayey loam, and contrary to the prevalent opinion in this country, we must believe with antiquity, "Dame Ceres joys in heavy ground, and Bacchus in the light." But the ground for barley should be well pulverised, and be naturally rich, or made so from former years' cultivation. No manure should be added to the crop itself, unless it be a light top dressing of liquid or solid manure after it is up and on its way. The sowing should be done as soon as the ground can be worked advantageously in the spring, at the rate of 2 or 3 bushels to the acre. Poor grounds, heavy clays, and late sowing require the heaviest seeding. A previous soaking in a strong solution of saltpetre materially helps forward the growth. The four or six rowed is the best kind.

**BUCKWHEAT**.—This crop is generally cultivated on light land.

It may be sown in the middle of May. Some sow it as late as August with wheat, and find that it will frequently mature and yield a good crop without injury to the wheat. It is a valuable crop for family use, farm stock, and poultry. It has heretofore been used to some extent as a fertilizer, being ploughed in green, but the superior quality of clover for this purpose has superseded it entirely of late years. It is sown either in broad cast or in drills, at the rate of 1 bushel per acre in the former, and 2 or 3 pecks if in the latter case.

**MILLET**.—This requires a dry, light soil; but a heavy crop can only be realized on a rich one. It is sown 1st May to 20th June to ripen the seed; but a crop of hay may be secured by sowing as late as the last of July. It may be sown in drills or broadcast. Owing to its ripening unequally, and the consequent loss of harvesting, injury by birds, &c., it is often raised for grain, but is usually cut while the seed first begins to ripen. It will produce from 1½ to 2 tons fodder per acre, equal in value to grain, and from 20 to 60 bushels of grain, equal to corn for many kinds of feeding. Sow from 16 to 24 quarts per acre. When the ground is in proper condition, and the season favourable, the former quantity in drills and 16 quarts broadcast will insure a fair crop.

**OATS**.—These do best on a very strong soil, and clayey loams are well adapted to them. If ploughed in the fall they may be sown on the field without further stirring the land, as early as the ground will admit of harrowing. They should, like all other grain, be cut as soon as the lower part of the stalk turns yellow. This secures the attachment of the grain to the head without wasting, till harvested, and gives a better quality of fodder for the stock. The common white oat is better than the black, though this last is extensively cultivated. If cut in a green state, the berry in the milk, the straw and grain make a fodder for horses equal to the best Timothy and clover hay. The imperial and the Bedford oats are considered the best. Sow from 3 to 4 bushels per acre.

**RYE**.—This grain is never advantageously raised unless upon dry, light soils. These may be rich or poor, a crawling sand or once floating bog, if the former is somewhat compacted by ashes or saline or putrescent manures, or by the accumulation of vegetable matter, and the latter has been thoroughly drained and received a coating of sand or loam. It should be sown from the middle of August to the middle of September. Rye is useful for soiling, or feeding off on the ground; and, when the soil is good, it may be thus fed in the fall and again in the spring, and afterwards allowed to ripen, when it will often produce a good crop of grain. It is sometimes sown between the corn hills in August, and by harrowing between the rows each way, it may be brought into a state of forwardness by the time the corn is taken off the ground; or the corn may be cut up by the root and stocked on the field, and allow the rye to occupy the whole space. Sow from 5 to 6 pecks per acre.

**WHEAT**.—This is sown from the 15th of August to the 10th November; but the most suitable time in a northern latitude is from the 5th to the 20th of September. If sown earlier it is liable to attack from the fly; if later it does not tiller so well, and is more liable to winter-kill. Wheat, and indeed all small grains, yield best when cultivated in drills from 6 to 18 inches apart. Large crops have been raised sown in drills 3 feet apart. It is not near so liable to rust or mildew when sown in drills, as the air circulates more freely among it, giving a waving motion to the stalk, which is pretty certain to prevent mildew and rust. These diseases usually attack the wheat in calm weather, when the sun comes out hot after a rain. The grain should be cut when the stalk first changes colour near the ground. The berry is then in its dough state; but if cut then it will be found to be heavier, plumper, and yield more flour of a better quality than permitted to stand longer, while the straw is more valuable for feeding. Wheat intended for seed should be allowed to stand till it fully ripens. A clover ley previously limed or plastered, is the best preparation to turn under for wheat. Calcareous soils that is, such as have lime in them, are the best for this grain, and where these do not exist maturely, lime, ashes, charcoal, and plaster, in suitable quantities, must be added. Before sowing the wheat should be thoroughly cleansed, and every particle of foreign wheat removed. Then wash it three successive times in the strongest brine, mixed with a coating of slacked lime, and spread out to dry. If spread out in the sun it will dry in two or three hours, if in the shade it will require longer. This prepara-

tion secures the crop against smut, and promotes the growth. The quantity of seed found most judicious as a general rule for sowing, is 5 to 6 pecks per acre; on the heaviest clay soil two bushels per acre is none too much, the same causes requiring variation as in barley and other grain. Some kinds of seed tiller better than others, which of course should vary the quantity sown. Some pertinaciously adhere to sowing the largest, plumpest berry, when it has been found that a medium size, or even shrunken berry, of a choice kind, will give quite as good a crop. The best kind of wheat is the Improved White Flint.

**SPRING WHEAT.**—This does best on land which has been ploughed in the autumn, and should be sown immediately after the frosts has left the ground in the spring, while it is still rough and uneven from its effects. The seed will fall into the little depressions thus formed, and as soon as the harrow can be put on it may be dragged in. It should be brined and limed before sowing, the same as winter wheat. The best varieties are the Italian and the Siberian; but in consequence of these having been more subject lately to the ravages of the fly, they have given place to the Black Sea wheat. Sow 5 to 6 pecks per acre; on a stiff clay soil 2 bushels per acre.

**INDIAN CORN.**—This should be planted for ripening as soon as the spring frosts are out. The soil must be light, dry, and rich, to produce a good crop. It is always best to soak the seed before planting, in a strong solution of saltpetre. This gives an early, vigorous growth, and if crows and other foragers incline to deprecate on the fields, this will give them so rank a condition that they will hardly go beyond the first crop tall. An absurd principle is adopted by some farmers to set up scarecrows, or kill off the birds visiting the fields. Even if they take some of the seed they will probably more than make up for it by the quantity of worms and bugs they will also destroy. But by soaking in saltpetre, or pouring into a barrel, containing a bushel or so of seed, a quart or more of very hot tar, stirring the whole mass rapidly, every kernel will have become coated, and the plunderers after picking up a few and finding them all of one pattern, will gladly give up the pilage and betake themselves to an extermination of their rival enemies to the corn, the worms, bugs, and beetles. Corn should be planted on well ploughed ground, in hills, with three to six stalks in a hill, according to the kind of seed used; three to four feet apart each way, so as to admit of weeding and stirring the earth both ways with the plough or cultivator. For light land, even cultivation (not hilling) is best. The tops of the corn should never be cut off till the corn is nearly ripened; but instead of the top the whole stalk close to the ground should be cut as soon as the grain is thoroughly glazed and well into the dough-state. It will, if shocked up in the field in this state, fully mature the grain and yield good fodder from the stalk. Sugar or sweet corn is the best for cultivating in the garden for table use. Sowing corn for soiling or fodder has been adopted of late years. This is best done by sowing in drills, say 18 inches to two feet apart, and quite thick in the rows, or broadcast at the rate of three to four and a half bushels per acre. The best kind for soiling is the sweet corn, as its stalks are the sweetest, most juicy, and tender. Where it has taken well, and the season has proved favourable, an enormous quantity of fodder is thus raised. Every farmer ought to sow at least one acre to every five head of cattle he may design to winter. This will ensure him against drought and the loss of his hay crop.

**BROOM CORN.**—Should be planted on land similar to the preceding, and somewhat later, as a spring frost, which could be resisted by the greater vitality of Indian corn, might effectually destroy this more unresisting plant. The rows should be about three feet apart, and the hills about two feet distant from each other; 15 to 20 good seeds should be planted in a hill, so as to ensure 8 or 10 good plants, to which number they should be thinned on a second weeding. Early and frequent stirring of the ground is essential.

## News.

Reshid Pacha, some time since, read in grand council at Constantinople, the translation of a leading article, which appeared in the *Daily News*, on the misunderstanding between Turkey and Greece.—A sign of the times; the *Daily News* in a Turkish dress!

Frederick Douglass has abandoned the idea of commencing a newspaper, as he finds, since returning to America, that there are no less than four papers already established, conducted by colored editors, and devoted to the cause of emancipation. They are the following, viz:—*The Rams Horn* (New York), *The Mystery* (Pittsburg), *The National Watchman* (Troy), and *The Disfranchised American* (Cincinnati.)

**FROGS.**—Millions of small green frogs have appeared in Saint Lawrence county, New York. They cover the road from Plattsburg to Cumberland Head, and thousands are crushed by the wheels of passing wagons.

**OUTRAGE AT St. Louis.**—On the 20th ult., a lady of St. Louis was beset in broad daylight at one of the most public crossings in that city. Sulphuric acid was thrown into her face for the purpose of blinding her, and she was then robbed of her watch, money, and other articles. All this was done so rapidly that it failed to attract attention at the moment—and the scoundrels succeeded in making off with their plunder. Her eyes are much injured, and probably destroyed. It is expected she will die of her injuries.

**FROST, WILLIAMS, AND JONES.**—A letter has been received from Hobart Town, by a party in Monmouth, from which the following is an extract, whence it will be seen they have uncontrolled liberty in Van Dieman's Land;—"I saw the Chartists, Frost, Jones, and Williams, not long since. Williams is at New Norfolk, in good health, but unhappy; wants to get to England; he talked of opening a shop in the general line, if he does not hear favorable news soon from home. Jones is in partnership with a watchmaker named Ducheme, a Frenchman, at Launceston, far better off than ever he was in England; I saw him a few weeks since extravagantly dressed. I believe Frost is living at Bagdad, some miles from here, with Geach and his wife. They have all very great indulgencies."—*Gloucester Journal*.

At the late Stafford Assizes a person named Bedwell was sentenced by Mr. Justice Paterson to six months imprisonment for refusing payment of a Church-rate. The sum demanded was sixteen shillings.

A meeting of Chartists was held at Manchester last week, and a congratulatory address to the Nottingham electors agreed to, for returning Mr. Feargus O'Connor, "the champion of the people's rights."

Several of the Irish papers state that Indian corn is a perfect drug in the markets.

In his last charge, says the *Church of England Journal*, the Bishop of Ely "strongly enforced residence upon all his clergy. And yet we are positively assured that the bishop himself spent not less than eight months of last year away from his diocese!" Very proper; a bishop is not amenable to the discipline he prescribes his clergy.

*La Democratic Pacifique* mentions that the Archbishop of Lyons had actually ordered prayers to be put for the conversion of the Pope! Several of the clergy refused.—The poor Archbishop is in the plight of Gil Blas' Archbishop, when he turned Gil out of doors.

"The parish clerk of Winkleigh," says the *Sunderland Herald*, "has a salary of a guinea a year for winding up the church clock daily. To earn this sum he has to travel 102 miles, ascend and descend 29,000 steps, and haul up 18 tons weight 26,030 yards!"

The *Times* states that "at the late Tiverton election, Lord Palmerston was 'far more communicative and even confidential to a lot of 'beery' electors than he has ever been to the legislature or any ambassador."

The English elections have attracted much attention in Paris, and the defeat of Mr. Macaulay and of Mr. Roebuck, the former especially, caused much surprise.

A slight shock of earthquake was felt last week at Aix. It was of very short duration, and caused no damage.

The *London Times* contains an important letter from General Pasley, censuring the proposed construction of the railway tube bridge across the Menia Straits.

**NEW ZEALAND.**—By advices from this part of the Australian continent to the 20th March, we have received rather important intelligence, as the accounts state that the land question between the natives and the Governor had been adjusted at an interview between his Excellency and several of the chiefs. The amount of compensation to be received by the natives is £5000, namely, £2000 for the disputed lands at Parau, and £3000 for the Wariau.

**MORE LIBERTY FOR THE JEWS.**—The Government of Bavaria has just decided that the Jews may exercise the profession of advocates in that country. Till now there has only been one Jew in all the kingdom permitted to act as an advocate.

The right of citizenship has just been granted to the Jews of Constance.

**VENTILATING BRICKS.**—A correspondent of the *Builder* suggests the formation of bricks so perforated as to admit of the introduction of a column or tube of air downwards to a suitable opening into apartments, so as to prevent draughts blowing directly into them.

The *New York Evangelist* gives a marvellous description of a harvesting machine, which requires 16 horses to draw it. A man adjusts this wonderful engine to the height of the wheat, which is then cut, thrashed, and put into sacks, without any other assistance than that of a boy, who ties the mouth of the sacks.

**HONG KONG A RIVAL TO ABERDEEN.**—A ship lately arrived at Liverpool from Shanghai and Hong Kong, having on board, in addition to tea, seventy-eight slabs of granite. This is the first importation of granite from China.

**REFINED SUGAR.**—A vessel has arrived in the Thames from Amsterdam with an entire cargo, comprising 15,400 loaves of refined sugar, the manufacture of Holland. This is the first importation of refined sugar which has taken place for a considerable time past.

**FURTHER REDUCTION IN THE PRICE OF BREAD.**—Nearly all the bakers in the metropolis have reduced the price of their bread from 7½d to 6½d per four pound loaf. In the neighbourhood of Oxford Street and St. Giles's, many bakers are selling their bread as low as 6d per 4lb.—*London paper.*

Captain Maclean, who married the accomplished poetess, Miss Landon, died in May last, at Cape Coast, Africa.

New potatoes have been selling in Carlisle at 7d per stone, and American Flour is now down to 2½d per stone.

Her Majesty the Queen, it is authoratively stated, will touch at and land upon the Isle of Man on her passage from the Menai Straits to Scotland.

The state of trade in Paris continues to be deplorable. The *Union Monarchique* estimates at about one-third the number of shops, stores, timberyards, workshops, and apartments now vacant in Paris, in consequence of the distress which presses on the entire population.

**PECULIAR SOURCES OF ENJOYMENT.**—The Editor of the *Veru Crus Eagle* says:—"We had the pleasure of enjoying an invitation to be present on the occasion of an amputation of two legs, above the knee, on Saturday last."

John Jacob Astor, says *Burritt's Christian Citizen*, has left in his will nearly half a million of dollars for the establishment of a free library in New York city. He made this legacy, not expecting from his great age, to survive long.

#### MONTREAL PRICES CURRENT.—SEPT. 27.

ASHES—Pots. 28s 6d a 29s 0d	PEASE - per min. 0s 0da 0s 0d
Pearls 34s 6d a 35s 0d	BEEF per 200 lbs.—
<b>FLOUR—</b>	Prime Mess (do) 00s 0d a 67s 6d
Canada Superfine (per brl.	Prime - - (do) 52s 6d a 00s 0d
196 lbs.) - - - 27s 6d a 00s 0d	PORK per 200 lbs.—
Do Fine (do) 26s 0d a 27s 0d	Mess - 95s 0d a 100s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 77s 6d a 80s 0d
Do Middlings, 00s 0d a 00s 0d	Prime - - - 00s 0d a 67s 6d
American Superfine	BUTTER per lb. - - - 7d a 7½d
(do) - - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - - - - 0d a 0s 0d	

#### TO THE TEMPERANCE SOCIETIES IN THE NEWCASTLE DISTRICT.

**THE EXECUTIVE COMMITTEE** of the NEWCASTLE DISTRICT UNION, hereby intimate that the (adjourned) SEMI-ANNUAL MEETING of the UNION, will be held in the CONGREGATIONAL CHAPEL, COBBOURG, on TUESDAY the 19th of October next, at ELEVEN o'clock, A. M.

A full Meeting of DELEGATES and OFFICERS are particularly requested.

By order,

MORICE HAY, *Rec. Sec.*

#### PUBLISHER'S NOTICE.

Parties receiving the "Monthly Visitor," are informed that the Terms are Cash in advance. Remittances must therefore be made about the middle of each month, in order to ensure the regular transmission of these interesting Tracts.

It is intended to issue the Prospectus of the New Volume of the *Advocate* (XIV) in good season for the winter campaign, so that our friends every where may have an opportunity to subscribe. Let each lay by him in store, to prevent any disappointment.

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