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TEMPERANCE ADVOCATE,

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BOB BURLEY.

A TRUE STORY.

By the author of "Spring Leaves of Prose and Poetry."

We find, that some parties who are wishful to claim particular attention, from certain classes, have a method of adapting ways and means to attract the eye and ear in such a manner that the bait is generally successful. Look, for instance, at the display showered into one of our draper's windows—the women go, hot-foot, and are so delighted with the gaudy colours and rich fabric of this or that; who can wonder that, after they are thus wrought upon in a quarter where their vanities are so profusely administered to, they become frequent visitors, often at the cost of domestic economy, perhaps of honesty. Yet, we cannot blame the draper, he seeks out the very best means for insuring their notice and patronage.

The itinerant player, or sleight of hand juggler, owes a great portion of his success to the large and startling bills which he posts at every street corner, to fill with amazement and curiosity such portions of the community, as have nothing better to waste their time upon. He has a peculiar class to serve; we care little for his pretensions when he puffs about "the British public;" he owes his fluctuating prosperity to one portion only of the public. Who has not seen the tavern-keeper swelling in the sun like a June porpoise, with a few of his dirty slaves about him, hanging up the new bridle on his sign post, to gather the *swill-tubs* of the neighbourhood together to talk about the donkey race? Or, if he plays for higher game, we find him occasionally patronising a printer; he gets up a very

pretty looking bill, announcing "a splendid pic-nic party—a few tickets may yet be had by early application,"—for several days you may observe Boniface making himself busy in the neighbourhood, nodding and bowing to such of the middle classes as have yet money and precious time to spare for gluttony and folly, nor care for tampering with character and constitution. The landlord knows his dupes; he offers his spico for the full grown children,—he spreads his net, and the "pretty fly walks into his parlour."

It is not, however, to be doubted, that whatever his profession and character, every one who administers to the million, considers that he has a legitimate right to use every means within his limits to engage their attention. Now, we may fairly presume that it has often been a question of great importance to the author who seeks for genuine food for the mental table, to know the best and readiest way of claiming the attention of those for whom he feels interested.

Perhaps in our endeavour to awaken the notice of the *working classes*, to see their present position, we cannot present them with a picture more suited to their capacity, than one which we can draw from actual life, and where there is no need of fiction to give force and colouring to the delineation.

Let us then take our present sketch in the vicinity of the factory. Certain it is, that we have only to become intimately acquainted with the ingoings and the outgoings of those living masses, whose occupation is in the factory; and the various lights and shadows present themselves in truthful order, for the descriptive crayon of the painter. Then to our tale—

Everybody in our neighbourhood knew Bob Burley. In his boyhood he was the leader of a tear down, noisy, and mischievous tribe of youngsters, who after their day in the mill, spent their evenings in rioting at the street corners, and annoying every passer by. It is true that Bob had learned to read and write; at the Sunday School he had been considered a fine sharp boy; but it is a sad thing to know, that in too many instances, as in the case of Bob Burley, the knowledge so benevolently given is turned towards the debasement of themselves, and all within the sphere of their influence. Was there a song of odious or obscene character; our factory boy, Bob, was sure to know it. He delighted in torturing dumb animals; and, to their shame be it said, the *men* of the factory took occasional joy and fierce pleasure in seeing him maltreat, and mercilessly use, any strange boy that might pass the factory during a meal hour. Like many of the boys employed in mills, he soon began to presume upon the importance of his weekly earnings, his parents

might be said to have little or no control over his conduct. If there was a redeeming trait in his character, it might be this: he never sought the company of these youths who had the character of being light fingered. Notwithstanding his reckless and boisterous demeanor, he seemed to be preserved from mating with felons, though nothing were easier and more likely. Bob was a daring, uproarious street-brawler; but strictly honest.

We must now be allowed to pass over a few years spent in the factory, during which time, nothing had been done towards elevating his mind. Everything to debase and brutalize, but nothing to enlighten and refine. If he ever was found reading, it was a play bill, some obscene song, or the announcement of an *alehouse ball*. In person he was athletic and manly, but the noblest part being utterly neglected, what a pity it seemed to us to call such a clever-looking young man, "an ignorant brute." It would indeed be an untruth, to say that his mind had never received any impressions, for it had been moulded by the associations with which it had ever been most familiar, to a great amount of depravity and low cunning.

The small *beer houses* offer great opportunity for every species of juvenile wickedness. Gaming, prostitution, thieving, and every filthy thing that disgraces the annals of the working classes, and fills our prison calendars, may be traced directly home to those haunts of the devil!

In a house of this description, it was now Bob's delight to be considered a lion, ready for anything. He had arrived at man's estate—he still wrought his day-work at the factory; but the greater part of his nights he passed in the beer-house. Such conduct had certain ruin in the face of it; but the ignorant mind rests at ease beneath the veil of its own making, and is blind alike to cause as to effect. Brutal sports are the pastimes of such characters, not only are their week-day hours of leisure mis-spent, but their Sabbaths are devoted to the most revolting acquirements.

Very frequently, large numbers of the factory operatives of a commercial town may be seen coming out in groups, unshaven, unwashed, from their narrow streets, proceeding in the most disorderly way towards the suburbs.

The sun shines upon them, the birds sing around them, and the very breeze that fans their unwashed cheeks seems to whisper them a kind invitation to peacefulness and virtue. But what calls them forth into the fields? is it, that having been imprisoned within thick walls for a long and toilsome week, the mind seeks for a holiday in-revelling among the green world of nature's beauty? Is it, that finding their health impaired by having to spend the greatest portion of their lives in a most injurious atmosphere, they come out to the wood and glen, wooing the genial *breath* that would invigorate and bless? Ah no, we must speak the truth;—it is the time of all others, that blessedly glorious and beautiful Sabbath morn, that is the very period they have fixed upon for some debasing spectacle; some pugilistic encounter, some dog fight, cock fight, or other degrading amusements of Sabbath-breaking notoriety. Among such a group, Bob Burley was quite at home. He was generally very conspicuous among the clique to which he attached

himself. With a short black pipe in his mouth, and his hideous-looking bull-dog at his heels, there was our hero! You would hear him profusely thundering out (with a voice hoarse and unpleasant from his Saturday night's debauch), fearful oaths! breaking the serenity, and awfully disregarding the solemnity of that morn of rest.

As it is the object of the writer to give a recital of facts, the lovers of fiction may be disappointed in not finding anything of a very romantic character in the *true* history of Bob Burley. We are wishful to show that as the *boy* had been neglected in early years, and left to the sad training he received at the street corners, and in the beer house: so, as the *man* developed those grown and fully matured vices, he was a desperate character—a pest to society—and a true production of what we may ever look for, from all who have been surrounded and actually nurtured, among the dark elements of brutality and ignorance.

It was one beautiful morning in the autumn of 18— that we saw our hero, figuring among a wedding party, and then on his way from the parish church, where he had just been performing the part of "old father," (giving away the bride) to a fellow worker in the same factory. The whole party seemed to have been indulging at the tavern.

There is a practice too common among the working classes generally, of stepping into a public house, the moment they get out of the church. Perhaps we may be told that some of the more respectable classes drive off immediately to a distant town; and there the bride is ushered into her nuptial chamber by the landlady, with her carbuncled nose—redolent of tap droppings—this, friends is too true. It is a disgrace to the better educated—the polite—the superior class in our country. Still, there is a marked difference in the two cases, though both are socially wrong. The artisan spends his honeymoon at home; and why indulge in riotous and boisterous exhibition? Will the years of connubial bliss he looks for, compose a sweeter domestic picture, because the drunken wedding party figures in the foreground? Can he say hopefully,

Bright be the coronal of bliss,

That future days shall date from this?

is there ought of the delicacy of the young bride, or the usefulness of the future mother mixed up in the besotted lessons of the pot house "wedding spree?" Young factory workers, reason answers—no. On this occasion they were evidently *louched* at an early hour with what they had been drinking. Such scenes are quite common in large mercantile towns, and as an usual sight we passed it by.

However, on the following morning, rumour had a thousand versions concerning a murder that had taken place during the night; and all seemed to include the name of Bob Burley! Having so often witnessed the daring and heartless conduct of the man implicated, we walked down to the Town Hall, and there saw the bridegroom standing at the bar of justice, about to be committed to take his trial at the county assizes, for the manslaughter of Bob Burley! The story of the night's debauch would not benefit any one, nor have we any desire to emulate some of the filthy caterers for the pub-

lic mind by either *mysteries* or realities, that soul and debase the bright source of sense and virtue, publications which ought to be brought forth and publicly burnt, seeing that they are a darkly disgusting exhibition of all that demoralises mankind! Humanity weeps to see such trash in the hands of the toiling artisan. But to our too true tale. Of course our wedding party were principally from the same factory, and had all been acquainted from early years.

The sense of delicacy with many of those females is utterly lost sight of. They interchange their loves in the mill so many times, that it would be a difficult thing to know who was the affianced one in most cases. Now it seemed, that the young woman just married, was, for some time, courted by Bob Burley. He, however, at the time of the wedding had another, to whom he was shortly to be married: and *they all danced and drank together until midnight*; when, in the midst of their drunken freaks, Bob staggered towards the bride, and in the wild delirium of his drunken fancy, declared his sorrow for allowing any one else to marry her, as he had always intended having her himself! This, too, was accompanied by an actual demonstration of his fervency: he was embracing and otherwise showing his familiarity with the bride, when a blow from the husband changed the scene. They were both acknowledged to be pugilists, both strong and young,—the contest was terrible,—but Bob “*was the worse for liquor*,” and he fell dead on the floor!

It is impossible that we can gain admission into the factory, or have an opportunity of reasoning daily with the millworkers upon the necessity of their striving to come out from the filthy haunts of sin, and learn to think and read: to honour the spiritual, and leave the earthly; to cultivate an acquaintance with high moral principles, to know a proper self dignity; with love to God and love to man, which shall enable them to enjoy peace. We cannot be allowed to dictate to them as to what they shall do with their earnings, or how they shall dispose of their leisure hours; but, surely, we can hold up to their view living pictures, which *must* claim their attention, being faithful transcripts of their own life and manners.

How shall we better serve them, than by showing them the results of a certain line of conduct, terrible in its form and expansion, and awful in its end! Again, the pleasant path of rectitude must be laid out before them; nor must we fail to tell them that one road is rude and thorny, abounding with savages more rude than the untamed beasts of the forest; and that the other is frequented by the wise and good of all countries.

The fate of poor Burley was no uncommon case, save in the instance of the wedding. Parties quarrel on their way home from the tavern, and we frequently hear of men receiving lifelong ailments at those times. Sceldom do we read the assize news of any large county but we are apprised of the fact, that intemperance has been at work in some brutal assault or other; sometimes upon unprotected females;—and too often, as in Bob Burley's case, death has ensued from the blows of an associate, under the maddening influence of strong drink! Reason and love depart when the monster drunkenness

makes his *début*, and it is impossible that any pen shall draw the dark limits of what may be the horrors of such a life. It almost seems impossible to describe the loathsomeness of the inebriate,—now, when the trees are budding, and the fields smiling in their vernal dresses around us; we feel that it is a going back into dreary winter,—that ten thousand thunders open their voices in the dark midnight of sorrow, at which humanity recoils and shudders!

At this period when the million are more than urgent for an extension of their political rights; it is of the greatest importance that they duly consider the necessity of *raising themselves in the estimation of Government*. It is quite evident, there is a prevailing opinion in high quarters, that, until a disposition is manifested by the operative of using his senses as befits a man, there is already as much citizenship allotted to him, as he is worthy of. The improvidence that necessarily accompanies drinking indulgences, robs the people of their independence; throws the glance downwards to the earth, that ought to look proud defiance to the oppressor,—Ignorance and insolent bullying, is all that the besotted brute brings forward, as *his* argument against lordly wrong; he is treated as a worthless nonentity by his rich and more fortunate fellow mortal; Avarice thinks him to be just a slave moulded for slavery; and the political tyrant wields over him the sword of wrath, so the brute tamers awe the wild beasts of a travelling menagerie! Artisans of England, think, oh think!

MR. CHINIQUY'S TEMPERANCE MANUAL.

We copy the following extracts from the English edition of this excellent work:—

Nevertheless, if one persisted in repeating, “Am I bound to abstain from intoxicating drinks?” we should not reply until the following questions are answered:

“Was Christ bound to descend upon earth and to be born in a manger?”

“Was the Son of God bound, in the garden of Gethsemane, to redeem your sins and to experience such a suffering, that he sunk in a frightful agony, and bedewed the earth with his own ‘sweat and blood.’”

“Was the Son of God bound to bear the insults of an exasperated and blind mob and soldiery?”

“Was the Son of God bound to be tied at a pillory, and there to be whipped like a criminal?”

“Was the Son of God bound to carry upon his bruised shoulders the heavy and ignominious cross prepared by his executioners?”

“Was the Son of God bound to allow his hands and feet to be torn and lacerated by nails?”

“Was the Son of God bound to end all his sufferings by drinking the bitter gall, which was presented to him?”

“And, finally, was Christ Jesus bound to suffer an infamous death between two malefactors?”

No. He was not bound to undergo all those sufferings; *but through love for you he endured them*. And we who have so much interest in loving God, and we who can do nothing without him, and who ought to pay him constantly our homage, shall we, unless we are

strictly compelled, do nothing for his glory and divine pleasure? Love engenders love; it is a law both of religion and of our nature, and in spite of this sweet law, so full of reasons and pressing motives, should we, like slaves, act only when compelled by a base and sordid dread of chastisement? Ah! should we need the threatening prescription of duty and the fear of hell to force us to love God, while we daily bestow upon thousands of frivolous objects our affections? Ah! let us rather love this God of love as he deserves. Let us avail ourselves of every occasion to do something which will prove agreeable to him, and let us do it without hesitation and without even thinking of putting, the question if we are bound so to do.

* * * * *

Our duty is to wrest from the hands of the Evil Spirit of drunkenness a large number of unfortunate people entirely blinded, and who are in a state of bondage. It is your duty to restore to their families, society and religion, those who have forgotten all laws human and divine. Is not such a design worthy of admiration? Is it not great? Does it not belong to the wise man and the Christian? If in order to succeed in so noble an enterprise, I were to risk a part of my estate, and even expose my life, ought I to hesitate? No, for whoever saves the souls of his brethren, says *Eternal* wisdom, saves his own; for the charity which ought to enliven us, makes us find the most painful sacrifices sweet, when we endeavour to save the immortal souls who have cost the Saviour of the world so dear. But in this case we do not require so much of you; you are only to renounce, for the love of Jesus Christ, the use of alcoholic liquors, the abuse of which is always so easy and always so fatal. God will bless your sacrifice. Your generous example will give strength to the weak, and thus you also will have very soon the gratification of becoming a worthy advocate of Temperance in your own parish and family. Every one will cherish and bless you. There is no doubt but that the mighty God whom we serve, can work these changes without you; he is strong enough to baffle all his enemies. But as He calls you through the voice of his pastors, to take a part in the war, to share with him, so to say, the honor of victory, why not then marshal yourselves under its standards, especially when it will cost you so little and when you are so sure of success? Shall we behold you falling shamefully back behind the ranks, meditating whether you are under any *obligation* to engage in the fight? Ah! no; this word has ceased to be a Christian word, may I be allowed to say so, in view of the glorious success already attained by the Temperance Society, and of the laurels equally glorious yet to be won.

EXAMINE AND INQUIRE.

BY THE REV. ARCHDEACON JEFFERYS, BOMBAY.

Mr. A. Pray were you at the anniversary of the Temperance Society last night?

Mr. B. No; I do not approve of Temperance Societies.

A. As you have made up your mind, and thought it unnecessary to attend the annual meeting for refor-

mation, I conclude that you have already taken the utmost pains to inform yourself upon the subject. Have you read the Report of the British House of Commons on the Extent, Causes, and Evils of Drunkenness?

B. No.

A. Of course you have read the Reports of the American Temperance Society, now collected into a most valuable volume, entitled, "Permanent Documents?"

B. I have read none of these.

A. You surely, then, have read the writings of those authors, who have devoted their attention to the subject, in England, Scotland, and Ireland, and especially the Reports of the new British and Foreign Temperance Society?

B. No, I cannot say I have.

A. Nor the various tracts published by the last named Society?

B. No; I say I have not time to read these things.

A. Whence, then, did you derive your information, since you seem to have decidedly formed your opinion on the subject?

B. Oh, I know all about it; it is all contained in a nutshell.

A. The clear-hearted and perspicuous Paley has the following instructive observation. "If we would inquire why the Roman governors, statesmen, and philosophers, men of sense and education on other matters, were so grossly ignorant of the nature and tenets of Christianity, though it was professed by thousands before their eyes, and was fast becoming the religion of the Roman people, the answer is resolvable into a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. This principle is, *Contempt prior to examination*."—First, hear and examine, and THEN judge of a cause, is one of the plainest maxims of justice, sense, and reason. It is a violation of all these, to pre-judge either a person, or subject, and condemn them without a fair hearing. Some persons, it is true, argue that they already know all that can be said upon a subject, and all the arguments that can be offered in its support, when they must be conscious that they have taken no pains to obtain the necessary information, nor read the arguments of others who have bestowed upon it their time and attention. Thus, they take up their own crude notions and say, "I think" so and so, and dismiss the subject. Now this is precisely the way in which you have treated the subject of temperance societies; you fancy that you already know all that can be said about them: but where did you obtain your information? If, indeed, you had read the numerous valuable works already alluded to, and then made up your mind that you are master of the subject, there would be some sense in that, but if not, let us pause a while, and soberly consider the matter. Hundreds of men delegated from every state, town, and district of America; men chosen on account of their superior talents; professors of the universities of Great Britain and Ireland; able statesmen and divines

of England; have spent years in diligent and laborious examination of the subject; have expended upon it the whole strength of mind and ability that it pleased God to give them; they have made statistical returns, embracing almost millions of facts; they have spared no pains, no labour, in collecting the result and publishing it to the world; and yet you think that you know more about the subject than all these men, who have bestowed upon it their united wisdom, and the labour and devotion of years. Let me advise you, my good friend, not to condemn yourself to perpetual ignorance on any one important subject, for I doubt not, but there are many upon which you are a sensible man, and why should you not be so upon all? Why should you remain wilfully ignorant upon so important a subject as this, involving, as it does, the happiness of millions of your fellow-creatures?

B. You talk thus, but you will find a difficulty in bringing many to your way of thinking.—I believe that temperance societies are foolish and mischievous institutions.

A. I am far from requiring you to be of my way of thinking. I only ask you *first* to *inquire* and *then* judge for yourself. To form an opinion of his own is the right of every rational being. If, *after* patient enquiry, and seeking information from those sources whence information is to be obtained, you *still* come to the conclusion, that temperance societies are foolish or mischievous institutions, or that there are no existing evils in the country of a sufficient magnitude to call for their operation, you have an *undoubted right* to form these opinions; and the *sincerity* of your inquiry is an affair between you and that Being, who gave you the gift of reason that you might use it. But you have no right to make up your mind on the subject until after diligent and sincere inquiry; neither have you any right to dismiss the subject, without inquiring into it with all the powers of mind that God has given you.

B. Why am I bound to inquire into it at all?

A. Because it has been proved by the evidence of witnesses, examined before the British House of Commons, by the evidence of the keepers of all the penitentiaries and jails, of England, and Scotland, and Ireland: by the testimony of the judges of the land, the magistrates, the heads of the police department, and the physicians of our public hospitals, it has been *proved* I say, by the united testimony of all these, that intemperance among the lower orders, the chief cause of which, we must admit, is the use of fermented liquor as a beverage, is, directly or remotely, the cause of one half of the disease; two thirds of all the poverty; and more than three-fourths of all the crime of England. It has been proved by the best statistical returns, that more than five hundred souls die weekly the death of the drunkard, and enter the drunkard's eternity—that the amount of misery endured by the fathers, mothers, sisters, wives, and children, of these wretched beings, exceeds all calculation—that intemperance sends the drunkard home to abuse, and in many instances to murder his helpless wife, and starves her children. Now, unless you can believe that all these witnesses have entered into a conspiracy, without

any assignable reason, to deceive the public, and that all such statements are false, when a remedy is proposed, and especially a remedy that cannot fail, if universally adopted, to secure a sober population, you are bound to give it, at least, your candid and serious attention. But these evils, great as they are, are not to be mentioned in comparison with the moral desolation, the wreck and ruin of all moral principle, produced by intemperance. It is found by incontestible experience, that intemperance sears the conscience, corrupts the heart, and brings a blight upon every moral, every religious, every social and domestic feeling, and renders a man a nuisance to society, a sorrow and curse to his family, and a suicide to himself, in so dreadful a sense of the word, that it were good for him that he had never been born.

Now, the origin and the growth of intemperance have been ably traced to the mistaken customs of the age, and a remedy is proposed, which has wrought wonders in America, beyond all that could have been conceived possible, and has already done immense good in this and other countries of Europe: and which promises to become one of the greatest blessings to mankind.

B. I admit all the evils you have described, but I do not believe that Temperance Societies will cure them.

A. You have taken the best possible course to insure that they never shall, and if every body follows your example, of dismissing their claims without examination, and not even giving them a fair hearing, they certainly never will. But, my good sir, I say again, you have no right to form your opinion on this subject, which involves the happiness, temporal and eternal, of millions and millions of your fellow creatures (and you know not for how many generations yet to come) without bestowing upon it the most diligent examination, and all the thinking powers that God has given you.

Do, pray, come out of this absurd position, and read what the champions of the cause, and the geniuses of England and America have written upon the subject, and then form your opinion. If the cause were ten thousand times more valuable than it is, contempt prior to examination, would leave you still ignorant of its value.

In you, it may be thoughtlessness; but there are some subjects upon which thoughtlessness is crime. Intemperance is making shipwreck of the happiness, corrupting the morals, and destroying the souls of your fellow-creatures by millions; and, if not arrested, the destroying flood will roll on to future generations. A remedy is now proposed to arrest the march of the destroyer; and to refuse to weigh and examine its claims, is to incur guilt in the sight of Heaven. By all the ties of country; by all the claims of humanity; by the spirit, and the commands of the holy and benevolent religion of Christ; you are called upon to *examine* and *inquire*.

“What are you doing, now-a-days, my good fellow?”
 “Oh! I’m attending to the drama.” “To the drama—ah! I thought so. Your nose shews it.”

Progress of the Cause.

ENGLAND.

DR. F. R. LEES.—The metropolis, and a few privileged places in the vicinity, have, during the last month, been favored with a visit by Dr. Frederick R. Lees, D. S. A., of Edinburgh, the uncompromising advocate of genuine temperance. Dr. Lees gave his first lecture (on the Laws of Life) at the Literary Institution, Greenwich, on Thursday evening, the 1st ult., and the second (on the Wine Question) on Thursday, the 22nd. His first course in London was delivered in the National Hall, Holborn, on the evenings of the 5th, 7th and 8th ult. During the month, the Doctor also lectured at Lewes, Tunbridge Wells, Stroke Newington, and Hackney, and in every instance the audience has evinced a strong and lively sympathy with the original views enunciated. Here, as elsewhere, misrepresentation had done its work.—and many attended the lectures expecting to see—as we heard one gentleman remark—a real “wild man,” a ferocious savage, but their expectations were not a little disconcerted at finding that the “wild man” was a calm, thinking, and tolerant expositor of great and holy principles. The spirit pervading these lectures was not less Christian than the matter of them was just, genuine and philosophical, tending throughout to demonstrate the wisdom and adaptations of the divine works on the one hand, and the accordance of their laws with teetotalism, on the other. Even his exposition of “the wine question,” generally supposed to be abstruse and difficult, was, by his mode of treatment, made at once harmonious, simple, and satisfactory. We like his idea of the “Concordance of Scripture and Science,” the oneness of God in the scriptures of nature and the scriptures of revelation, it increases one’s admiration of the works of God, and one’s reverence for his word. We shall not soon forget the thrilling delight we experienced while listening to these lectures;—they gave us glimpses of God in nature, as well as visions of Him in revelation; and we hope to have our own, as well as the faith of our brethren, in this great city, strengthened by the continued labours and repeated visits of this champion of our cause.—*English paper.*

LIVERPOOL.—The Church of England Temperance Society, Bevington Hill, under the auspices of its indefatigable Secretary, Mr. Owen, goes bravely on. The meetings are generally crowded, and numerous signatures obtained. On the 24th of May, a very large meeting was held, over which Lawrence Heyworth, Esq., presided, when an address was delivered by the Hon. Judge Marshall on the advantages arising from total abstinence. He illustrated his address by numerous and striking facts which had come to his knowledge during the last eighteen years he had been on the bench; and he had had ample opportunities of observing the evils, national and individual, which were caused by strong drink on the one hand, and the benefits conferred by total abstinence on the other. On June 6th and 7th, two excellent addresses were delivered by Mr. W. H. Ryder, of the United States.—*Liverpool Paper.*

HOLLAND.

DUTCH TEMPERANCE SHIP.—On the 28th of June, arrived in New York from Holland, the bark *Amsterdam Temperance Society*, Captain Menkman. The following letter of introduction was received by us:—

“Amsterdam, April 23, 1848.

REV. J. MARSH—

Dear Sir,—The bearer of this, Captain Menkman, of the Amsterdam Temperance Society, now numbering 1600 members, will inform you of the building and fitting out of one merchant ship, without any strong drink being used, and with the express clause in the crew’s engagement, that no such liquor should be used during the voyage. It was considered here, by most merchants, a bold innovation. It was in view of proclaiming aloud the principle of abstinence for sailors, that this bark-ship, fitted out by Jacob Post and Co., of this port, and commanded by Captain Menkman, has received the name of the Amsterdam Temperance Society. This, his first voyage to New York, seemed an appropriate time for introducing our valued friend, the Captain, to our American Temperance brethren. By greeting him as a friend and brother, you will encourage him in his noble efforts in behalf of our great cause.

J. HEENSKERK,

Secretary Amsterdam Temperance Society.”

The Captain and crew have been cordially welcomed in New York. On the 4th of July they were invited to attend the public Temperance meeting at the Green Street Methodist Church, where they were presented to the President, Dr. Peck, and had an address made to them by Dr. Dowling.—*Journal American Temperance Union.*

UNITED STATES.

NEW YORK CITY OPERATIONS.—Several temperance associations in this city have kept up their operations during the last season; but none are of a more interesting or probably valuable character than the regular Sunday meeting at the Tombs. To give our distant readers an idea of them, we extract the following account of one on the 17th ult., from the *Sun*:—“At four o’clock, P. M., the prisoners were arranged on benches in the lower hall of the main building, or stood around upon the corridors. The men were quiet and taciturn, the women, womanlike, disposed to be chatty. All were clean, and all behaved in a quiet, orderly manner. The fact that nine-tenths of them had been incarcerated for drunkenness or crimes arising therefrom, made the occasion very interesting. The warm-hearted philanthropists who were labouring for the elevation of degraded humanity—the ragged, bloated, and woe-begone features of the well-known *habitues*—the sharp, cunning features of the *Oliver Twists*—the thin and faded calico dresses—the girls who for the first time had been in the cells of a prison, and the sexagenarians whose grey hairs hung tattered about their necks, all united to present a strange picture, where were represented not merely the blasted hopes of men and women, but bitter stories of broken hearts, crushed hopes, and severed family ties. The meeting was called to order by Mr. Edmonds, who briefly adverted to the fact that signing the

pledge would not be advantageous to the prisoners while in the Tombs, but when they get out. A gentleman present, who had been a prisoner for drunkenness, then made some brief remarks to show what signing the pledge had done for him. He was followed by Mr. O'Neil, a gentleman from Ohio, who made some very apposite remarks. Mr. Lockwood, one of the keepers at Blackwell's Island, next related his experience, and the meeting was brought to a close by some excellent and impressive advice given in a brief address by Major Allen. During this speech we saw a number, both of the male and female prisoners, shedding tears. Between each speech there was a temperance hymn sung.—Thirty-three prisoners signed the pledge.

IOWA.—As might be expected, those places where the ministers of religion have adopted systematic measures for the promotion of the temperance reform, the cause of Christ has been most signally blest. The labours of our missionaries at the Sandwich Islands, is a remarkable illustration of this fact. The delegate from Rhode Island to the late meeting of the Maine Conference of Churches, who, in his able report on the state of religion in the body he represented, dwelt with emphasis on the systematic labours of his brethren in the cause of temperance, and the blessing which followed other labours for the promotion of the great benevolent objects connected with it. This is another illustration, and should encourage ministers in other states to do likewise. Denmark, in the new State of Iowa, affords another illustration of the blessings of temperance. This town, says a late report on the state of religion there, "presents the novel spectacle of a flourishing settlement of New Englanders with a large house of worship, and not one adult attendant who is not a professor of religion. No ardent spirit is sold in the place. An academy has been established there.—*Maine Gazette.*

Miscellaneous.

We understand two *Volcanoes* have broken out in the township of Barnston, in the county of Stanstead, which have already swallowed up some thousands bushels of *wheat, corn, barley and buckwheat*; that there daily issues from the *craters* large streams of a *liquid poison*, which is greedily drunk by some of the inhabitants of the surrounding townships!!! One would naturally suppose that all those who have anything to do with these volcanoes, must be either rogues or fools, were it not for the fact, that the principal managers are countenanced and encouraged by the Government! and respectable men are engaged in extending the flames, and drinking the poison!—*Sherbrooke Gazette.*

JUVENILE DRUNKENNESS.—In 1829, when I first went from the place I now live at, to Edinburgh, for the purpose of suggesting the establishment of Temperance Societies, I met with a number of influential lawyers and clergymen there, whom I addressed both in conversation and at a subsequent meeting, upon the subject of temperance, and I then stated to them the inebriation of children; they started up with horror at the idea, but I mentioned to them that I should not leave Edinburgh without ascertaining the point for their satisfaction;

accordingly they directed a clergyman, one of their number, to go with me the next day, and the result was, after a short investigation, assisted by a town missionary, a list of twenty-nine boys, from 11 to 15 years of age, was discovered, not only occasional drinkers, but notoriously given to inebriation. In one court, nine boys had not attained to open profligacy, but it was ascertained they occasionally met in secret to drink a bottle of whiskey.—*Evidence of John Dunlop, Esq.*

INTEMPERANCE.—From statistics furnished by a member of the British Parliament, it appears that in England and Wales one human being every nine minutes dies of intoxication.

SYMPATHY WITH LABOURERS.—The press groans in sympathy with labourers, especially the poor labourers of the old countries, England, France, &c. The poor are ever to be felt for, and relieved. But what is the best kind of relief? Is it that which lightens their labor, increases their wages, and feeds and clothes them from the government purse? or that which reforms their habits, retrenches their expenses, and makes them saving and industrious? The poor in every city and town in Great Britain and France expend enough upon intoxicating drinks to make them not only comfortable, but, in time, with the industry which temperance would ensure, rich. And yet many of the sympathizers will laugh at our enterprise, and believe it altogether uncalled for.

J. H. W. HAWKINS.—Mr. H. has performed a temperance tour in Canada, a hard one, he says, but he hopes he has done some good. He is now lecturing in Bristol county, Mass.

Gen. Riley, after labouring in this vicinity, has gone up the Connecticut River, and over into Vermont.

Mr. J. W. Kellogg, after accomplishing a great work in New Brunswick, is about returning to the States.—There are few better lecturers.

Mr. Bungay, who has been a great favorite in Massachusetts, is about coming to New York.

Daniel Kimball, Esq., of Woburn, Mass., a very able lecturer, holds himself in readiness to lecture where he is invited. He never disappoints.

Mr. Gough has purchased a small farm, and is building him a house at Boylston, Mass., where he can be addressed.

A CHALLENGE.—It is somewhere said that the Rev. John Pierpont, the well known and eloquent advocate of the cause of Temperance, once said, on rising to address an immense concourse of people—"If there be an individual, a single one—man, woman, or child—in this vast assembly, who has not suffered either directly or indirectly from intemperance, Oh let that person stand up, that I may feast my eyes on the first one I have ever seen who has escaped." He paused and looked around him, but no one stirred. An expressive silence confessed that all felt the smart of this universal scourge.—*Utica Advocate.*

CHRISTIANS TOLERATE DRUNKENNESS!—Strange and humiliating it is that drunkenness should be the prevailing vice in a land of Bibles and Sabbaths; that with the holy precepts of that blessed book in general circulation, there should not be merely the absence of an universal loathing at customs and practices that feed pauperism and crime, but a toleration for them such as

would have disgraced a heathen clime. Ancient paganism denounced intemperance, though it encouraged it by the example of the gods. Mahomedanism refuses the wine cup to its followers. Eastern idolatry reckons drunkenness one of the five enormous sins. And shall Christianity be less indignant in her denunciation of this offence, or less uncertain in the note of warning or alarm which she heralds forth? Surely the Christian pulpit and press must speak out.

Poetry.

THE BENIGHTED ANGEL.

BY MARY HOWITT.

A youthful angel lost her way
By chance from heaven's golden portal,
And just about the close of day
In London stood the young Immortal.

No eye might see the pinions white
That softly plumed her graceful shoulders;
Dimmed was her robe's celestial light
Before the eyes of all beholders.

She only seemed of earthly mould
Unto each passing man and woman;
And, shivering with the winter's cold,
Appeared a beggar poor and common.

Her heavenly birth was no avail;
None did with tender words accost her:
And when she told her piteous tale,
They said she was a young impostor.

And some they called to the police,
And swore that she deserved no pity,
And that the law must cause to cease
This begging nuisance in the city.

The angel turned her round and wept—
In heaven all strangers are befriended—
And, sighing mournfully, she crept
Through lordly streets, by mansions splendid.

The powdered lackeys, smooth and tall,
Looked forth into the streets gas lighted,
But none took pity, on the small,
Fair stranger, homeless and benighted.

In chariots made for pomp and ease,
Lolled many a jewelled youthful beauty;
The little angel thought that these
Were they who find delight in duty.

And hastening to the chariot's door,
She told her tale to many a peeress;—
They little thought that angel poor
Was richer than the richest heiress!

The pomp rolled by, it had no ears,
No eyes for anything so lowly;—
She turned and smiled, and dried her tears,
Remembering there were bishops holy.

The man of God is filled with love,
Even for the wretched outcast sinner;
—So may it be in realms above,—
But here the bishops were at dinner.

The drenching clouds shut heaven from sight;
Her weary steps began to falter,
And now she sought to spend the night
Within some church beside the altar.

But each church door was strongly barred,
Alike by Churchman and Dissenter—
And headles' hearts as rock were hard!
The house of God she could not enter.

The rain peared down, the air was chill.
Of charity there was no giver;
The shops were closed, the wharves were still,
And midnight brooded on the river.

Along the black and homeless street
Reeled on the drunkard hoarsely brawling;
And wantons young with sauntering feet
To every passer-by was calling.

Drunkenness and sin were round about;
And a drear sense of coming danger—
A wildering sentiment of doubt—
Oppressed the youthful, heavenly stranger.

She turned a corner; bright with gas
Shone forth a house from roof to basement,
The front all chiselled stone and brass,
Blazing with light in every casement.

And through the burnished window pane
Gleamed crimson hangings' golden fringes;
And the large doors, from wind and rain,
Turned easily on polished hinges.

A miserable crowd rushed in—
The night it was so cold and dreary—
These doors alone; these halls of gin
Were open to the worn and weary!

Mothers, with babies lately born;
Grandsires, and wretched barefoot children;
Fathers and sons, and wives forlorn,
And every form of wo bewildering.

Here, here a ready entrance found;
And through the smoothly-turning portal,
As if she trod on heavenly ground,
Entered with joy the young Immortal.

The halls were all a-blaze with light,
Like festive halls where mirth carouses:
Without was all the dreary night,
The muddy streets, the tall, black houses.

A place of solace and repose,
The youthful angel thought to enter,
Where love and hope soothed human woes,
And where no evil thing could venture.

She looked at those who crowded in,
The man, the boy, the child, the mother;
And all were drinking—drinking gin—
And chiding, cursing, each the other!

The angel turned her round about,
And passed those shining portals thorough;
Into the wild, black night came out,
And wrung her hands in bitter sorrow.

And "Oh, thou London town!" she cried,
Spite of thy churches and thy preachers,
Thy Christian virtues vaunted wide,
Thy books, thy schools, thy many teachers,

Thus dost thou charter death and sin—
Thus of God's law art thou a scormer,
And plantest Hell—by licensed Gin,
To snare the poor at every corner!"

The weeping angel went her way,
The cutting night-wind made her shiver,
And till the early dawn she lay
Beneath the arches of the river!

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, SEPTEMBER 1, 1848.

TOTAL ABSTINENCE AND HEALTH.

It appears by the Tables kept by the Temperance Provident Institution and General Life Assurance Society of London, that while the rate of mortality amongst the most healthy classes of middle aged men making the ordinary use of wines and spirits is 8 per 1000, the rate amongst the same aged total abstainers is only 4 per 1000 yearly. This is a remarkable confirmation of the fact, that the deaths arising from drinking are a very important element in the mortality of all other bodies of persons.

We are happy to hear that the Temperance Provident Institution of London is in a flourishing condition. It has been now over seven years in existence, and has succeeded beyond the expectations of the directors. It has agents in many of the cities and towns in Great Britain, and the Secretary would have no objection, if encouragement offered, to have an agency in this colony. The rates are the same in the Temperance and General Department, for assurance may be effected either by abstainers or non-abstainers, but the premiums of the two sections are kept distinct; and when bonuses are declared, they will either be added to the amount payable at death, or the annual premium will be proportionately decreased. The Society is on the mutual principle; the whole of the profits belonging to the members. We shall be happy to hear what is the feeling in the country on this matter. If there be a pecuniary advantage to total abstainers, it is very hard that those who practice it should not have it. They lose enough by the non-abstainers as it is.

A PLAN TO RE-ORGANIZE OUR TEMPERANCE SOCIETIES.

For the Canada Temperance Advocate

MR. EDITOR,—Various circumstances combine at the present moment to induce, in the temperance community throughout Canada, deep solicitude. Thousands, it may be hundreds of thousands, are enrolled members of societies formed for the suppression of intemperance; the entire ministry in several religious denominations are pledged teetotalers. A large amount of moral power is, therefore, enlisted on the side of temperance efforts, and yet, comparatively little is doing to promote the cause. Intemperance is neither extirpated nor quiescent, but rampant in every considerable place in the land; the journal that has for fourteen

years been the organ, the advocate and chronicler of the movement, is threatened with annihilation, and the only committee that has prosecuted widely extended operations is well nigh crushed under a superincumbent load of debt. Such, in a few words, is the state of things in this country, and surely it calls aloud for serious deliberation on the part of every one who has the well being of his fellow men at heart.

By whom shall Jacob arise? One of two things should be done, either the entire temperance community should shake off the lethargy that has crept over them, and arise with renewed vigour to the conflict, or—yes! it may as well be said—they should at once cast away all pretensions to Philanthropy, and let *Bacchus* with all his minions have full unrestrained liberty to do his worst!!! While these two courses alone are open, great responsibilities are involved in the choice that shall be made; but it would be altogether unpardonable to suppose that any other than the former would be the choice of reasonable, accountable men.

Then how is it to be done? This, no doubt, will be fully discussed at the approaching Convention. But would it not be desirable, meanwhile, to offer suggestions that might lead to a right understanding of the subject, and prepare the delegates for taking hold of it in an intelligent, practical manner. The object of this communication is not to discourse the whole matter, but simply to draw attention to one point—leaving other points to other pens.

It has been remarked by many who have watched the progress of the temperance cause, in this country, that every society has gone on encouragingly up to a certain time, but that then every movement was arrested, the machine seemed as perfect as ever, yet the wheels moved heavily. Why has it been so? Various reasons might be given—let one suffice: it has been very generally admitted that the societies, as usually constituted, possessed no binding element sufficiently powerful to secure the continued interest of the members after the novelty and excitement of the early meetings had died away. To supply this deficiency a plan is proposed, by which it is thought that efficiency would be secured, with such a degree of respectability and permanency of operation, as would commend the enterprise to the confidence of thinking, intelligent men.

The plan proposed, involves an entire re-modelling of the societies, and is in the main feature as follows:—The membership of each society shall comprise two distinct classes of members, each having its appropriate duties and privileges—one class, the "pledged members," shall consist of all of every age and colour who subscribe the pledge; the pledge would be the bond of union in this class, no contribution would be required from the members, and no voice in the management would be possessed by them; the other class, the "associated members," would in themselves constitute the society proper, subscriptions to the pledge would, of course, be required of them, and besides that, they would pay an entrance fee and a fixed yearly contribution, in return for which support, they would have a right to a voice and vote in the business of the society, and from this class would be chosen the officers and committee. To give some-

thing of a positive active character to the association, and not the present negative one of a declaration to abstain, it is thought that several means of usefulness and improvement might be connected with each society, such as a reading room, library, museum, and lectures on scientific or philosophic subjects, and that these would be open to all the associated members. The amount of the entrance fee and the annual subscription would be determined by each society for itself, and the internal machinery of each adapted to the views and circumstances of the membership. For a very moderate entrance fee, a handsome diploma or certificate could be furnished to every member on joining.

The Washingtonians of the United States, are indebted, in part, at least, to something like this organization, in reference to the character and duties of members, for the work achieved by them; they have regular business meetings to pay the weekly or quarterly contributions, and ballot for members, and no one who is not good on the books is allowed to take part in the business of the society. Would it, or would it not be well to introduce this system into Canada? The matter is before you, Mr. Editor, and, you consenting, it may be submitted to the candid consideration of your readers.

Should any of them, or yourself, think of a better plan, let it be brought out and discussed, and it may be that the cause will yet see better days in Canada. Yours,

T. C. A.

August 16, 1848.

[With respect to the foregoing suggestions of our respected correspondent, we greatly fear that it would only add to our difficulties in carrying on Temperance Associations if other objects were combined with them. For instance, if we have reading-rooms, what kind of papers should be taken? if libraries, what kind of books are to be bought? Men who differ upon any, or all other points, may unite together to overthrow drinking usages; but in proportion as the number of objects sought to be attained by a Society increases, it will be more and more difficult to secure identity of views among its members. Besides, if we cannot raise the necessary funds for mere temperance purposes, it is a somewhat hazardous experiment to increase the expenditure of the Society by adding other costly objects. There is another cause in operation against some of the efforts suggested above, and which, we think, will ever prove fatal to all attempts on the part of Temperance Societies to keep up social, literary, or debating clubs, except, it may be, among the young men connected with them. Drinking men, generally, relish any place better than home, and, therefore, clubs of all kinds are likely to be sustained by them: but temperance men, generally, like home better than any where else, and any meetings which call them away from their families for even one evening in the week, are felt by them as a serious tax upon their time. So far, therefore, from spending several evenings of the week in a reading-room, we are convinced they would rather, individually, subscribe for papers and read them at home.

Our correspondent's suggestion respecting two classes of members, is, we think, excellent; but we would suggest

that the funds contributed by the paying class should be wholly expended in diffusion of light and truth on the temperance question, by means of Lecturing Agents, Tracts, &c.—Ed. C. T. A.]

ANNIVERSARY MEETINGS AT GLASGOW.

The anniversary meetings of the Scottish Temperance League were held on the 9th July last and following days. The 9th was Sabbath, and on it sermons were preached in ten different churches in Glasgow.

On the 10th the public meeting was held in the Rev. Dr. King's Church, North Albion street. John Dunlop, Esq., in the chair. We have not space for all that was said at the meeting, but must give the Charman's address, as showing how the cause has advanced in twenty years in Scotland.

The Chairman rose and said that it was not his intention almost to have addressed them that evening, but he had been told that it was regular and common for the chairman to say a word or two previous to opening up the business; for his own part, he had a number of topics which he judged of the utmost importance, to bring before them, especially on the subject of drinking usages in workshops and otherwise, throughout the country; and also on what had been called the medical movement; but he should not trouble that meeting with any observations on them at the present moment, because they would have an opportunity of meeting with teetotalers of experience in various of the meetings that were to be called subsequently; therefore, he had scarcely anything to say to that meeting, except a single thing which had struck himself. He had made inquiry where this meeting was to be held, and he had been told that it was to be held in North Albion Street Church. That very spot where they then were, or rather the place behind, was to him a sort of classic ground. It was, he thought, in the month of October, 1828, or nearly 20 years ago, that the first public stand was made in Scotland for the temperance movement, in the little room immediately behind that church. It was then occupied by the late Doctor Dick, as the place of addressing his students. At that time the lecturer, who then entered on this cause, had gone about Scotland for perhaps a year, speaking of temperance to private individuals; but he had never attempted anything like a public appearance on any stage whatever. Being unaccustomed to public appearances he wished some one to take up the subject, but he was told that unless he wrote out a lecture and delivered it himself, nobody else would do it. Seeing, then, that nobody would undertake it, the lecturer was obliged to do it himself. There was no place that could be got in Glasgow for the purpose. The idea of proposing an association for the purpose of temperance was considered so monstrous an idea that not a single minister in the whole city could be prevailed on to give church or chapel for the purpose. The only person who would consent to give a place for the meeting was the late Rev. Dr. Dick, who was personally known to the lecturer, and he granted, as a favour, the place behind them. The lecturer having prepared the lecture, he went about one o'clock of the day, in great fear and trembling, and when walking through the streets to the place of meeting, he thought sometimes in his own mind that he would wish that there should be but few people present. In those sort of contemplations he arrived more dead than alive. When he approached the entry of the lecture-room, he was appalled to find it so crowded with people that he could scarcely get in; it was crowded to the door, and people standing outside of the windows to hear what any body could have to say to this monstrous proposition on the subject of temperance. Among others there were five divinity students belonging to Dr. Dick's classes, who, as the lecturer passed, engaged in hearty

peals of laughter, and who were extremely desirous of turning the whole matter into ridicule and contempt. This did not serve to embolden the lecturer, but he proceeded; he did not wish to draw back, and he delivered his lecture. That lecture was attended with much greater success than the talents or capabilities of the lecturer would have led to have supposed. Next day, a considerable sensation in town was made, and that day the lecturer remained in a certain vestry from 10 o'clock in the forenoon till 4 o'clock in the evening, for the purpose of meeting any gentleman who might wish to get further information, with the view to establish temperance societies in this country. The first person that the lecturer found at 10 o'clock that morning was one of the five students, who had been sent as a deputation from the other students, to express their sorrow at having behaved in the manner they did on that evening. That student said that they were so convinced of the truth of what was stated by the lecturer, that they were prepared to join the movement, and wished that their names should be put down first on the list.

Several other gentlemen spoke heartily in the cause, and we may think it well to give some of the speeches in our next number. Next morning there was a public breakfast, and at eleven, forenoon, the annual meeting for receiving the report. It presents nothing of marked interest with which our readers are not already acquainted. With reference to the *Scottish Temperance Review*, they say:

Laborious and expensive efforts have been made to extend its circulation, and although a considerable number of new subscribers have been obtained through various channels, the average circulation has not exceeded 2400 copies monthly. This circulation falls considerably short of the quantity necessary to pay the expense of paper and printing; and your committee therefore trust that you will give their successors in office such instructions regarding its continuance, as will enable them to make it self-sustaining. Unless the circulation be increased, or the size diminished, a sum must be set apart to meet the deficiency occasioned by its publication.

We hope this will not induce any to say, "Well, we are no worse than others in our support of temperance publications," but will rather induce fresh effort to lead the way to what ought to be. The following is better for an example:

At the repeated solicitations of friends in different parts of the country, your committee have started a cheap periodical for circulation by societies and others. The first number appeared on 1st November, 1847, under the title of *The Adviser*; and has continued to be regularly issued since, its average circulation being about 12,500 copies monthly.

In October last, your committee published the twelve tracts to which a premium of two guineas each had been awarded, and are happy to state that they have received a very extensive circulation, not fewer than 140,000 copies having already been disposed of.

A general conference took place on Wednesday morning, to resolve on future operations, and on Thursday night a demonstration of juvenile abstainers took place, in the Rev. Dr. Robson's church, Wellington Street. This our young friends deserve to have an account of, which they shall have in our next number.

These meetings seem to have encouraged the friends in Scotland, as they must encourage us. We conclude in the words of the *Scottish Temperance Review*:

Let us all, then, to the work anew. If our movement have the attractions of a moral enterprise, let it be remem-

bered that it has also its conditions, and these are patient, persevering application. If in the past we have accomplished so much with means so limited—if, with prejudice, and interest, and custom, and influence against us, we have nevertheless secured the verdict of a wide spread sentiment in our favour, what may we not accomplish with the friends and experience we have obtained, now that prejudice is being disarmed, interest abashed, and the church coming round?

EQUALIZATION OF TAXATION.

The subject of the following letter deserves consideration. We do not expect that the proposal of the writer could be carried out before the millenium, and long ere that time, we hope, that those whom it is suggested thus to tax will have disappeared from the community. Such a petition, however, would have its own influence in calling attention to what we know to be true, that the great proportion of crime, lunacy, and poverty, results from the use of intoxicating drinks.

(To the Editor of the *Teetotal Times*.)

DEAR SIR,—We have much talk in the present day about the equalization of taxation. While lately reflecting upon the businesses of the spirit merchant, maltster, brewer, and publican, it occurred to me that as they are known, through the influence of their traffic, to be the producers of three-fourths of the crime, insanity, and poverty, which now afflict society, it would be but just were they obliged to pay their relative proportion of taxes for the punishment of criminals, the maintenance of the insane, and the sustenance of paupers. I do not see why one small portion of the community should be allowed to engage in a traffic which increases to the extent of seventy-five per cent the amount of taxation borne by the remainder. I would, therefore, suggest that the friends of temperance and justice throughout the united kingdom, petition Parliament for an inquiry into the evils accruing to society in consequence of the present sale and use of intoxicating drinks; and, after such an inquiry has been obtained, and it has shown that a large proportion of our present taxation is occasioned by the expense incurred in the support of gaols, poorhouses, &c. &c., then petition that those who live by the sale of intoxicating drinks, the consequences of which is the increase of crime and pauperism, be at least taxed in proportion to the amount of evil which they inflict.

If the government refuse to appoint such a committee of inquiry, then I suppose that we assume what we know to be true, viz., that the major part of our national crime, lunacy, and poverty, is occasioned by the sale and use of intoxicating drinks, and pour in petitions from every town and village in the country, praying for an equalization of taxation, and demanding that the manufacturers and sellers of intoxicating drinks be taxed according to the proportions above stated.

Would it not be well to form a committee of the friends of temperance, to make arrangements for carrying into effect the above named project, and if the object be not attained, the movement will at least direct public attention to the subject, and be the means of largely promoting the Glorious Temperance reformation.—Yours respectfully,

J. P. BARKAS.

Newcastle on Tyne, May 12, 1848.

CORNWALL, 25th August, 1848.—During the present summer we have kept up our meetings pretty regularly, at the greater number of which, the labour principally devolved upon our worthy President, George Macdonell, Esq.; recently, however, we have obtained assistance from several

strangers. Mr. Hussiman—a lecturer engaged by the “Eastern District Temperance Union” for a limited period—addressed a meeting; and subsequently the Rev. Mr. Boyd, Brockville, and a Mr. Church, from Troy, addressed different meetings; and this evening a Mr. Summers, from Dickinson’s Landing, delivered a Lecture; but notwithstanding the eloquent appeals which were made on those different occasions, faithfulness compels me to state, that I do not consider the Total Abstinence cause in a healthy condition in this place, when the cases of defection which have taken place, and the apathy which seems to pervade our society, both as regards members and office-bearers, are taken into the account. I am forced to the conclusion, that our movements are of a retrograde, rather than of a progressive character; but I am of opinion, that the principal cause of our want of success is to be attributed to the opposition of the Clergy—for out of the five residing here, there is but one favorable to us. True it is, that the others do not come out openly and oppose us, but their influence and example are exercised against us. With one exception, I believe, they all admit that Temperance Societies are, and have been, beneficial, but that they do not see why they should join us, but that they wish us every success. As well might such professed friends, however, endeavour to make the world believe their sincerity in advocating the doctrines of Christianity, if their practice went to prove them infidels. But I am afraid our society is not singular in its position; there appears to be a want of faithfulness in professed Total Abstiners throughout the Province in general. If such is not the case, how does it happen that there are so few Temperance Houses throughout the Province? and where they are established, that they are so miserably sustained? We have had two in this place, and upon enquiry, I find, that if their existence depended upon “Tectotalers,” they could not keep them open one week.

Of Mrs. Chesley’s I can speak from personal knowledge—than which, a better kept house does not exist in the Eastern District; but although it has now been opened as a Temperance House for about a year, she has not received the patronage of a dozen Tectotalers. Indeed, professors—for they are nothing more—from different societies of the Province, seem to give Taverns a preference. I have seen persons from Montreal, who profess to be pillars in the Montreal Society, patronising Taverns; and others from different parts of the Province, do the same; when there were two Temperance Houses here, and if they had not known of the existence of Mrs. Chesley’s, at least this circumstance only goes further to prove them mere professors of Total Abstinence, because if they had read the *Temperance Advocate*—and what consistent Tectotaler does not?—they would there have seen a notice of her house. I trust that Temperance men will arouse themselves, and act a consistent part, by proving the sincerity of their professions by acts; and that they will not only encourage the houses which are already established upon the principles which they profess, but that they will induce others to open houses of a similar character, throughout the Province.—A. M. MacKENZIE, Cor. Secretary.

To the Editor of the *Canada Temperance Advocate*.

MR. EDITOR,—On my late journey to the west I was gratified to find, in some places, efforts were being made to free this Temperance Society from debt, and increase the circulation of the *Advocate*. If every minister in Canada would imitate the Rev. Mr. Chiniquy, the society would soon be free from debt, and the circulation of the *Advocate* greatly increased. The recommendation of that worthy man, and the donation which he has given to promote its circulation, it is hoped, will induce many to imitate. The Editor of the *Temperance Advocate*, I trust, will be careful to introduce no peculiarity in religion, or in politics, then all our Catholic brethren may join in promoting the circulation of the *Advocate*, especially if a page or two be devoted to children in each number.

I will suggest a plan which will increase the circulation of the *Advocate*, and assist in paying the debt under which the society is burdened. The plan is this, for each minister of the Gospel, and each schoolmaster, to send a dollar a year to the treasurer of the Society, requesting one paper for each fortnight to be sent to him, and the other, for which he has paid, to be sent to some magistrate to convince him of the impropriety of granting licenses to sell strong drink. And it is very important that every schoolmaster and parent should recommend to the children under their care, to subscribe a half-penny weekly towards the temperance cause. This would enable every two children to take a *Temperance Advocate*, and when it was read by the subscribers, they might leave it on board of some vessel, or leave it at some tavern; and, it is hoped, in this enterprise, that many may be enlisted. Each teacher of a school should keep a pledge-book, to record the names of all disposed to enlist in the *cold water army*.

Lord Nelson once said, “It is expected that every man will do his duty.” Should every man, woman, and child do all in their power in this cause, the enemy, even king alcohol, will be destroyed.

THADDEUS OSGOOD.

[In almost all enterprises, it is evident that it is not so much new plans that are wanted, as the will to work the plans we have.—ED.]

STONE CREEK, 14th August.—On Saturday, the 13th of Aug., we had a most interesting pic-nic party, on the Burlington Beach, chiefly members of the Stoney Creek and Bartonville Total Abstinence Societies, and well-wishers to the cause. Numbers present, about one hundred; we would have had many more, only there is much sickness in this neighbourhood. John Williamson, Esq., took the chair, at two o’clock, p.m. The company were addressed by the Revd. Messrs. Wilkinson, Young, Cheyne and Jacobs. There were many circumstances of a pleasing character connected with this meeting; it was pleasing to see the old and the young, the rich and the poor, meeting together to enjoy a few hours of social happiness. It was most pleasing of all to see ministers of different churches on the same platform, for the purpose of denouncing the enemy of all religion and morality.—P. C.

DELEGATES TO THE CONVENTION.

Arrangements are making by the Temperance friends in Montreal, to entertain, at their respective houses, regularly appointed delegates to the approaching Temperance Convention during the time of its session in this city. Delegates who wish to avail themselves of these arrangements, will please apply, on their arrival in town, at the office of Mr. John C. Becket, Secretary, No. 211½ St. Paul Street.

MASS MEETING.

We understand that arrangements are in progress to hold a mass meeting of the friends of Temperance, probably in the open air, on the day that the Convention meets in Montreal. Some of the best speakers in the Province will be invited to address this meeting.

TO CORRESPONDENTS.

We shall be glad to hear from J. H. C., in prose, when he has any thing of general interest to communicate; but the lines sent us are inadmissible—they are not poetry.

FATHER CHINIQUY.

(From Correspondence of the Montreal Witness.)

Sir,—I attended at the Bonsecours Church, on Friday evening, to hear a temperance lecture from Father Chiniquy, and found the house crowded to excess, by an attentive multitude, who all, like myself, appeared charmed with the Reverend Gentleman's treatment of the subject. Impatient as I usually am, under long discourses of every kind, I stood for two hours, in the crowd; and so far from feeling lapse of time, or considering it "long," would gladly have listened two hours longer.

My intimate acquaintance with the peculiarities of the French Canadians, enabled me to appreciate his exact adaptation of ideas, words, phrases, allusions, gestures, and even tones of voice, to their peculiar manners and modes of thinking, which is the proof of oratorical ability, for he who does not so accommodate himself to his hearers, speaks in an "unknown tongue," possibly understood by a majority—but felt by none.

In his lecture, Father Chiniquy combined all the elements of eloquence, grave and lively, narrative and descriptive, condensation and approbation, pathos and sublimity, as the subject varied; but most admirable of all, was the intense correctness of his exhortations, that every man should set his hand *at once*, to the work of driving the trade and the use of alcohol, from the Province.

"It was with indignation," said he, "that I read in print, that you were to become the hewers of wood, and drawers of water, to other races who will come into the country; but my indignation was changed into shame, when I saw here a true prophecy of your fate, if you do not abandon the use of whisky. Here, I hold in my hand, a list of fifteen Canadian families, formerly of the first standing, influence, and opulence in Montreal, whose aggregate fortune a few years ago, was £200,000, and now they have vanished and disappeared—strong drink has destroyed them all: here is another list of 104 families, of various callings, whose aggregate fortune was £300,000, who have also all disappeared from the same cause; and here is another list of 517 families, in the fourteen surrounding parishes, all were comparatively wealthy, and all now destroyed by whisky, except remnants scattered about the States and elsewhere. There was a rich family on the Chambly river, living sumptuously every day, with wines and liquors on the table—they are gone; the son may be now seen working in a stable in this city."

"You have been called the most ignorant and foolish of people, and yet men more ignorant, grow rich by you. A dirty ragged fellow loked on your wharves, directed by instinct, rents a miserable hovel at some corner, and puts over the door a board marked 'tavern,' or if the place has more pretensions, 'hotel;' and then he washes the windows and fills them with bottles of dirty stuff. Towards night a workman going home, with half a dollar, his day's earnings, while his wife has not yet had her break-fast, stops before this house, and walks in. How generously

is he received; with what politeness is he entertained—and he spends his half dollar. Next day the foolish man extols the new house, and the generosity of the landlord, who, 'when I came away gave me a cake.' From thirty to a hundred soon make this house their rendezvous. By and by, a fine house—a palace, is seen rising on the spot. To whom does it belong? Why, to the whisky seller! And where are his Canadian customers? They are all there, poorer than ever, cutting the stones, and carting the mortar."

"You have thought liquor was a good thing. I tell you it is bad, bad for the old, bad for the young, bad for the sick, bad for the well. It is never good, it is an invention of Satan, it is Satan who supports the trade, and who reaps the benefit. It is accursed on earth, it is accursed in heaven. To build a distillery, or to traffic in liquors, is not merely an offence—it is a mortal sin. You think it makes you strong—this is a great lie. It makes you weak, and wears you out by exciting to exertion when your strength is exhausted. If placed barefoot on hot plates, how you would dance, how you would jump; but would it be because you were made strong?"

"And, oh, how sweet and beautiful is temperance. See her, moving all smiles and loveliness through your country, carrying peace and joy and order to every household, and bread to the children."

He depicts, in thrilling colours, the frantic horrors of a mother, in one of our first families, who, a few days since, discovered that a cherished son, full grown to manhood, had fallen into bad company, and had been three days drunk; and then he gave a beautiful picture of a poor family in Sorol.

A man had been, for ten years, a terrible drunkard, always abusing his wife, and ill using his children. While the temperance movement was going forward at that place, the poor wife continued to hope against hope, that her husband might be gained to it. One day he came not home at the usual meal hour, and the wife, calling her family round her, said, "My children, God is good, let us get down on our knees together, and pray to him, and perhaps he will be pleased to turn your father's heart." They thus prayed together. Two o'clock came, three o'clock came, but the man returned not home. At four o'clock he appeared, sober, and rushing to his wife, declared that he would cause her no more sorrow—he had taken the pledge. Then, oh! the joy of the children, and the pleasure of that evening, the first of tranquil happiness that the family had ever known!

I have given those few short sketches to convey some idea of the method of Mr. Chiniquy, whose zeal has been the moving cause of bringing over to temperance, in this province, within three months, 52,000 persons, who have vowed to abstain from spirituous drinks, throughout their lives. In many parishes, his triumph has been so complete, that merchants and tavern keepers, promising to abandon the traffic forever, have sent away their whole stock of liquors. Several merchants in this city, who have sold hundreds of punches of whisky annually, believe that the demand from many parts of the country will cease almost entirely; one of them tells me that fifty of his customers have sent their entire stock back, declaring they can no longer deal in it. Those results exceed all previous achievements of temperance in Canada, and are calculated to bring a blush upon Protestants, for their less ardent zeal.

I hear some say, they are afraid Mr. Chiniquy "is not sincere." On what grounds can there be a doubt? or who set them up to judge their neighbour? While we honour Father Mathew, for what we only hear of him, at a distance, we should not withhold from Father Chiniquy our tribute, for what we see before us, with our own eyes? B.

Montreal, August 21, 1848.

Education.

A HINT TO YOUNG MEN.

The celebrated London *Times* newspaper, in a recent article, remarks that "every young man in this metropolis, if he will only attend to his business, whatever it is, and keep out of scrapes, is a rising man, and has all the honours of the nation before him, if not for himself or his children, at least for his children's children."

There is no reason to complain when this is the case. We have no exclusion of race. Take any dozen men in good circumstances, either in the east or west end of London; take them in a club in Pall-Mall, or in the Exchange, and inquire into their origin. One is an Irishman, another a Scotchman, another is a Welchman. Perhaps half of them can show a Celt in his pedigree. The same number can produce an ancestor driven to the country by the revocation of the edict of Nantes, or a foreigner of still more recent date. So much for race. As for condition, the great-grandfather of one was a labourer, of another a gentleman's butler, of another a weaver, of another a journeyman blacksmith, of another a hair-dresser, and so forth. So far from the trade and commerce of London being a monopoly, it is notorious that nearly all the tradesmen of London or their immediate ancestors, came from the country. In the manufacturing districts, these examples of successful industry are still more numerous.—Manchester for example, is made out of nothing. Now this state of things suits the British taste very much better than any scheme for making and keeping all men equal. The fact is, that we don't like equality. Saxons are a spreading, a stirring, an ambitious, and a conquering race. We prefer hope to enjoyment, and would rather look forward to be something better than to be always the same. Englishmen of any thought have just the same feeling about their posterity. They hope to rise in their offspring. They also know that they will do so, if they are steady and industrious, and train up their children as they ought to do. Every working man with two ideas in his head knows very well that it is his own fault if he does not thrive, live in a comfortable house, rented at more than £10 a year, have a little money safely invested, and before many years, find himself and his family safe at least from the work-house."

The moral these facts suggest are equally pertinent to this country, and should be fully appreciated by all young men who need stimulus to exertion in their calling.

YOU WILL BE WANTED.

Take courage, young man. What if you are but an humble and obscure apprentice—a poor neglected orphan; a scoff and a bye-word to the thoughtless and gay, who despise virtue in rags because of its tatters. Have you an intelligent mind, all untutored though it may be? Have you a virtuous aim, a pure desire and an honest heart? Depend upon it one of these days you will be wanted. The time may be long deferred. You may grow to manhood, and you may even reach your prime, ere the call is made; but virtuous aims, pure desires, and honest hearts are too few and sacred not to be appreciated, not to be wanted. Your virtues shall not always lie hidden; your poverty shall not always wrap you about as with a mantle; obscurity shall not always veil you from the multitude. Be chivalric in your combat with circumstances. Be ever active, however small may be your sphere of action. It will surely enlarge with every movement, and your influence will have constant increment.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife."

Work on, for surely you will be wanted, and then comes your reward. Lean upon the sacred verity, "I have never seen the righteous forsaken, nor his seed begging bread." Never despair; for the lives of good men abundantly testify that often when the clouds are blackest, and the tempest is fiercest, and hope is faintest, a "still small voice" will be heard saying, "come hither—you are wanted," and all your powers will find employment. Therefore, take heart, young man for ere long, you will be wanted.

Agriculture.

PULVERIZE THE SOIL.

Every observing farmer must have noticed that there is, in all soils, a natural inclination of disposition to agglomerate or become massed in hard, compact and impenetrable clods utterly impervious to the roots of plants and scarcely less injurious in their effects on the soil than stones or other substances of an equally unpulverulent character. This predisposition is the result partly of atmospheric pressure, and partly of the power exercised by the attraction of cohesion over the particles constituting the soil. The more clayey or argillaceous is its character, the more will this tendency be manifested and the more difficult to overcome. It is therefore indispensable to the healthy development of our crops that they may be provided with a medium which is at once light and porous. This is required in order that the roots may extend themselves, and take up the alimentary matters which may be placed at some distance from them, and which, in a hard soil, they would never be able to reach. During the growing season the surface of all lands sustaining hard crops should be frequently and thoroughly stirred, and to as great a depth as possible without injury to the roots. Especially is this necessary in seasons of drought, when a non-conductor is required at the surface to confine the moisture of the soil, and prevent its evaporation or escape. For this purpose nothing better will subserve the purpose than a stratum of finely pulverised soil. A brick, just from the mould, will remain moist all day if covered with a sprinkling of sand, while its mate, equally saturated with water when deposited, will, if uncovered, become almost immediately dry.—*Maine Farmer.*

A READY RULE FOR FARMERS.

A "quarter of wheat" is an English measure of eight standard bushels—so if you see wheat quoted at 56 shillings, it is seven shillings a bushel. A shilling is 22½ cents; multiply by seven, and you have 157½ per bushel.

In Kentucky; corn is measured by the barrel, which is five bushels of shelled corn. At New Orleans a barrel of corn is a flour barrel full of ears. At Chicago, lime is sold by the barrel, and measured in the smallest sized cask of that name that will pass muster. A barrel of flour is seven quarters of a gross hundred [112

pounds] which is the reason of its being of the old weight of 196 pounds. A barrel of tar is 20 gallons, while a barrel of gun-powder is only a small keg, holding 25 pounds, and this reminds me of cotton, a bale of which is 400 pounds, no matter in what sized bundles it may be sent to market.

News.

CANADA.

The memorial to the Queen, from the Board of Trade, respecting the navigation laws, has been graciously received.

The *Dallas* and *Jefferson*, United States war steamers, have left this port for their intended survey of some parts of the coast.

The steamer *Free Trader*, from Michigan city, and Chicago, arrived lately at Quebec, having completed the voyage up and down in thirty days, ten of which she was detained for cargo.

The telegraph communication between Montreal and Troy is now complete.

The small fort at Coteau du Lac is to be immediately put under repair.

The Census of Canada West, just completed, gives a population of about 700,000, being an increase, in five years, of nearly 200,000. Eastern Canada has now a population of about 770,000, being an increase, in four years, of only 70,000.

The number of inhabitants in Toronto is 23,505, being an increase since 1847 of 2480.

The steamer *Lady Elgin* is running between Quebec and Montreal at 3s 9d for cabin passage, meals included.

The Table Rock House and staircase on the Canada side, at Niagara Falls, were burned down on the night of Tuesday week.

The annual exhibition of the Montreal Horticultural Society is to take place in the grounds of John Torrance, Esq., on the 6th inst.

A Bank of Issue is said to be under deliberation by the Government for the next meeting of Parliament.

Mr. Lafontaine is to introduce, next session, a new Parliamentary Reform Bill. Mr. Baldwin has given his attention to the unequal bearing of the present Assessment Law, and Mr. Sullivan has a project for uniting law and justice in the two sections of the Province.

Two young men, who some time ago robbed the Bank of Manchester, have been arrested at St. John's, Newfoundland.

The Rev. J. E. B. Gignes was consecrated first Bishop of Bytown on Sunday the 6th instant, by the Bishops of Montreal, Kingston, and Carra.

The third annual meeting of the Provincial Agricultural Exhibition will be held in the town of Cobourg on the 3d to the 6th October next.

GREAT BRITAIN AND THE CONTINENT.

Australasia, with a population of 280,000, is now consuming more British manufactures than did the whole of British North America with 2,000,000, in 1774.

A bed of oysters, many miles in length, and apparently inexhaustible, has recently been found in the Channel. Persons at Shoreham are fitting out snacks to engage in the oyster trade, and it is expected that the price will fall fifty per cent.

The annual value of the fowls consumed in London alone is estimated to be about £100,000.

INFLUX OF MILLINERS.—One of the Paris journals states that about 1000 Parisian milliners have left for London.

A plan is in agitation for conducting sea water by means of pipes on the Brighton railway, to a vast bathing reservoir on the south side of London.

The late electress, Leopoldine of Bavaria, has nominated King Maximilian, of Bavaria, sole heir of her immense fortune, which is estimated at 21,000,000 guilders.

Three Liverpool papers, namely, the *Mercury*, the *Mail*, and the *Times*, are all advancing the price of their journals, after eighteen months' experience of the cheap system.

To prepare new potatoes, throw a handful of salt upon them, and turn them over a little with your hand. Afterwards put them into water. This will bring off the peel without the trouble of scraping.

Mary May, a married woman living in Essex, is charged with poisoning her brother for the purpose of obtaining the burial fees from a society of which he was a member. She had previously lost a husband and fifteen children under suspicious circumstances.

The commercial affairs of Great Britain, by the latest news, seems to be getting into a much more satisfactory state.

By the *Cambria* steamer, which arrived at New York on the 19th instant, we learn that an inconsiderable conflict had taken place between Smith O'Brien and the police. The police had the advantage. Eleven persons were killed. O'Brien was present at the skirmish, and fled immediately afterwards. The Lord Lieutenant forbade any one harbouring O'Brien, Meagher, Dillon, and Doheny, under penalty.

The British army in Ireland numbers over 49,000.

France was quiet. Ledru Rollin, Louis Blanc, Caussidiere, and Prudhon, are incupulated in the late revolt.

Albert has been defeated in Italy by Radetsky. He asks for French help. The people have broken up the Provisional Government and made Albert Dictator.

The Chartists in England were quiet.

The bill for the repeal of the Navigation Laws is not to be passed this session, but will be brought forward in the next.

Prince Metternich is now living at Brampton Park, which has been let to him by its owner, Lord Ingestre. Near it is the modest residence of M. Guizot. The hotel keepers in the neighbourhood of the English Lakes find the France emigres their best customers at present.

The workmen of Paris, generally, have returned to seek employment in their trades since the national workshops were abolished.

On the 8th July, there were 3790 people suffering from Cholera at St. Petersburg; 853 were that day added to the list of sick.

A large military camp has been formed near Liverpool, to consist of between 3000 to 4000 men.

The potato crops are suffering in many parts of Ireland. Several magistrates have been superseded, in Dublin, for their connection with the Repeal meetings.

The Free Church Sites' Bill has been thrown out by the House of Commons.

Several persons who had been drinking together all night, went out towards morning in a small boat to the end of Leith pier. By some accident the boat was upset, and six individuals drowned.

The news by the last steamer from England, announce the termination of the much talked of Irish rebellion. Smith O'Brien had been arrested, and taken to Dublin.

An elderly woman has lost her life in Bradfield St. George, in Suffolk, from the sting of a bee in her thumb. The medical witnesses at the inquest were of opinion, that the sting had caused death by producing such a shock on the nervous system as to stop the motion of the heart.

AN AFFECTIONATE BROTHER.—"On the arrest of Auguste Blanqui," says the *Union*, "lists of proscriptions were found

at his lodgings, at the head of which figured his brother and his former schoolmaster, M. Massini! His brother who devoted 800*l.* from his modest salary to pay for the board and education of Auguste!"

It is said that the Pope has expressed a most anxious desire to visit Ireland.—*Nation*.

POOR GOODS.—The poorest of all family goods are indolent females. If a wife knows nothing of domestic duties beyond the parlor or the boudoir, she is a dangerous partner in these times of pecuniary uncertainty.—*Hull Packet*.

At a recent meeting of the Plymouth Town Council it was determined to lay down glass water-pipes in that town.

The Secretary of State has given orders to the commissioners of the metropolitan police to have all the constables drilled in the exercise of the small-sword, in consequence of the late disturbances, which have caused the men to have cutlasses distributed among them.—*Globe*.

GEN AND PISTOL STOCKS.—The vessel *Effort*, arrived off the Tower Wharf, from Rotterdam, has brought, in addition to a quantity of grain, consigned to order, 12,588 gun stocks, and 531 pistol stocks, addressed to her Majesty's Board of Ordnance. These stocks for firearms are manufactured from the wood of the walnut tree, which appears to be very abundant in Holland as well as Belgium.

BOTANIC GARDENS.—The number of the working-classes who visited the Glasgow Botanic Gardens last week were, on Tuesday, 3100; Wednesday, 6150; Thursday, 10,300; Friday, 16,400; Saturday, 41,470: making a total in the five days of 77,320! During the fair week in July, the Gardens are annually thrown open to the public, through the munificence of William Campbell, Esq., of Tillichewan, who purchased the privilege for the working-classes by a donation of £500.

The rector of Horton, Bucks, in order to put a stop to pitch-and-toss, &c., on Sundays, has decided on presenting the villagers with bats, balls, &c., for cricket, on the understanding that they are not to play till after divine service.

Three members of the Wesleyan Society have been expelled at Stourton, in the Gainsborough circuit, for becoming Chartists.

UNITED STATES.

Daniel Webster was invited to address the ratification Taylor meeting in New York, but declined.

GEN. TAYLOR'S ACCEPTANCE.—In a letter from Baton Rouge, La., July 15, to Gov. Morehead, President of the Whig Convention, he says: "I cordially accept that nomination, but with the sincere distrust of my fitness to fulfil the duties of an office which demands for its exercise the most exalted abilities and patriotism, and which has been illustrious by the greatest name in our history."

John Van Buren is often witty. It is said that he was lately offered a foreign mission on condition that he would cease his opposition to Gen. Cass; when he replied that he greatly preferred the *Home* missionary service.

Gen. Shields is a democratic candidate for the United States Senate from the state of Illinois.

FREE SOIL MEETING.—We see accounts of large and enthusiastic free soil meetings in Wisconsin, Michigan, Pennsylvania, New Jersey, Vermont, &c. There seems to be more or less of the free soil spirit in all the northern states, and in some of the moderate slave states.

Hon. David Wilmot, of "proviso" notoriety, declares his intention of throwing all his strength in favour of Martin Van Buren.

The health of Gov. Dorr, of Rhode Island, is so far restored, as to permit him to take an active part in the canvass for Cass and Butler.

Gov. Shunk, of Pennsylvania, died at his residence in Harrisburg on Thursday evening last.

The free soilers of Vermont are to have a state convention some time in August.

Senator Dix has taken ground in favour of free soil doctrines.

1534 marriage licenses were issued in Cincinnati county during the last nine months.

Lansett, the new capital of Michigan, now contains 1000 inhabitants. In 1845, the enumeration was only 88.

The wages of the operatives in Lowell have lately been much reduced, and, in consequence, many have quitted work and gone home.

The potato rot has appeared in some of the counties in the United States.

The yearly meeting of the Quakers in Virginia has charged all its members to educate the free colored people; but the law there forbid it. The Friends have accordingly petitioned to be permitted to pursue the advice of the meeting.

The compromise bill, the object of which is the extension of slavery over new territory, has passed the senate of the United States, but has been defeated in the House of Representatives.

Frederick Douglass's *North Star* thus defines slavery: Perpetual unpaid toil; no marriage; no husband, no wife; no parent, no child; ignorance, licentiousness; whips, sales, scourges, auction sales, and separation; an embodiment of all the woes that the imagination can conceive.

WHEAT IN AMERICA.—Authentic calculations of the produce of wheat in the United States of America show, that upwards of forty millions of bushels are grown beyond the average consumption of the population of that country.

The editor of the *Cleveland True Democrat* mentions having heard the *Marseillaise* loudly applauded in the streets of Washington, slave-selling going on hard by the while, and among the slaves were three sisters, almost white, young, and handsome.

An immense meeting, sympathizing with the repealers in Ireland, was held at Vauxhall Garden, New York, lately. One of the orators was a Mr. Mooney an Irish lecturer. He is in favour of burning London, and annihilating the English who have the misfortune to dwell on Irish soil.

More than 1400 sharks, yielding over a gallon of oil each, were lately caught in Nantucket Bay Massachusetts.

A division took place in Congress on the Oregon Slavery Compromise bill, when there appeared for throwing the territories south of 26.30 open to slavery—82 yeas, 171 nays.

A million of mummies have been discovered in the environs of Durango in Mexico. They are in a sitting posture.

MONTREAL PRICES CURRENT.—Aug. 28.

ASHES	Pots, 25s 6d a 25s 7½d	BEEP, per 200 lbs.
	Pearls, 60s 0d a 27s 3d	Prime Mess, 40s 0d a 00s 0d
FLOUR—		Prime, . . . 30s 0d a 00s 0d
Canada Fine, per brl. 196		PORK, per 200 lbs.
lbs. 26s 9d a 27s 0d		Mess, . . . 75s 0d a 00s 0d
WHEAT, U.C. best, per 60		Prime Mess, 60s 0d a 62s 6d
lbs. 0s 0d a 0s 0d		Prime, . . . 54s 0d a 55s 0d
Do. red. 5s 8d a 5s 9d		

INFORMATION WANTED.

ANY information from THOMAS LAMBERT, about 23 years of age, an Irish Emigrant, who parted with his friends at Grosse Isle, last September, will be gladly received by his anxious and widowed mother, now residing in Brighton, C. W.

CATHERINE LAMBERT.

Brighton, 7th August, 1848.

[Other papers will confer a favour on a poor widow by copying the above, which came to us through a respectable channel.—Ed. C. T. A.]