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TEMPERANCE ADVOCATE,

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success. Which of our readers is not able to put a tract into the hands of a neighbour or an acquaintance? And what lover of his race would not rejoice in such success as is here recorded?]

AN UNGODLY MINISTER.

Ah! how awful is the thought!—a man sent to show to others the way to heaven, while he himself all the while is walking in the way to hell!—An ambassador of Christ, in whose heart satan is enthroned!—A watchman in unholy alliance with the enemy!—A man, in point of privilege and office, exalted to heaven, yet brought down to hell! Fathers and brethren, who bear the sacred office of the ministry, suffer the word of exhortation. A worldly, wicked, ungodly minister, is a moral monster,—the church's curse:—the living image of satan when he transforms himself into an angel of light; and if joy could be felt in hell, it would be felt when such a man intrudes upon the high vocation. And the divinely-attested fact, that such a man once held it, should lead all who hold it to the closest self-scrutiny. Think of a minister, with all his opportunities of knowledge and of usefulness,—with all his seasons of devotion;—a man whose very business is connected with religion, and whose hourly pursuits are, or ought to be, such as others can only occasionally enjoy;—think of such a man testifying what he knows not, and speaking of what he has never realised or enjoyed,—an Achan in the camp,—a Judas among the twelve! Trace him to his death-bed; he looks back, all is comfortless! forward—all is despair! He cannot say, "This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." The words, joyful to others, ring as the sentence of damnation in his ears,—“Give an account of thy stewardship;” and this will form one of the bitterest ingredients in his exhaustless cup of misery, that he held the torch to illuminate the pathway of others, and never felt its genial warmth, or was illumined by its cheering ray. Let us, my dear fathers and brethren, imitate another apostle, who said, “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.”

THE VALUE OF A TRACT.

A Gentleman, not a great while since, in passing through a small village, when on a journey, met with a slight accident to his carriage, which detained him some time there in getting it repaired. While there, he entered the lowly habitation of one of the villagers, the occupant of which was an intelligent woman, who was a widow. After conversing some time on various subjects, her own domestic circumstances being alluded to, she said that her family had once been wretched in the extreme; and intimated to the stranger, in a feeling and delicate manner, that her husband contracted in an early life the habits of intemperance, and died under their influence; that her son, her only son, followed in the footsteps of his father, and became a sot. After the death of her husband, a friend at a distance had sent her a little book; after reading it herself with intense interest, she induced her son and several individuals in the village to read it also. Her son soon after became a reformed man, and has continued ever since. Such was the case also with others who read it. A temperance society was soon formed, to which a multitude of all classes promptly joined themselves, and this little village experienced an entire moral renovation through the influence of this single book.

On being inquired of by the stranger what little book it was that produced such happy effects, she said she had kept it very choice in her desk;—“For, said she, next to my Bible, I prize it above all other books.” She soon produced it; and taking off the paper in which it was carefully wrapped, presented it to the stranger, who immediately recognised it as a familiar friend. It was *My Mother's Gold*; and the stranger who held it in his hand was Lucius M. Sargent, the author. Before leaving the cottage of the widow, Mr. Sargent presented her with the entire series of his *Temperance Tales*.—*American Magazine*.

Thousands upon thousands of temperance tracts have been circulated; and it is a matter for encouragement that in a great number of instances they have been circulated with

Our readers may better conceive than we can express our feelings, on receiving the above extract from a Sermon, it seems, on the Death of Judas, preached twenty-four years ago, in Dublin, by a Presbyterian minister then respectable and popular, but now—*utterly undone by strong drink!!* Little does our correspondent seem to have dreamed that the author of the awful picture he has sent us, has himself supplied, in his own person, an awful illustration! We were as ignorant of the passage as our correspondent seems to have been of the author; but the providence of God has, by him and us, brought them thus together. May he in mercy render the dread fact a useful beacon to all his servants.—*Christian Witness*.

### THE TEMPERANCE REFORMATION NOT OPPOSED TO THE GOSPEL.

In a late number of the *Herald*, we reported the proceedings of a temperance meeting at Kingston, Jamaica, at which the principles of our society were advocated with much ability, we have now the satisfaction of transcribing a small part of an able article in the *West Indian*, of the 14th of June last, under the above head, and which will show that our cause is still supported with much zeal and efficiency in that part of the world.

After some introductory remarks as to the importance of proving to religious professors, that the temperance reformation is not in any way opposed to the principles of the gospel as inculcated in the New Testament;—the writer observes—

1.—It has been objected, that total abstinence is an *unwarrantable interference with the province of the gospel*, inasmuch as the gospel is the only remedy for moral evil. Now what is the fact? Has the gospel, in the sense in which the objector uses the term—the truths necessary for salvation, brought before the mind—either reclaimed the drunkard, or preserved the moderate drinker? To this question the testimonies of ministers give a decided negative.

The habits of the drunkard place him beyond the reach of the gospel. But truth cannot benefit unless it be heard, nor can it become effectual to salvation if it be not perceived by the understanding. By making a man sober he is certainly in a much better position to receive the grace of God than he, who, on account of his drunken habits, but seldom hears the truth, generally listens under the influence of alcohol, and drowns his occasional impressions in the intoxicating cup. This is plain from the well-ascertained fact, that thousands of drunkards, when emancipated from the bondage of intemperance, have been the partakers of that better "liberty wherewith Christ makes his people free."

But the objection under consideration proves too much. It assumes that the gospel must accomplish every physical and moral improvement that is desirable. In this light it lies equally against the anti-slavery society, and all human institutions. But who would be so irrational as to prefer the objection against such societies as these?

The fears of those who imagine that we make total abstinence in any sense, a substitute for the gospel, are entirely groundless. We do not propose to *convert* and *sanctify*—we use these terms in their theological acceptation—by total abstinence, but to *reclaim* and *preserve*. We hold, that, in regard to the intemperate, it is a physical remedy for a physical disease, and that, in respect to the moderate drinker, it removes a temptation that often proves to be the "offending eye," which the gospel requires us to "pluck out."

2.—It is further objected, that it requires a *self-denial*, which is opposed to the liberty allowed by the gospel.—But is not Christianity a system of self-denial? Is not the temperance pledge in accordance with the spirit of the apostle Paul's magnanimous avowal,—“If meat make my brother to offend, I will eat no meat while the world standeth, least I make my brother to offend?”—Surely the gospel can neither allow us liberty to place ourselves in circumstances of extreme temptation, nor to give the weight of our example in favour of a system which has filled the earth with vice, lamentation, and woe. To claim such a liberty for the gospel were to turn the grace of God into licentiousness.

We conclude with two quotations, which may be regarded as the true exponents of the opinions held by temperance advocates. The esteemed J. A. James, writes,—“Far from thinking this cause a sole means of converting the sinner from the error of his ways, we deem it to be only an auxiliary in the great cause of religious truth; it is intended not to supersede, but to make way for other means.” The writer of this essay expresses his own views in a remark made by the late J. J. Gurney, Esq.,—“In the temperance

movement I see nothing opposed to the gospel, but every thing that is in harmony with its divine operations.”

### THE TEA DUTIES.

In the *Times* of Monday, Aug. 16, is an excellent article on the Reduction of Tea Duties. After remarking on the fiscal and commercial advantages, the writer remarks:—

“But there is another aspect under which the question presents itself, which renders it, perhaps, of still graver importance. A reduction in the tea duty, if it worked in the manner we suppose, would effect a great change for the better in the habits of every class of our population, by supplying them with a substitute for intoxicating liquors.

“It is impossible to overrate the importance of this consideration. The temperance movement in Ireland did not, unfortunately, produce permanent effects; but this was the natural result of the manner in which it was conducted. An appeal was made to the enthusiasm of an imaginative and excitable people. Now, great social changes, to be durable, should be based upon habit; that will be found in the end to be the only secure ground of reliance. Medals and pledges can never take the place of the natural wish to do the same thing to-morrow that we have done yesterday and to-day. Sumptuary laws have long since been abandoned, and the more politic legislation of modern times has admitted the principle, that the practice of the moral virtues should be rather encouraged than enjoined—rather suggested than enforced. All that we can do is, to place the great mass of the population under favourable conditions for contracting orderly and sober habits, the rest must be left to the innate workings of human nature, which would appear more prone to pass from evil to good than to fall from good to evil.

“When we come to examine the fearful records of crime, which the reports from the police offices and the assize towns furnish us with day by day, and month by month, in nine cases out of ten, it will be found, that intemperance has been the immediate cause of the deplorable transgressions against the laws of society which are there set forth. The gin-palace and the beer-shop are but the vestibules to the gaol and the convict hulk. Any measure, then, which would strike at the root of this evil, would be a thousand times more beneficial to the country in its indirect than in its direct effects. The Chancellor of the Exchequer, when considering even the fiscal effects of the removal of the duty upon tea, must be prepared to take into account the expenses incurred for the maintenance of the police offices where the drunkard is brought up for examination, of the gaol where he awaits his trial, of the poor-house where his wife and family must be supported by the country, of the asylum, the hulk, or the penal colony where he must end his days.”

### LETTER FROM A GENTLEMAN RECENTLY FROM SCOTLAND, TO THE COR. SEC. A. T. U.

My dear sir,—Having recently arrived in this country, a friend in New York was kind enough to hand me some Temperance publications for perusal, at the same time specially calling my attention to a few sentences relative to Scotland, which appeared in the *Report of the Am. Temp. Union*, as given at p. 85 of your Journal for last June; on which, with your permission, I beg to make one or two elucidatory remarks.

In regard to the efforts of the clergymen in Scotland, much that is gratifying will no doubt be said ere long; meantime, instead of “60 ministers of the Relief Secession Church,” there would be a nearer approximation to the real state of the case in saying “150 ministers of the United Presbyterian Church,”—the Relief and United Secession Churches having in May last consummated the union which has for several

years past been in agitation. A regularly organized society of abstainers was formed among the ministers above designated, by the persevering and zealous efforts of the Rev. Wm. Reid, of Edinburgh, who is President of the Scottish Temperance League, an association destined to do good service in the Temperance cause.

The statement principally needing a little qualification is that which says—"30,000 of the population of Glasgow are reported as drinking themselves drunk every Saturday night." The authority for such a statement may at first sight appear to be unquestionable,—no less a personage than the Sheriff of Lanarkshire having said that "he believes 30,000 persons go to bed drunk in the city of Glasgow every Saturday night." This is rather stronger than you have given, and has been deemed very incorrect by those who have paid great attention to the subject; the fact may be as stated, but the Sheriff's rates are most insufficient—indeed, so much so, that I should be ashamed to entertain them for a moment. They need not be given. This notice of the statement is taken to put it at least in the option of such Temperance men as deal much in figures, to discard the amount as doubtful; holding as I do, that all statistical details should be of the most undoubted character.

That the drunkenness prevalent in the city of Glasgow is appalling, there is ample evidence to prove, though its precise estimate must be taken more on the *ego credo* of speculation than otherwise. Permit me, however, to furnish a fact illustrative of the baneful influence exerted over the morals of that city by the drinking habits of the community—which, moreover, is sure to reign wherever like circumstances prevail. At the close of last year, a circular was sent to each of the ministers in and around Glasgow, on "Sabbath Desecration," in which it was stated, that on Sabbath, June 22, betwixt 5 and 9 o'clock, 1317 liquor shops were found to be open.

Many more facts might be given of an undoubted kind, but something farther about a very probable and vast accession to the existing ministerial influence in favour of entire abstinence in Scotland may be adduced. The question has been brought under the notice of the General Assembly of the Free Church of Scotland, and though it has not been treated quite so courteously by the "most potent, grave, and reverend signors," as might reasonably enough have been expected, there does appear ground for belief that "there is a good time coming" when the Scotch abstaining clergy men will be vastly reinforced from among the Free Church ministers. Much could be said about it. The Free Church has hitherto looked across the Atlantic in reference to other matters, and cultivated a fraternal feeling with many of the leading spirits of the New World; it unfortunately happens, however, that she has been miserably slow to copy the example of abstinence set by the clergymen of America. If the friends of Temperance in the United States would send across an earnest remonstrance on the abstinence question, setting forth what is conceived to be the true theory, practice, and effects, of the efforts here joined in to reclaim the inebriate, it might be of no small service to the members of her communion, who no doubt are as much addicted to the use of spirituous liquors as their neighbours, besides giving an impetus to a movement, on the success of which I believe I may truthfully state, hangs the weal or the woe of thousands of Scotchmen, and millions of British subjects.

Speaking of ministerial influence, I was glad to learn from one of your Journals that an abstinence association had been formed by the ministers of New York. If notes of the movements made by this society were chronicled and sent across, there is every reason to believe that much good would be the result; besides the likelihood there is of their energetic action on the glorious reform strengthening those, it might be, of their own members and adherents who were not very firm in their attachment to the principles while they were also sure

to bring over great numbers of others who would be induced to examine the subject more clearly than before; for this, among other reasons, that their minister was now warmly advocating abstinence from all that intoxicates. But I must not trespass further on your space, and I shall therefore herein subscribe myself your most obedient servant.

SCOTTS.

### OH, SAVE THE CHILDREN!!!

"There is a class of human beings who suffer much from and by the hateful vice of intemperance. I mean the little children. Who is there who does not love a little child? Surely there is not one in this assembly who does not. I should not think much of one that does not. Oh, I conjure you to reflect upon the sufferings caused by intemperance among the Children (even) in this city, and come forward with your assistance to exterminate the hideous monster.—[Extract from a Lecture by J. B. Gough.

### THE COLD WATER ARMY!

Grand procession of 800 Children!!!

Temperance advancing victoriously! Alcohol discomfited!

His fortresses receive a severe shock!

During the last week the heaven-born cause of Temperance was the all-absorbing topic among a vast number of the inhabitants of this City. On Saturday at 2 o'clock, dense crowds of persons of both sexes were seen coming from every quarter of the city, and hastening to the Mechanics Institute, the place appointed as the rendezvous of the multitudinous Band of Juvenile Teetotalers—male and female. The weather was delightfully pleasant—a cloudless sky—a calm sunny September afternoon—indeed, nature seemed to smile upon the imposing spectacle about to be presented—a sight which never can be forgotten by any who had the good fortune to witness it. Joy beamed from every countenance, and at the time above mentioned the procession moved from the Institute in regular order, marched around two or three streets, the boys taking the lead, displaying their beautiful and appropriate banners. They were headed by several Ministers of the Gospel—the officers of the Temperance Society being stationed at suitable distances, the whole brought up by the President of the Society, and Mr. Gough the originator of this interesting and numerous cold water Band. The procession advanced in the most orderly manner to the music of our excellent Temperance Band, whose performances throughout the afternoon were extremely creditable. They proceeded to Duke street, thence to King's Square, which they marched round. Hundreds of our citizens witnessed with delight the fairy like scene—while the procession halted for a moment in the Square and rent the air, or made the welkin ring with their joyous hurras and clapping of some thousand hands. They then returned to the Institute. Here a scene took place which beggars all description. It was easy to perceive that the Institute would not contain one twentieth part of the attendant multitude, a rush was therefore made in order to obtain an entrance—as many as could get in were densely huddled together in the gallery—the whole of the Hall being entirely filled with the Cold Water Army.

Mr. Gough now addressed them in language well adapted to their capacities, and ever and anon they testified, by enthusiastic acclamations that they perfectly understood what was spoken. The Rev. Mr. Sutcliffe also spoke feelingly to the vast collection of children before him. Several Temperance Hymns were sung by the whole; and the Army was then dismissed to their respective homes. Thus ended the greatest demonstration of Temperance feeling ever exhibited in this City.—*Temperance Telegraph.*

## WIFE OF THE DRUNKARD.

Many young men, on whom widowed mothers and fatherless sisters lean for support, and to whom they look for comfort, revel in late and ruinous excess; while the widow's furrowed cheek is paled with apprehension, and the sister's aching eyes are filled with bitter tears. But the keenest woe which the much-enduring heart of woman feels, is inflicted upon her who undergoes the trials and suffers the miseries of "the drunkard's wife." *It may seem trifling to the sottish husband that he should expend his property and time in the midst of his boon companions; but it is no light thing to her whom he is destroying by his unthinking neglect or his besotted barbarity. The following sketch is no exaggerated picture from real life.*

She sat in her lone cottage, by a grate  
Poorly replenished with the needful store  
Of fuel to ward off the piercing cold.  
Of autumn's latest winds, which swept the ground,  
And through the creviced walls and shattered panes  
Chillingly rushed.

The chimes in the old belfry  
Sounded the hour of twelve

Hush! there's a noise  
As of a coming footstep—it is his?  
The listening woman whispers. "'Tis his step."  
And in her eye a feeble gleam of joy  
Appears, but transient as a passing ray  
Of sunshine, seen to glimmer forth amidst  
The pauses of the storm, it vanishes  
Behind the clouds of fear and dull despair,  
As a loud voice is heard without, and then,  
The weakly fastened door yields suddenly  
And he for whom the wife had wept and watched  
The long hours through, comes reeling in; his dress  
Torn and begrimed, his face inflamed and bruised  
And his whole aspect telling of some brawl  
Drunk, severe, and recent.

She entreats  
Her husband to retire; but, in the tones  
Of idiot anger, he refuses, till  
Roused into causeless fury, he uplifts  
His heavy hand, and on her sinking form  
The brutal blow descends.

Detested drink!  
Would that thy funeral knell were sounded forth  
Sternly and strongly from all Christian lips,  
Even as that quick sharp cry of agony,  
From the recesses of a wretched heart,  
Broke on the silence of that dismal scene  
And rose to him that judgeth righteously,  
Upon the midnight air.

## Progress of the Cause.

## CANADA.

We do not know why the following communication has been so long in reaching us:—

C. W., June 18, 1847.—SIR,—The first total Abstinence Society in the beautiful town of W. (the capital of the B. District), was formed the year in which I became a resident in it, (1842) from which time I have been a close observer of its usefulness and progress, having always felt a warm interest in its welfare, as every citizen (to say nothing about the Christian) ought to do; for I have found, after the closest observation, that teetotalism "exalteth a city," and that the drinking usage of society is the "destruction thereof," as a few facts which I find by a reference to the book of the Society will abundantly prove. At the first meeting I find two Rev. gentlemen then filled the offices of President and Vice, together with a Committee of 10, 7 of whom were then

living on their own most respectable freeholds, earned entirely by their own industry and sobriety, and have since enlarged or otherwise greatly improved them, and consequently the town. The remaining three had then just commenced the world for themselves, and have now fine properties of their own; one, [now its Secretary] had then just arrived in this place with £6 5s. in his pocket, all he owned in the world—and that the result of his last few weeks' labor. I find him now representing one of the largest towns in the District, in the Council, to qualify him for which, he must possess a freehold worth £300; and I have no hesitation in saying, that his freehold will soon be worth £700. An another totaler left a good farm and commenced the same mechanical business. Soon after, he soon became a bankrupt, and with his goods, business, debts, and farm, was not able to pay more than 5s. in the pound, and has since 'run away' to escape the payment of a few debts since contracted. In the next year I find the same office-bearers, with the exception of three, one of which is an extensive merchant then newly arrived, and a great acquisition to the Society; and if we may judge from the beautiful place he has since built, he has lost nothing by not selling intoxicating drink in his extensive store. One of the remaining two has a beautiful home earned solely by his industry, not having as many shillings as children when he first came here. The other is really wealthy, and that from a very small beginning;—since which time I find there has been no appointment of office-bearers till the present year, in which I find the same, with the exception of seven new names, all of which have made by their own industry, fine freehold property.

This fact I once mentioned to a friend of mine, and the answer I received was—"the stingy mortals, they could not help getting rich." Now, it is a fact, that it is this class of "mortals" that support the benevolent institutions of the day, and may give more for such purposes than drunkards themselves actually drink. Many give, say 10s. per month, which would purchase 5½ gallons of whiskey, or 22 quarts, each quart containing 15 wine glass-fulls (or drams) making in all 33s. per month, or 11s. per day! It is an erroneous opinion to think that the money actually expended or what is actually drank, is the cause of so much misery. Time will not permit me to go through the list of members as I have that of the office-bearers (the result would be the same;) nor can I, on the other hand, recollect the many, many deaths resulting from drunkenness in this village, in the same time; but it will, I think, abundantly suffice, if I confine myself to the present year.—1st. About January, a stout healthy-looking man was picked up out of some gutter, and put into a cart and carried to several taverns, all of which refused to admit him—he was then carried to the Court-House and laid under the stairs and from thence he was bundled out and carried again from tavern to tavern, till one was found humane enough to let him be laid in an unfinished back room, with a stick of wood for his pillow, which he soon died. The Coroner, who held the inquest, sent an anonymous communication to one of the papers, attributing death to "the damning influence of Democracy," for in "Antislavery England, he would have had an Hospital to go to." 2nd. About the same time, died of a few hours' sickness in a tavern, a robust, healthy-looking young man—indeed, to all appearance, the very picture of health. The Coroner above alluded to, who held the inquest on his body, told me, "that he was perfectly rotten," and "that his veins were too rotten to contain blood," and "that his flesh actually parted from his ankles in attempting to lift him up." A person of high literary attainments and Editor of a paper, is the 3rd on the list for 1847, he having died with the delirium tremens. 4th. Died a little distance from

an old soldier of his country and Bacchus. It appears that he, in some way, procured a keg of whiskey, and with it went into the woods and built a house of brush, and drank at his keg for a number of days and died, and was not found for some days after, with his keg empty! 5th. We have just buried an "English Gentleman" that died with the *delirium tremens*. While I have been writing this, I have heard of a young man, while intoxicated, falling from his wagon, and the wheel, passing over his head. he is not expected to live. My business called me to the Court-house a few moments last Queen's Bench, when was being tried a man for setting fire to his rented house while drunk, and burning it, with its contents to the ground; his object was, he said, to burn to death his wife—he is now in Kingston. In the above cases I have confined myself entirely to this place, and such cases as no one can dispute having been caused by drink. The next Town-ship [B.] not long since, a bricklayer (that lately lived in this place,) got drunk at the house of Mr. M. and died behind his barn, and was not found for some days, and then the hogs had eaten part of him! It is often stated that the evils of drinking are exaggerated by over-zealous advocates; and at the number that die annually in Canada being mentioned, they look amazed at the "lie." But a little calculation would soon convince them to the contrary; for instance, the town of W. in which the above five cases have occurred in less than six months, must either be the most drunken place in Upper Canada, or that there are 5,000 die annually in it! which as an inhabitant of W., I cannot admit; for we have no "low progeries," and but five taverns, and them, most of the best class. To check this evil, as far as the Province is concerned, I know of nothing that will more effectually do so than the Niagara Society again exerting its influence. Will not some of the good friends in St. Catharines revive it in that District—Mr. Phelps, for instance, that good old friend to the cause, through whose influence was induced to join, the Secretary of our Society, (who in fact kept it in existence) and the writer. And on the other hand, if they remain in their present sleepy state, it will be a death-blow to the cause in the Province, in the humble opinion of your obedient servant.—OBSERVER.

## ENGLAND.

## NATIONAL TEMPERANCE SOCIETY.

The committee, desirous of extending their operations, and diffusing a knowledge of their principles, have engaged four agents, who, in addition to lecturing and addressing public meetings, are employed in collecting funds to enable the society to make efforts commensurate with the greatness of the object. These gentlemen, Messrs Whittaker, Inwards, Hudson, and Culverwell, have been holding a series of meetings, in the metropolis and its neighbourhood. One of the meetings took place on Wednesday evening, August 11th, in Bishopsgate-street chapel, Rev. H. Townley's, which was filled by a highly respectable and intelligent audience. The chair was occupied by James Silk Buckingham, Esq., who, on entering the chapel, was received with loud applause.

He addressed the meeting as follows:—They had assembled to all attention to what had been very properly called the Temperance Reformation. They remembered the time when temperance principles were laughed at. None of them then thought to see it in so short a time taken into such favour, received into the high places of the earth, and acknowledged by all as one of the greatest of moral reforms. Even those who did not act on their principles commended them for what they were doing.—(Hear.) These things afforded them great encouragement, and should stimulate them to make greater exertions. One of the chief difficulties, as he thought, had been, that those who from their superior position in society, should have aided them, had stood aloof, and in some instances, had opposed them. Not only the makers, and those interested in the traffic, but intelligent, influential persons, and those whose piety could not be doubted, had been found amongst this number. He, however, believed that before

long, these individuals would be brought in.—(Hear.) He believed that truth was great and would prevail. They were anxious to have with them, medical men, magistrates, and above all, on account of their number and influence, ministers of religion. Some of these had thought that they were putting totalism in the place of the Gospel. It was inconceivable how men could come to such conclusions. There was ground, nevertheless, for encouragement. He remembered presiding at a similar meeting about two years ago in the schoolroom, underneath that chapel, it being a question with the authorities as to whether it would be right to allow the chapel for that purpose. But there they were, and he doubted not that had even a better place been at the disposal of the friends it would have been at their service.—(Cheers.) That was a thing worth rejoicing over; because, although there was nothing in the act of holding a meeting in a chapel, any more than in a school-room, for the place was consecrated by the purpose for which it was used, yet it did indicate a difference in the state of public opinion.—(Applause.)

Mr. Thomas Hudson, who was the first speaker introduced, was cordially received. The observations he should have the honour to offer, must be regarded as a mere statement of the case; those who would succeed him would make the appeal. He trusted the statements and the appeal would be of such a character as to oblige that respectable meeting, before its separation, to tender their sympathy and co-operation.—(Hear.) He thought that at no period had so much activity been displayed by the people of this country in the acquisition of riches. Yet they took but little notice of the economical principles of the Temperance Reformation. He held that strong drinks were the dearest things that entered a man's house.—(Hear.) Yet millions were spent every year, not simply by the drunken and the profligate, but even by the respectable members of society.—(Hear, hear.) In proof of this, the speaker entered into some ingenious calculations, by which he threw the onus on all who were in the practice of patronising the drinking system.—[Cheers.] Proof was at hand, that at least 75 per cent. of the £8,000,000 raised in this country, were applied to the maintenance of drunken paupers, or those who had been reduced by intemperance. There was no institution that was not injured and grossly imposed upon in consequence of drink—there was none that would not be greatly benefited by the diffusion of temperance principles.—(Hear.) In the month of December, of last year, out of fourteen cases of casualties admitted to the Bristol infirmary, three were directly traceable to drunkenness, and the fourth was a presumptive case. The speaker then stated the details of the cases in corroboration. He thought, then, the temperance cause worthy of general support. It sought to lessen the poor-rates, to supersede the necessity of men becoming dependent paupers and burthen on upon the charity of others, and it sought above all to make the homes of this nation become, what they were fitted to be, the happiest homes in the world.—[Applause.]

Mr. Thomas Duggs, Secretary of the National Temperance Society, who was much cheered, showed the bearings of the temperance question upon education. He complained that in the discussions which had taken place on the subject of Government Education, little or no attention had been paid to the causes of our juvenile ignorance and depravity. It was too much the case that men mistook cause for effect, and attacked the more proximate causes of an evil instead of the primary ones. As an illustration, there were a class of minds, who, whenever it was proved that there was a great neglect of religion among the people, could think of no other remedy than building churches. He thought it would be far better to institute a preliminary inquiry—Why are those we have already not filled?—(Cheers.) And thus with ignorance: it was undoubted that a great amount existed. He could, if necessary produce a whole library of statistics to prove it. It was proved by the records of crime and the reports of prisons. On this immense amount of ignorance being exhibited, some minds suggested schools, teachers, and education. He knew that more schools were wanted and better teachers too; but it would have only a partial effect so long as those seminaries of sin—the gin-shops and public-houses, were kept open. He had caused some inquiries to be made in the immediate neighbourhood of the place in which he then stood, and he found that there were no less than fifty houses for the sale of intoxicating drinks, while there were only sixteen sabbath and week-day schools, including all kinds of schools, and it might be fairly computed that there were at least 1500 children without instruction. These were fearful facts to

conteminate, for while these children are neglected, they were being educated in our streets, to people our workhouses, to fill our gaols, and some perhaps training for the hulks and the gallows.—(Hear.) Wherever inquiry had been made, as to the reason of the small attendance at the various schools, the answer invariably was intemperance or poverty. Seeing, then, that intemperance was the cause of seven-tenths of the poverty, intemperance might be fairly said to be the cause why the education of the children of the poor was neglected, and much was required at our hands. Besides the school, the home education had to be looked to: what could a few hours a day do, even in the best conducted school, to counteract the pernicious influences of a drunkard's home.—[Hear, hear.] Vast numbers of our children had their first lessons in evil from the example from profligate parents. This was a consideration that ought to stimulate them to increased endeavours. Law or Government could do little, the work was with the people.—[Cheers.] The morality of the people must put down the drinking system.—[Hear.] There were, however, as had been already observed, many things to encourage them. The fact that Government, which had been accustomed to bestow testimonials only upon warriors, or those who pandered to the vices of courts, was beginning to reward the benefactors of mankind. This was more worthy than trophies erected to their destroyers.—[Loud cheers.] It had testified its approval of the self-denying labours of Father Mathew, by giving him an annuity of £330 per annum, this was to his mind a most pleasing sign of the times as regarded the progress of their principles.—[Cheers.] Another encouraging circumstance was, the testimony which a large number of the most talented and influential members of the medical profession had recently borne to the advantages of entire abstinence from intoxicating liquors. The certificate which he read was signed by upwards of 1,200 medical men. He would not detain them by reading over the names of these gentlemen, and it would be invidious to make selections; yet he could not refrain from mentioning, that Dr. Forbes, the physician to the Queen, was one of those who had signed this document, and that he had recently shown his attachment to the principle, by allowing his name to be placed among the Vice-Presidents of the National Temperance Society. [Mr. Beggs sat down amid much applause.]

Mr. T. Whittaker was received with great cheering. He was glad that the chairman had announced that there would be a collection. He thought that the society might derive great assistance from that meeting. If 100 persons would give 5s each, fifty 10s each, and twenty £1 each, there would then be no difficulty in extending such meetings to an indefinite extent.—[Cheers.] Mr. W. then referred to an observation made by the chairman, as to the altered position of the temperance cause. He had that day come from Cirencester. As proof of the onward march of the cause, on the previous night he had the pleasure of addressing a large and influential meeting in the beautiful Temperance Hall of that town, which stood on a site formerly occupied by a brewery. That brewery had been purchased, and the Hall built by the munificence of Christopher Bowly, Esq., at an outlay of £2,000.—[Great cheering.] It was consecrated to benevolent purposes free of expense; and what was most cheering of all was the fact, that the floor of the building was composed of the staves of the barrels formerly in requisition in the brewery.—[Renewed cheering.] He could remember the time when persons would not admit that teetotalism was good for everybody or everything; now, go anywhere, they met with persons who admitted that their principles were good for the drunkard. They were, however, not to be let off by this admission.—[Hear.] Teetotalism was a good thing for the drunkard, so were schools for children, but some one must teach them; so were gaols for thieves, but honest men must build them; so were lunatic asylums for madmen, but sane persons must erect them. Mr. Whittaker proceeded eloquently to enforce the duty of abstinence as a means of reclaiming the intemperate. In conclusion, he observed that the more he looked back on the way by which they had been led, the more he was convinced that teetotalism was of God; and all heaven seemed to say in language not to be misunderstood, Persevere! Thousands of reclaimed drunkards who had washed their robes in the blood of the Lamb, joined in the cry, persevere; thousands of lost drunkards in eternity groaned, persevere; ten thousand reclaimed and converted drunkards swelled the chorus, persevere. A voice came from the north, persevere; it was echoed back from the south, persevere; the east and the west caught the sound and

flung back the word, persevere. Write it on every banner, print it on every tract, engrave it on every heart; persevere until the plague-spot of drunkenness is wiped from our country's brow, and the waters of abstinence, like the holy water of the sanctuary in Ezekiel's vision, be seen issuing from the east and the west, rising to the ankles, then to the knees, then to the loins, until the waters are risen waters to swimming, a river that cannot be passed over. [Mr. Whittaker was loudly cheered on resuming his seat.]

Mr. W. Spriggs moved a vote of thanks to the minister and managers of the chapel, and J. S. Buckingham, Esq., for presiding.

G. W. Attwood, Esq., seconded the motion, and stated to the meeting that the Rev. H. Townley, the minister of the chapel, was a pledged abstainer.

After a few remarks from the Chairman, the meeting [which was one of the most interesting we have ever attended] separated.—*National Temperance Chronicle and Recorder.*

**PLEASED FACTS**—In the town of Crewkerne, a Baptist church has been established about thirty years; but during the last five or six years, since teetotalism was introduced into the town, the church has received more additions to its communicants, than during the whole period of its history. More than one-half of the whole number of members, which now amounts to upwards of one hundred, have been added in consequence of teetotalism. The two ministers previous to the present pastor, one of whom had laboured twelve, and the other six years amongst them, declared in their farewell addresses that nine out of every ten of the expulsiors from that church had taken place through the use of intoxicating drink, and, with tears in their eyes, exhorted the people to keep away from the public-house. (Why not advise them to abstain from intoxicating drinks which did the mischief?) In Mr. Dummett's sail-cloth manufactory, before teetotalism prevailed among the workpeople, there were very few who were members of any Christian church, but now there are more than thirty, most of whom, if not all of them, had first become connected with the Temperance Society. In other families in the neighbourhood, where teetotalism had not entered, conversions were very rare, though much Christian labour had been bestowed upon them. Is it not astonishing, with facts like these before him, that a man can become the pastor of such a church and stand aloof from the temperance movement? Yet so it is. To above particulars were given to me on my visit to Crewkerne, April, by a respectable man who is a member of the church referred to, and also an overlooker or manager in the manufactory mentioned in this communication.—J. SWANN, Agent.—Nov. 23, July, 1847.

**PROPOSED MEETING OF MINISTERS OF RELIGION**.—At the 13th Conference of the Members and Delegates of the Bristol Temperance Association held at Bolton, on the 13th, 14th, and 15th of July last, it was resolved—"That believing a Conference of Ministers will be highly advantageous to the advancement of the Temperance Reformation, it is resolved to invite all Ministers of Religion, who practice the principles of Total Abstinence from intoxicating liquors, to meet at Manchester, in the month of April 1848." This is an important resolution; and as in order to being effectually carried out, it will be necessary that the travelling and other expenses of many or most of the Ministers should be paid. We hope the Friends of the Temperance Cause will liberally contribute to the funds about to be raised for that object.

### NEW BRUNSWICK.

**REPORT OF THE YOUNG MEN'S TOTAL ABSTINENCE SOCIETY OF FREDERICTON.**

The Society was organized on the 20th August, 1845, and has been in full operation to the present time; and your committee have abundant reason to be thankful to the disposer of all good that, through their instrumentality, some good has been effected.

During the past year, this society has held twenty-nine public meetings, most of which have been numerously attended. There have been seventeen lectures delivered before the society; of which Mr. Kellogg delivered ten, Mr. Payson four, and Mr. Goss three; and, through the instrumentality of such, large numbers were added to the pledge.

There are now on our books four hundred and twenty-



names, after erasing the names of a few, who have violated their pledge.

Your committee have to report, with pleasure, that, through their exertion, and with the assistance of the friends of Temperance in the city, they have been enabled to erect, and complete, a Temperance Hall, thirty feet by sixty-two; and, with the assistance of a grant from the Provincial Legislature, have been enabled to free it from every liability.

Your committee have to report, that this society is the only Total Abstinence Society, of which they have any knowledge, within eighteen miles below, and sixty miles above, Fredericton, with the exception of the Ladies' Total Abstinence Society of this city; but hope to be able, during the ensuing year, to organize several societies in different sections of our vicinity.

Your committee have to report, that there are now in Fredericton thirty-eight legalized rum-sellers, of which number twenty-seven hold retail licenses, and eleven wholesale; and there are probably about forty places where liquors are sold without license.

There are, in this city, eleven clergymen, of whom three are the pledged friends of our cause. There are thirteen magistrates, of whom four are decidedly favourable to the extension of our principles.

Your committee beg leave to report, that they are decidedly favourable to the legal abolition of traffic in intoxicating liquors, and to make the sale of liquors without license penal.

Your committee hail with pleasure the formation of a Provincial Temperance Union; and it would afford them extreme pleasure, in the event of such a union, to be able to "co-operate in large measures for general benefit;" and they would recommend that the central committee be located in St. John.

Your committee, fully coinciding with the opinions of Lord Bacon—that "No crime on earth destroys so many of the human race, nor alienates so much property as drunkenness," in conclusion, would earnestly recommend to all the friends of Temperance to be more zealous than ever in their exertions to promote our principles; and they hope to see the day when the lives and the properties of our fellow-men, the happiness of their families, and the service due to their God, shall no longer be sacrificed on the altar of intemperance.—THOMAS B. SMITH, Secretary.

## TURKEY.

Bebek on the Bosphorus, July 27, 1847.

To HENRY HILL, Esq.,  
Treas. of the A.B.C.F.M.

Dear Sir,—I have recently become much interested in setting on foot a temperance movement among the English residents in the vicinity of Constantinople, and I address you this hasty line to beg you to furnish me, if you find it practicable, with a good assortment of temperance publications, comprising as great a variety as possible. There are now 70 or 80 Englishmen connected with the manufacturing establishment now in process of building in this vicinity, under the auspices of the Sultan. Many of them have their families with them, and their number is constantly increasing. The chief engineer of all these enterprises, remarked to me the other day, that in one year the residents connected with these works, counting the families, will not be less than 300, and that not less than 5000 men and boys, Turks, Greeks, and Armenians, but principally the latter, will be connected with these works as operatives and builders. Intemperance I have found to be on the increase most decidedly and visibly among them, and in danger of making shipwreck of the entire colony. When I first proposed to hold temperance meetings among them, the chief engineer readily fell in with it. Much apparent good has already been done. Sewell's plates have already done material service. It is important to push forward the work, not simply for the success of the great experiment of introducing the European arts into Turkey, that these should be temperate, moral and religious men, but highly important in view of the general influence in favour of evangelical religion. Now would not some friend of temperance, to whom perhaps you can hand this line, send us a liberal supply of sermons, addresses, temperance tales, reports, &c. &c.? Let us if possible have a good supply. Begging you to take this trouble upon you for the good of a common cause, I am, dear Sir, yours affectionately,  
C. HAMLIN.

## UNITED STATES.

**CRISIS IN NEW JERSEY.**—The present is a very important moment for the State of New Jersey. Her situation is such that she must have an unusual mind to walk by herself. Pennsylvania on the one side and New York on the other, give law to no small portions of her citizens. Had she had the License question submitted to her at the ballot-box a year ago, with New York to uphold her, there can be no doubt but that she would have carried the No License ticket in a large majority of her towns. But the prostration of the law in this State, after a most triumphant victory, is calculated to dishearten and perplex her. But we trust she will have independence enough to look to her own interests. She may depend upon it our Legislators are many of them ashamed of their deeds, and had they an opportunity, would reverse them speedily. The indignation of the public is powerful against them. Many in New Jersey say it will do no good to carry No License. If the law would not stand in New York it cannot stand here. It is not so certain. Besides it will do good. It will be an expression of public sentiment against the licensed traffic, all important; whereas if the license ticket prevails through the negligence of the temperance men, theirs will be the sin. They must bear it. They can never mutter a syllable against it. Let them remember that. They must now cleanse their garments. And the term is short. They must work hard for the conflict. And it is gratifying to hear they are working hard. Go on, friends. Be vigilant, self-denying, and laborious, and you will triumph.

**CONNECTICUT.**—Says the Fountain: "We are happy to perceive that many local temperance societies in this State, are beginning to make preparation for the fall and winter campaign. Weekly meetings are being resumed, and we think sparks about the State, indicate that there will soon be heat diffused, and a general warning up to the importance of our work. Mr. Hawkins addressed the citizens of New Haven in the Methodist Church, on the 17th ult, with great acceptance. Several of the County Societies have recently had full and encouraging meetings.

**NORWICH.**—Much is doing in this place in the cause. The legal action is proving itself very efficient.

**INTEMPERANCE IN NEW YORK.**—The comparative amount of drunkenness in the city of New York at one period or another, it is always exceedingly difficult and perhaps impossible properly to estimate. That there has been a vast work done here in the way of prevention and reclaim, and that the temperance community have found a rich reward in all their toil, admits of no question. And some of it is a work of permanency, while much of it is necessarily otherwise, while we have our four thousand licensed grog-shops, and an immense foreign and floating population. What right any city government has to impose upon this community such a set of leeches and landsharks, as are thousands of these licensed men, surely none can tell. It is all without right and against right. As well may they license dens of thieves and counterfeits. But at present we have to submit to the evil, and probably shall continue to be burdened and oppressed with it until we come under a State law of deliverance. In the meantime all the instrumentalities we have, the pulpit, the Sunday-School, the temperance organizations of every description, need to be brought into full action, and should have all the support which can be given them. The Parent Washington Society has been recently re-organized under Col. Snow, as President, and from its action as in the past, much good, we doubt not, will be effected in the future. The new city Society is also marshalling its forces: and could we now, in addition to other means in operation, raise funds sufficient for the distribution of a good monthly tract, we might hope for a continued advance of the temperance enterprise. But our citizens need to be more deeply alive than they ever have been to the horrors of the grog-shop system.—*Jour. of Am. Temp. Union.*

## Miscellaneous.

**DRINKING AND PAUPERISM.**—A gentleman of Sunderland very recently told the writer, that he had been a Poor-law guardian seven years, and that having heard a great deal of the efforts made for the suppression of the drinking practices so generally prevalent, and of the improvements which these efforts had produced in the character and condition of the people, he was anxious



to ascertain for himself how far these assertions were borne out. For this purpose, he made a point during three months of making himself acquainted with the history of every individual applying to the board of guardians for relief. "And during the whole three months, [said this gentleman,] I never met with a solitary instance of an absteiner making an application."—*Model Parish.*—[On careful investigation, it will be found that national idleness and poverty have been the uniform concomitants of free indulgence in the use of intoxicating liquor. The injurious effects of intemperance on industry were found by the Parliamentary investigation, which took place a few years ago, to be the "extinction of dispositions for practising any useful art or industrious occupation" Such, indeed, will be found to be the universal tendency of this vice.—*Bristol Herald.*]

**WHAT THE WESLEYANS COULD DO.**—A correspondent of the *Wesleyan*, who supposes 1s per week to be spent by the members of the Wesleyan Society, on the average, in intoxicating drinks, makes the following calculations, shewing what might be accomplished by abstinence, in seven years:—

470,000 members, at 1s per week, is	£23,500
In one year	1,222,000
In seven years	8,554,000

The amount, he calculates, would provide for the spiritual wants of mankind to the following extent:—

1,000 chapels at £3,000 each	£3,000,000
5,000 preachers at £250 each	1,250,000
5,000 schools at £500 each	2,500,000
5,000 schoolmasters and assistants to missionaries, &c., at £100 each	500,000
20,000,000 Bibles and general school books at 1s each	1,000,000
3,000 missionaries' schoolmasters' outfit at £100 each	300,000
	£8,550,000

Leaving a balance in favour to the amount of £4,000.

Let your school education be ever so excellent, what can a few hours a day do, in counteracting the pernicious influences which must ever be at work under the drunken parent's roof? Can any discipline be more deplorable?—*Prize Essay on Juvenile Delinquency*, by Thomas Beggs.

**EFFECTS OF CUSTOM.—SABBATH DESECRATION.**—In Bristol, we have about 812 houses in which strong drink is sold every Sabbath evening, and which decoy thousands of our citizens from attending their places of worship, and furnish the incentive to every kind of immorality. If an equal number of shops, kept by butchers, bakers, and others, selling good nutritious food, were opened in our principal thoroughfares on Sunday evenings, what an outcry would be raised by our religious professors against such enormous wickedness; and yet they quietly allow the keepers of beer-shops and public-houses to continue their body and soul destroying vocations on the Sabbath, without raising so much as a warning voice against the abomination.

**THE TRAFFIC IN STRONG DRINK.**—The number of persons connected with the traffic in intoxicating drink, is stated in the last census of Great Britain to be 90,870.

**BEWARE OF EVIL.**—Let no man say, when he thinks of the drunkard, broken in health and spoiled of intellect, "I can never so fall." He thought as little of falling in his earlier years. The promise of his youth was as bright as yours; and even after he began his downward course, he was as unsuspecting as the firmest around him, and would have repelled as indignantly, the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it know it by its first accessions. Youth does not suspect drunkenness in the sparkling beverage, which quickens all its susceptibilities of joy. The invalid does not see it in the cordial which gives new tone to his debilitated organs. The man of thought and genius detects no palsyng poison, in the draught which seems a spring of inspiration to intellect and imagination. The lover of social pleasure little dreams that the glass that animates conversation will ever be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with a noiseless step and binds its first cords with a touch too light to be felt. This truth of mournful experiences should be treasured up by all, and should influence the arrangements and habits of social and domestic life in every class of the community.

—*Dr. Channing.*

**WORTHY OF IMITATION.**—In St. Just, Cornwall, with a population of 8,000, there are 2,600 pledged teetotallers, including three ministers, and forty reclaimed drunkards, twenty-five of whom have joined Christian churches. Carnarvon, N. Wales, contains above 200 reclaimed drunkards, of whom 120 have become regular attendants at divine worship. In the county, about 2,000 members have been added to the churches. All the ministers (save one) are teetotallers.

**TEN THOUSAND TO ONE.**—Because they see some few old drunkards of fourscore, waded through an accidama of their neighbours' skulls, young men imitate them in drinking, not considering that their president, had he trimmed his lamp and wisely managed the flame, might have lived to have been an old Parr, or a Jenkins, &c., but alas! where one claret professor lives to eighty, ten thousand of their tyros sink under it.—*Dr. E. Baynard, 1706.*

**LOSING CHARACTER.**—I am glad to find that alcohol is losing character, wherever I travel I meet with some teetotallers.—*Rev. James Caughey.*

**ADULTERATION OF LIQUORS.**—Vitol is mostly used in gin, rum, and brandy, and other spirits where much reliance is with the eye. Copperas is used in turning rye-whisky into West India rum.—(Somewhat rum we think.) Sweet nitre and corrosive sublimes are used in wine and beer.—*Massachusetts Cataract.*

*Buckwood's Magazine* says that the number of paupers in Great Britain is four millions, or a seventh part of the population of the Empire. No wonder, when sixty millions sterling are annually expended in strong drink.

**A WARNING.**—To the watchmen upon Zion's walls I would say, our security and our influence demand immediate and entire abstinence.—*L. Beecher. D. D.*

**WESLEYAN METHODISTS.**—By the report of the proceedings of the last Wesleyan Conference, it appeared that the number of members belonging to the Wesleyan Society, had fallen off several thousands, during the past year. Must we not consider the opinion of the Rev. Henry Gwyther, Vicar of Yardley, and a warm friend to Wesleyan Methodism, true, when he says that "nothing more seriously impedes the progress of Methodism in this country, than the indifference with which its leaders have viewed the temperance question" "Were they (says the editor of the *South India Temperance Journal*), as a conference to enter heart and soul into this all important subject, they would soon regain the undisturbed love and sympathy of the thousands of their own people who are stumbled and grieved at the indifference if not contempt, manifested towards this cause; and would thereby save themselves much annoyance from those they may perhaps choose to call disaffected. As a conference they must take a stand; they must help to roll on the temperance car, the temperance car will roll over them."

**CONSTANT COMPANION.**—The town of Chelmsford contains many breweries, malsters, publicans, &c., than any other town of the same size and population for many miles round; and the effect is that it has one of the largest prisons, as an accompaniment to the bibulous propensity of the inhabitants.

**MORAL SERMON OF RUMSELLERS.**—The Burlington, Vt. *Reclaiming Journal* gives the following definition of the rum-sellers' ideal moral suasion. It contains nine striking points; 1. No Law. 2. No Gospel. 3. No telling facts; if a man gets drunk don't say anything about it. 4. No objection to drinking two or four times every day. 5. Let every man mind his own business. 6. No preaching on temperance on the sabbath. 7. Don't say hard things against the good creature. 8. Let every man drink as much as he pleases. 9. I am not my brother's keeper. To which we would add another, for rum-sellers are getting very religious in these parts, and their decalogue, to be complete, must have ten commandments. 10. Rottenege every Temperance Lecturer who comes into the town.—*Ed. Gaz.*

**THE RUMSELLER REMEMBERED.**—A rum-seller once visiting a victim of his murderous traffic on his death-bed, said to him "Do you remember me?" "Yes," said the dying man, with startling emphasis, "I do remember you, and I remember you and I remember your shop, where I formed the habit which has ruined me for this world and the next; and when I am dead, my beggared widow and fatherless children will remember you. Yes, and the avenger of blood will remember him. "When he maketh inquisition for blood, he remembereth them—forgetteth not the cry of the humble."

The number of gallons of Irish spirits brought to charge

some consumption in Ireland, during the year ending April 5, 1847, was 7,392,365, or nearly a gallon a piece for man, woman, and child.—Father Mathew notwithstanding.

A memorial in favour of the Total Abstinence cause was presented to the recent Wesleyan Conference in Liverpool, signed by 19 office-bearers and 80 members of the Wesleyan body in the Liverpool South circuit. It was read in the Conference, and a favourable reply communicated to the memorialists. The following are extracts from the document:—

"During the past year upwards of eight millions of quarters of nutritious grain have been misapplied in the manufacture of intoxicating drinks. This immense quantity of grain would have furnished food for upwards of twelve millions of famishing beings for the space of six months.

"We rejoice to be enabled to state that the success attending the operations of temperance societies is highly encouraging, and it is a pleasing fact that many through their influence have become members of religious communities and a considerable number to our own knowledge have joined the Wesleyan body. We are persuaded, however, that if you, the ministers of the cross, would take the lead or even occasionally advocate the cause, such cases would be greatly multiplied. We have felt considerable difficulty from not being able to direct the reclaimed drunkard to a place of worship where he would be established in his principles of abstinence. Not many months since, several notorious characters in York, who had been induced to relinquish their drinking habits, and to exchange the public-house for the chapel, sat under a sermon in which the total abstinence principle was condemned and moderation recommended as preferable. The result was lamentable in the extreme; in a few days several returned to their habits of intemperance, and are fast hurrying to the drunkard's grave.

"We beg further particularly to direct your attention to the vast number of useful members, and not unfrequently the most efficient officers in your society, whose gradual decline in piety and ultimate perdition may be traced to the ordinary use of intoxicating drinks, and for the sake of such as may now be in a condition to take a similar fatal course, we entreat your aid in removing the great cause of their spiritual declension."

## Poetry.

### SOLILOQUY OF A DRUNKARD'S WIFE.

*From the Western Recorder.*

\* \* \* Time was when much he lov'd me,  
When we walked out at close of day, 'n'halo  
The vernal breeze—ah well do I remember  
How then, with careful hand, he drew my mantle  
Round me! fearful lest the evening dews  
Should mar my fragile health. Yes, then his eye  
Looked kindly on me, when my heart was sad.  
How tenderly he wiped my tears away,  
While from his lips the words of gentle soothing  
In softest accents fell.

How blest my evenings, too, when wintry blasts  
Were howling round our peaceful, happy dwelling,  
O, it was sweet,—the daily task performed—  
By the sweet hearth and cheerful fire to sit  
With him I loved: to view, with glistening eye  
And all a parent's fondness, the building graces  
Of our little ones.

\* \* \* Then we had a father,  
My lovely babes, now more than helpless orphans!  
Thy mother more than widow's grief has known:  
Yes sharper pangs than those who mourn the dead,  
Seized on my breaking heart, when first I knew  
My lover husband—O my earthly all—  
Was dead to virtue! When I saw the man  
My soul so fondly loved, transformed to brute,  
O, it was then I tasted gall and sorrow-wood.  
Then did the world look dreary! fearful clouds  
Quick gathered round me: dark forebodings came.  
The grave before was terror; now in peaceful rest  
There to forget my sorrows. But I liv'd;  
And O my heart what years have followed!

I feel my heart is broken. He who vowed  
To cherish me—before God's altar vowed—  
Has done the deed. And shall I then upbraid him,  
The husband of my youthful days—the man  
For whom I gave my virgin heart away?  
Patient,—I'll bear it all!

\* \* \* Peace, peace my heart!  
'Tis almost o'er. A few more stormy blasts,  
And then this shattered, sickly frame will fall,  
And sweetly slumber,—where the weary,—  
The wicked cease from troubling.

### SONG OF THE SURGERY, OR TEMPERANCE SONG. FOR 1833.

*From an English Paper.*

In dressing-gown tattered and torn,  
His thin hair all lanky and grey,  
A poor surgeon sat by his surgery fire,  
And thus he was heard to say—  
Oh! would I had never been born,  
'Twould much better have been for me,  
Than here to sit like a being furlorn;  
For nobody brings me a fee.

Wait, wait, wait,  
From ten to half-past four,  
And not a carriage has stopped at my gate,  
Nor a patient has rapped at my door.  
Oh! it was not always thus,  
Not always wait, wait, wait,  
Without a patient to rap at my door  
Or a carriage to stop at my gate.

It was drive—drive—drive,  
Through hail, and rain, and snow,  
It was drive—drive—drive—  
As fast as my horse could go,  
It was pill, and blister, and draught,  
Draught and blister and pill—  
'Till the sight of a phial made me sick,  
And the smell of it made one ill.

I know what has caused the change,  
Why my rounds I seldom go,  
'Tis the Temperance Cause with its serpent laws  
That has left me nothing to do.  
I had but two patients last week,  
And one was too poor to pay,  
The other has left off whiskey and gin,  
So he got quite well in a day.

Oh! will it be always thus,  
Will the happy time never come,  
That my purse will refill because people are ill  
With drinking brandy and rum—  
There's dropsy, hysterics, and gout,  
Delirium tremens, and fits,  
This Temperance folly has put to the rout,  
And Physicians are losing their wits,  
Alas! that the people should know,  
What the doctors took care not to say;  
That if they'd abstain from the poisonous drinks  
They'd not have a doctor to pay.

In dressing gown tattered and torn,  
His thin hair all lanky and grey;  
A poor surgeon sat by his surgery fire  
(He'd gladly have ridden through mud and thro'  
mire),  
And thus to himself did say—  
Wait, wait, wait,—  
From ten till half-past four.  
And not a carriage has stopped at my gate  
(Will nobody pity the poor man's fate),  
Not a patient has rapped at my door,

## 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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, OCTOBER 15, 1847.

## PROSPECTUS

OF THE

## CANADA TEMPERANCE ADVOCATE, VOLUME XIV.

(Commencing January 1st, 1848)

That the Press is second only to the *living voice*, as a means of disseminating light upon the Temperance question, will be readily admitted by all who have given the subject a moment's consideration; and if this principle be admitted, then it becomes the plain duty of every Temperance man, (whose means will allow him to do so), to subscribe for a *Temperance Paper*.

The Committee of the Montreal Temperance Society feel bound to state, that the *Advocate* does not receive that amount of support from the Teetotalers of Canada, which, as their *organ*, it deserves. The Circulation being at the present time only 3,000, gives one paper for every 50 Teetotalers; now there ought at least to be a circulation of 1 to every 10, which would make a list of 15,000: and this is quite practicable, if the societies will only resolve to do their duty.

We would respectfully invite the co-operation of the Ladies, whose influence has in some instances been employed for the extension of our list, with very great advantage. And cannot the young do something in this way to serve the cause? are there not some active youths who would traverse a section of each township and present our Prospectus to their acquaintances?

Will our friends to whom this Prospectus may come, place it in the hands of the most active Teetotaler, or put it up in the Post-Office, or some other suitable place, where all may have an opportunity of seeing and subscribing.

### TERMS:

Canada.—1 copy, 2s 6d per ann.—10 copies \$1 $\frac{1}{2}$ —20 copies \$8  
U. Stat.—1 do 4s 6d do 10 do \$8—20 do \$15  
Britain.—1 do 2s 6d do 10 do \$1 $\frac{1}{2}$ —20 do \$8

All orders to be accompanied with the cash—post-paid—and addressed to the Corresponding Secretary of the Montreal Temperance Society.

Montreal, October 15, 1847.

### LADIES' SOIREE.

The Soiree mentioned in our last, took place on the evening of Thursday, 30th September, and we believe it was found by all to be a happy evening. During the earlier part of the evening, the Rev. W. Taylor, who has ever been a good friend of the cause,

occupied the chair, and after the tea and coffee, provided by the ladies, had been discussed, he noticed briefly, but pointedly, the circumstances under which they were assembled together, and introduced Mr. Kellogg, who addressed the audience with good effect. Of his address we give the following outline:—

Burns says that there are some hours which go far to render life agreeable, and are worth the whole of it; such are those hours we spend with friends. This feeling is not peculiar. We all know to come to scenes of pleasure mingled with utility where we do something to make others glad also. There may be a variety of reasons for coming. Some come to see friends, some come hoping to do good to others, and such have no idea of stopping in the way. The very word Temperance speaks to them of pleasure. Some may have had friends redeemed and therefore rejoice, others have those who may be redeemed, and others again may doubt whether they have been brought back, being rescued from the dark grave of the drunkard, and placed where they can see the real good God has given to man. From this platform they speak higher. Their hearts respond joyfully to the very word Temperance. Such a meeting as the present, he said, might be compared to a spoonful of molasses amongst the vinegar of life. There is another feature of temperance which may be noticed. Politicians are never all on one side. There are differences even amongst Christians. There are great diversities of opinion on governments, or laws, or on anything, but in one cause all may be united. The United States, the Yankee nation, to a man, approve hoosiers, buckeyes, &c. Mr. K. here called forth the laughter of his audience by running over the various names, which the not very elegant nomenclature of the west has attached to the inhabitants of the States of Ohio. Even the rum-sellers love this cause, but, that little word, however, always comes in with an exception against the action of Temperance on themselves. Talk to them of Temperance, however they love it—same every where, Canada, New Brunswick, Halifax. Total Abstinence they say—glorious doctrine, under it there is shelter from matchless evil. Ask the Irishman, and he will once tell you of Father Matthew, that great moral mountain. It is, indeed, like a lofty peak which first catches the eyes as we walk on the shores of Erin. Ask Scotland, from the glens and hills, mountains and valleys, the highlands and islands comes a song of rejoicing; the cause will move there resistlessly. We rejoice to have Scotchmen turn in favour of our cause, for when once they will not live long enough to turn again. So to Russia, Prussia, Italy, Sweden, it is the same. Ask even the Dutchman, it is good, and from behind a cloud of smoke he will answer "yes." Ask the Frenchman, and they who understand, will, with a countenance lighted up as with electricity of joy, respond "Oui." Do you wonder if we rejoice in seeing good brought to all. Can I let me ask some of you, you whose visages are considerably clouded under the prospect of loss in business. See J. C. Deane giving away many thousand dollars to do good to others, by means of Total Abstinence. Such conduct makes one well, it causes real physical comfort. Try it. Go to the poor family of the inebriate; get him to sign the pledge; support him in it; see him return happy to his family in the evening; look in on him and you will find them together, a perfect galvanic battery charged with joy. To encourage in this is what we came together for; see men pay their 2s. 6d. (the price of a double ticket to the sea) for he did not suppose any of those travelling icebergs who were come alone were present; and they ought to feel happy in helping such a cause. He supposed amongst the 17,000,000 of Teetotalers throughout the world, their might be 2000 such meetings that very evening. How was this calculated to operate on

world? It will be very much through the young, and he rejoiced to see so many present. Into their minds let the principles of Total Abstinence be poured. The ladies are with us already; no need to invite their co-operation. All are with us who really desire human progress, the advance of the Church, the general improvement of society. We are all of us either doing good or evil. What a duty then is it for patriots everywhere to array themselves against this form of vice. Have the rum-sellers opposed us? No, what have they done; they never have organised any opposition to us. They have been driven into corners, and, in some cases compelled to give up, and they find the laws of man and the great statute book of God against them, but the only union they have ventured to form, is a band of clubbing to pay fines. Their papers, what do they do? Take up our arguments; say; use moral suasion; no need of law; the law of love is quite sufficient. Several things have occurred lately, showing that our principles are having an influence in high places. The British Government is preparing to send out assistance to a party which went on an exploring expedition to the North West some time ago. How is it to be fitted out? with liquor.—No, not one drop. Government have found out it is a bad thing. That speaks in our favour. Again, the nobility of England proposed to purchase an annuity for Father Matthew,—for what? for what he has done in staying the torrent of intemperance, so that when gaunt famine and the destroying angel of the pestilence walked across his country, he questions whether one Teetotaler fell under his stroke. It was not for learning; not for discoveries in science, but for inducing 600,000 to sign the Total Abstinence pledge.—And the Queen herself joined in this testimony to his worth. Let us take courage. This is not a mere matter of feeling. It commends itself to our judgement.

Mr. K. spoke of the improvement on public dinners introduced new. Formerly, when a great man was to be entertained, or, on some other great occasion, the ladies were all kept away—they must be domestic. No young ladies present, but the gentlemen would both talk and laugh over their wine, and think themselves eloquent. We propose another plan; we want the ladies with us; we count them as stars to ray out on the gloom of the world. To our meetings no clergyman need be afraid to come, neither is there danger to any one of having delicacy offended. Who so proper to be with us at all times as wives. They are the very refiners of society. Some do not like to confess they have taken the pledge, they feel as they say, awkward. No lady would think less of any man who acts on principle.—Awkward! The Emperor of Austria thought Howard a very awkward man when he talked of persons; not stopping to give compliments, but followed her to the door of her room, telling her of the wretched condition of many of her subjects. Nelson too, was by some persons thought a very awkward customer. Sometimes young men say they do not need the pledge, but that they do occasionally need a little wine, it cheers them, helps them to talk more glibly in presence of the ladies; they become more confident and appear to better advantage. How will such do when married? Would the ladies like to have to press a little wine on her husband to make him more interesting, more agreeable? Talk of inspiration from such a source, the proper inspiration in courtship or marriage, is the glance of a high-souled intellectual woman. What need then of introducing wine as a rock in the sunny sea of the society of woman?

Mr. Kellogg mentioned, that some time ago, Deacon Grant, of Bolton, had tried to have the use of wines put away from one of the Colleges, but tried in vain. Professors and young men all used, and seemed quite hopeless, when suddenly, the President resigned. Immediately, Mr. Everett was chosen, and declared his adherence

to the principle of Total Abstinence. On some occasion, it was proposed to have a dinner, he agreed on one condition, there should be no wine; and now this influence is felt by the young men. The President of the United States came to Boston some time ago, and a dinner was proposed. Hon. J. Quincy called on to preside, agreed if there were no wine. Told they could not do without.—Well, they must do without him. Finally the wine was put away. Great men are glaciers or large rocks on the side of a mountain. Let us work away, see if we cannot start a few of them from the heights of society, and send them down crashing amongst the rum-sellers, breaking up their guilty counsels and doings.

Mr. Kellogg was followed by the Rev. Mr. Cox, Wesleyan minister, who seconded the motion. It was as follows:—

“That the Temperance Enterprise commends itself to the judgment and conscience of all our fellow countrymen, and therefore deserves universal personal support.”

The next resolution was moved by John Douglass, Esq., seconded by Mr. Brough, of Gananoque:—

“That Female Associations are calculated, in an eminent degree, to advance the interests, to augment the power, and to facilitate the final triumph of Temperance Societies.”

The third resolution was moved by the Rev. Mr. Buchanan, at present supplying the Free Church in Cote street, of this city, and the succeeding ones by the Rev. O. Kimpton, and the Rev. Thaddeus Osgood.

We were rejoiced to hear the Temperance cause advocated so warmly by the Rev. Mr. Buchanan, of the Free Church of Scotland. He came here a total abstainer, and in the good providence of God, he returns shortly to Scotland more than ever convinced of the necessity of total abstinence being practised by Christians before the latter day glory of the church shall come.

The testimony of Christendom at present is, that the church is not in a state of spiritual prosperity; that there is little zeal and warmth; that the love of many is waxing cold. The church has done little in the reclaiming of drunkards.—Indeed we believe it may be asserted without fear of contradiction, that there is scarcely one reclaimed drunkard, apart from total abstinence, for each Christian church. Erring brethren, overtaken in a fault, there may be, and more from this source than any other, but of down-right drunkards redeemed on the moderation principle, who can show one for each church? Now, when “fresh fields and pastures new” are entered on by the husbandman in the physical world, how great are the returns. And is it not a possible, nay, a likely thing, that the church mourning over the few who now come to her solemn feasts, would find her messengers welcomed in the drunkard's home, as they are nowhere else, if she would only arise in her might and send them to entreat the poor outcasts to put away the physical evil, and listen to the message of the gospel, proclaiming pardon and deliverance from moral evil. We have faith in our cause, and doubt not that its extension both here and in Britain is at hand. The remark made lately by Mr. Kellogg, is true, “Great Britain has a conscience.” To that conscience, the truth in the matter of strong drinks is being applied, and if not the same individuals, still the same class of minds, resolute and persevering, which began and carried thus far so many necessary reforms, ecclesiastical, political, and moral, will not long let alone one which, seemingly, at first sight, in some respects having a repellant tendency, yet in reality possesses so many charms to every humane mind, seeing its object is the deliverance of our fellow-creatures from a slavery which curses the victim and all connected with him here, and annihilates all hope of happiness hereafter.

## CITY EFFORT.

We give below the report of our City missionary for September. We are glad indeed that we have a monthly tract silently making its way amongst our citizens. The promoters of this effort have the satisfaction of feeling that they are endeavouring at least to "serve their own generation." They believe also, that it is in a mode in accordance with "the will of God," and they earnestly invite co-operation in this matter throughout the Province. At the risk of being chargeable with the too frequent repetition of an idea, we entreat our friends in the sister Cities of the Province, as well as in the country districts, to consider if this manner of extending the cause is not one exactly suited to the circumstances of Canada. It involves some expense, but yet may be generally with ease made to pay itself directly as well as in the good done to the community. It is unobtrusive and noiseless, but not on this account the less efficient, as it is not always amid the war of words that the truth falls heaviest on the conscience. It will be observed under the head *Progress*, that the editor of the *Journal of the American Temperance Union* thinks the means in operation there incomplete without the distribution of a good monthly tract. We have mentioned before that our publisher will supply the monthly *Visitor* of the Montreal Temperance Society with the name changed to suit the locality at 10s. per thousand.

*Report for the month of September 1847, in the Temperance Cause.*

Omitted in last report 730 copies of *Temperance Advocate* distributed. I visited the Barracks and distributed 400 tracts; visited also the Walter Street Barracks, but the commanding officer would not allow any tracts to be distributed without the permission of the Chaplain, Mr. Robertson; went to the Cross and distributed 263 Temperance tracts and hand bills.

7th. Commenced with new tract for the month, of which 4765 have been distributed.

*Contributions*.—received £8 11s. 10d., and 5s. for *Advocate*.

12th. I visited the family referred to in last month's report, I found that death had been there and done its work; the mother and daughter were both gone to the world unseen, how much need for faithfulness when we talk with immortal beings on the interests of the soul. Little did I think that was to be the last time I should have of exhorting them on the great cause of Temperance and pointing them to the Saviour.

15th. As I passed by a work-shop, I observed a young man standing by the door; this young man I have known for several years to be a great drunkard; I spoke to him on the sin of drunkenness, when he acknowledged that it was all right what I said, but he could not help it. I requested him to come and see me, he promised he would, and accordingly did under feelings of great humility, and as he confessed his guilt he wept bitterly, and requested me to purchase for him a Bible. He said he did not want one of the Society Bibles, for he was willing to pay for it, and he would much rather have one that he could carry in his pocket; he has now received his Bible thankfully; I hope that it may be a light to his feet and a lamp to his path, to show him his awful condition as a sinner, and direct him to the Lamb of God that taketh away the sin of the world.

25th. I was requested to visit a young man as he lay sick of typhus fever, but before I reached the house he died, he was about 17 years of age, the son of Mrs. S—.

26th. As I entered a house occupied by emigrants in the lower part of Grilleintown, I found several lying on beds of sickness through typhus fever in one apartment. I have met with several cases of typhus fever this month, but it has greatly abated from what it was.

## HAMILTON FAIR.

"There was a great dinner given this evening, at which the Governor-General was present, and where many speeches were made and toasts drunk. We are sorry to see that the drinking customs have no way abated in Canada amongst the higher orders, indeed the quantity of wine drunk by several there was enormous. Some apparently prided themselves on the great quantity of champagne they could drink, and rendered themselves truly ridiculous;

and one or two of these were men who were admitted to the reserved for the President, the Governor-General, and the most distinguished guests. We feel that if Ecclesiastical make a practice of attending such dinners, they will injure their profession and try to bring their consistency into disrepute, even though they should drink nothing but water, which we are convinced those present only did. Still we would not be surprised to hear that some who have hitherto stood high in the ranks of Temperance, may have been induced to drink when asked by distinguished characters to pledge them."—*Correspondent of Witness*.

We are sorry to have to make such an extract as the foregoing. At the time of his Excellency's arrival amongst us, the Montreal Temperance Society presented an address to him, in which something like hope was expressed, that through the efforts of the Societies, at least some diminution in the use of intoxicating drinks had taken place. One would suppose, that our Governor-General naturally enquire, if such is the amount drunk after the dinner, what must it have been before? This dinner affair would seem to have been a disgrace to Hamilton, and to every one who had anything to do with it. What have "potations pottle deep" to do with an Agricultural exhibition? What have spirituous liquors to do with the matter at all? Is it not possible for intelligent men to come together, to encourage themselves in their attempts at the advancement of agriculture, or anything else, without sitting down for an evening to do what any of them would turn away from as a clerk or a ploughman for imitating? We by no means say, that every one who was there "prided himself on the quantity of champagne he drank; and thereby rendered himself truly ridiculous; but there is cause for regret, that in connection with an exhibition to which the Province has for some time looked forward with small pride, there should have been another exhibition so humiliating. There is a species of would-be-genteel impression amongst us of "aristocratic," Total Abstinence being considered plebeian; it may be very well for some of our would-be's to know that it is taking place in British society, and that some of the relics of barbarism so long enshrined there, are giving way before that which will, bye and bye, "leaven the whole lump." Shame, O shame on Canada, if with an opportunity as a young country leaving aside many things which it is hard to have rooted out of an old soil, she does not, while in the beginning of her career, fling away from her this incubus—this old man of the mountain. No doubt this dinner was, for the most part, in the hands of stagers. Let young Canada look out for the next Fair. If she is accustomed to use wines for thirty or forty years, choose to tipple over the bottle, and will not give up their Bacchanalian rites, should we who may expect for something near that time, to tipple over the floors of this world, be compelled to carry this burden of every kind of enterprise? Nay, verily, we will not have it is an armour we have not proved, and these Sauls need not attempt to induce the Davids to go to war in that fashion. In the end we have to fight, though using neither a sling nor a stone, shall be much more than contented to go to the brook for strength, and in the name of God, a greater than Goliath shall fall before

## MANLY.

Is it not very *manly* to send through the post, a concise, titble note like the following, marked "Moxey," and send to the Society to the postage. Let the party who loves his name give his name, and we will not trouble him with our tracts, but is exceedingly mean to increase the expenses of a Society struggling with difficulties.

Sir.—I hope you will not send or bring me any more of your Monthly Visitors, for, depend upon it, you shall receive them back through the Post-Office.

A LOVER OF GOD.

## TO CORRESPONDENTS.

We have received, within a few weeks, an unusual number of communications in verse. The object of our correspondents being to do good and endeavour to advance the cause of Total Abstinence, we are sorry to disappoint them by non-insertion, but we are well assured, that if we could have a few minutes personal interview with them, we could easily persuade them that it is much better that their communications should not appear. They do not seem to be aware, that while there is no difficulty in making verses on any subject, writing poetry is a different affair, and that the power of doing this has been committed to comparatively very few. To write good Temperance poetry is especially difficult. There are, however, some individuals who are thus gifted, but though our desire is, that we should use here as much of native growth as possible, we are quite satisfied that this article of literary commerce is, generally speaking, better to be imported.

## Education.

## FINE ARTS.

(From the London Examiner)

THE BOTTLE. In eight Plates. By George Cruikshank. Bogue. It is remarked of Hogarth's genius, by Lamb in his incomparable essay, that his graphic representations are books, and have the meaning, fruitful, suggestive meaning of words. "Other pictures we look at,—his prints we read." Mr. Cruikshank aspires to the same kind of praise; and no trifling share of it may be conceded to his honourable ambition.

The "Bottle" has the same object as Hogarth's *Gin Lane*, and, like that immortal print, is made accessible by its price to the poorest people, for whose instruction it has been published. The series of eight plates are published for a shilling; with a more expensive edition on tinted paper, for the portfolios of lovers of art. We recollect nothing half so good that was ever so cheap. The plates are printed from surface blocks, by the new art of lithography. There is no end to the new arts since Hogarth's time. What a pity it is that we have not corresponding improvements in those higher matters, the condition of which, in our day, his, still renders necessary such publications as this, for the redressments of the poor and the warning of the rich.

Mr. Cruikshank has adopted Hogarth's manner of a *Progress* to show the fatal influences and results of gin. The first plate shows a happy homely mechanic's room, with every sign of comfort and order; the husband and wife at dinner, the eldest daughter attending them, the two younger children at play, and all the other minor accessories of chimney-ornaments and furniture indicating habits of sobriety and virtue. But the bottle is introduced, and the husband induces the wife 'just to take a drop.' In the second plate the drop has done its work; the husband has been behanged from his employment, the wife is sending out the daughter with clothes to pawn for a fresh supply of gin, and the younger children look in amazement at their father, who sits in a state of bestial drunkenness before the disordered fire-place. In the third plate an execution is sweeping off the furniture, the bed, the clock, the Bible, and the little picture ornaments, while the bottle held by the degraded wife, still consoles the wretched man. The effect of this on the children, and the half-sorrowful, half-astounded gaze of the mother at the departing picture of the village church, are excellent points in this plate. In the next the children are begging at the railings of a church-yard, and a neighbouring gin-palace receives their miserable earnings. The fifth plate shows that cold and want have destroyed the youngest child, and that even the bottle has become a very inefficient consolation. The figure of the daughter as she stands by the coffin of her sister, the lid of which she has gently opened, is very truthful and affecting. The sixth plate portrays fearful quarrels and brutal violence. In the seventh the husband has murdered the wife with the hideous instrument of all their misery. The attitude and face of the boy in this plate, and of his sister as she points to the broken bottle lying at her dead mother's feet, are admirably conceived; indeed the treatment of these children, from step to step of

their degradation, is the finest stroke of the artist. There is also something appalling in the imbecile phrenzy of the murderer. In the eighth plate "the bottle has done its work: it has destroyed the infant and the mother, it has brought the son and the daughter to vice and to the streets, and it has left the father a hopeless maniac."

We cannot doubt that this series of plates will contribute to the artist's benevolent object, as they will certainly support his deservedly high reputation. In his peculiar walk of observation Mr. Cruikshank is unrivalled; and with this he has combined, in the present series of plates, touches of universal truth, and indications of the highest artistic genius.

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

RICHES NO PROOF OF MORAL WORTH.—The glitter of riches often serves to draw attention to the worthlessness of the possessor, as the light emitted by the glow-worm reveals the insect.

## Agriculture.

## HISTORY OF THE POTATO.

(From the Gardeners' Chronicle.)

It is rather singular that the potato, the disease in which has lately made the price of food so high, and, in some parts of the empire, the dearth so severe, was at one period of its cultivation, held forth as the best resource for the nation in the case of any serious failure in the crops of corn. There is a book which seems to have entirely escaped the notice of Sir Joseph Banks when he drew up his valuable paper on the introduction and progressive cultivation of the potato: it fully confirms our assertion; and at the same time throws a curious light on the period which preceded, if it did not lead to the universal culture of that plant.

The title of the book runs thus—"England's happiness increased; or a sure and easy remedy against all succeeding dear years by a plantation of the roots called potatoes: whereby (with the addition of wheat flour) excellent good and wholesome bread may be made every year 8 or 9 months together, for half the charge as formerly; also by the planting of these roots, ten thousand men in England and Wales who know not how to live, or what to do to get a maintenance for their families, may off one acre of ground make 30 pounds per annum. Invented and published for the good of the poorer sort, by John Forster, Gent., 1664."

It is dedicated to King Charles II, and a portion of its introductory matter is very interesting.

"I shall endeavor in this treatise to show my readers a way whereby (by the blessing of God) they may get an honest livelihood: and that without much charge at first or trouble afterwards. And it is by the planting of the roots called potatoes, by which not only the planters themselves will reap much gain and benefit, but also all those that will make use of them may maintain their families with much more ease. Now, there are divers kinds of potatoes, all of which were originally brought from America. The first sort, being those of greatest request, are the Spanish potatoes, called *Battata*, *Camotes*, *Amotes*, *Ignones*, and *Is-lames*. The second sort are the Virginia potatoes, called *Betta*, *Papas*, *Papus*, and *Pappus*. The third sort are the potatoes of Canada, called of the Heraultians *Heliotropium inditum tuberosum*, *Flos solis pyramidalis*, *Aster Peruvianus tuberosus*, and (falsely in English, Artichokes of Jerusalem. The fourth sort (which are

those I shall write of in this treatise, and are fittest for our purpose) are the Irish potatoes, being little different from those of Virginia, save only in the colour of the flower and the time of flowering; for these bring forth a white flower about the end of June, and so continue flowering most part of the summer; the other (the Irish) flowereth not till August, and beareth a purple flower. These roots, though they came at first from the Indies, yet thrive and prosper very well in Ireland, where there is whole fields of them; from whence they were brought into Wales and into the north parts of England, where they likewise prosper and increase exceedingly."

It is quite obvious from this passage that in 1664 the potato was scarcely cultivated in the midland and southern parts of England. And it would seem to be the writer's object to induce, if possible, the general cultivation of it over the whole country. To gain this end he first describes the quality of the vegetable: "They are in quality temperate, very agreeable and amicable to the nature of man, and of a good strong nourishment. In substance they are brittle and mealy, and therefore very fit to be put into bread and to make divers kinds of wholesome meats as shall be shewed hereafter." To increase the inducement for planting the potato, he states its productiveness: "An acre will yield 640 bushels of roots." But the chief temptation, is the various uses to which it can be applied; and under each head full instructions are given. He says that with potatoes you can make—1. Bread. 2. Paste. 3. Puddings, either baked or boiled. 4. Very good custards. 5. Cakes, and cheesecakes.

Then we have his directions as to their cultivation. The ground to be chosen is that which is not wet in winter—for the roots in wet ground will rot. The beds are to be long—not more than six feet wide—with furrows between them. The ground is to be dug at the beginning of winter and well manured; then to be dug again at the latter end of March. The roots are to be planted half a foot deep and 8 or 9 inches asunder; but are first to be put into quarters or halves, leaving always on every piece one bud at least.

But the most curious part of this little book is the author's recommendations of the mode for carrying out his plan. He recommends his Majesty to command—1. That there be brought out of Ireland so many of these roots as that every man which shall be licensed by his Majesty to plant of them may have one bushel at least to begin his plantation with. 2. That there be in every town or parish one or two that shall plant with the said roots each man an acre and a half or two acres of ground. 3. That these roots shall be used by all people in all parts of England and Wales, viz., by putting one-half or a third part thereof into their bread from the first day of October to the last day of March.—[We believe, by the way, that bakers need no command now from her Majesty to do something of the sort all the year round], and he fixes the price of the planter's license at £5 per annum—the produce of the said license money to go to the King himself.

All this appears to be not only amusing but really interesting in respect to the history of the potato in this country. There remains, however, matter in the book not less interesting or amusing—we mean the author's answers to objections raised against his plan.

### FREE AIR NECESSARY FOR HEALTHY VEGETATION.

(From the *Gardeners' Chronicle*.)

"Give me air, or I shall die!" is an exclamation which most people have heard occasionally, but which a gardener might listen to every hour of his existence, had he the skill to interpret the language of plants. "Give me air, or I shall die," is incessantly repeated by every leaf in ninety-nine hothouses, greenhouses, conservatories, hibernatories, and pits in a hundred, all over Europe. But the voice is unheard; the pale looks, the feeble frames of the sufferers are disregarded; heat is offered as a substitute for air, and the duties of horticulture are thought to be fulfilled when a blanket is wrapped round a patient perishing of suffocation.

We have frequently referred to this matter on former occasions, but we do not see that the subject, all important as it is, attracts the attention that would have been anticipated from the intelligence of the age. On the contrary, we find those who claim the distinction of "practical men" either denying the value to plants of air in motion, or acting as if they thought so,

or pursuing a course which leads to the inference that they even regard it as injurious.

For the moment, we refrain from inquiring into the rationality of the beneficial action of air in motion; it is enough to show that when it exists plants thrive, and that they languish when it is at rest. No more conclusive proof of the latter assertion can be required than the condition of plants grown in Ward's cases. This contrivance is intended to exclude the external air, to detain that which is within it, and to preserve plants in a state of perfect quiescence. Nothing can do so more effectually, and what is the result? Plants remain alive and green, no doubt; but how do they grow? and how do they flower and fruit? It is needless to say that their vegetation is languid, and that flowers or fruit are rarely produced, unless the materials for organising these parts have been stored up by the plants before they were introduced into the cases. Under such circumstances vegetation is carried on under the most unnatural circumstances that it is possible to conceive. A plant in a Ward's case may be compared to a child brought up with its face wrapped in canvas; it may breathe through the canvas, and it is conceivable that it may even be able to imbibe fluid food; but under such circumstances it would not grow into a Hercules.

Yet we could point to those who have endeavoured to render their glass houses as much like a Ward's case as the nature of such a structure would permit.

But plants are never placed in such a condition in nature; on the contrary, the atmosphere that surrounds them is incessantly in motion, even in the calmest day; and by evening or during the night, when they most especially are feeding, in rapid motion. The atmosphere is their pasture, and its ever-varying density is a natural phenomenon most intimately connected with the maintenance of vegetable health. It is a beautiful compensation for the want of locomotion; as plants cannot move to the atmosphere, the atmosphere is ever moving towards them.

Let any one but watch the effect of allowing a continual change of air to take place among plants in a greenhouse, and he will be driven to confess that the common practice is a vicious one. The best managed greenhouse within our knowledge, in which the plants are always dark green, short-jointed, and loaded with flowers, is one with a span roof, the lower half of which is moveable and the upper fixed; by raising or lowering the lower sashes a strong current of air can at all times be carried through the plants, among which it incessantly plays. In this place there are no yellow leaves, no mildew, no spot, no languor, no fogging off; nor can there be. And yet its arrangements are far from being the best that can be imagined. It is at Syon that the cloves have borne flowers, the litchi and nutmeg upon their fruits with all their natural aroma, and the mangoes are growing as if it was at Batavia. This has been effected in a stove so constructed as to secure the presence of constant currents of air. The mango has never flourished more than it does at Walecot, in the days of the late Lord Powis; it grew there in a house in which air was necessarily in constant motion; in common stoves it is smothered.

The best-flavoured grapes are ripened out of doors. No one would think of comparing our hot-house grapes, for flavour, with those of the climates where the vine can ripen naturally.

The best coloured grapes are ripened out of doors. No one ever saw ripe black grapes deficient in colour in the open air, unless they were in the hands of some "practical man" whose intelligence led him to pull off the leaves.

The best peaches, strawberries, apricots, are ripened in the open air.

The best-flavoured queen-pine we ever tasted was that ripened lately at Bicton, in the open air.

It is clear, then, that the first object of a gardener might be to bring the air of a glass house to the state of the open air. To do that the keeping it in quick motion is one of the first conditions that he has to fulfil.

It would be a great mistake to suppose that this is needed only in summer, or when plants are growing. It is just as necessary in winter, or when they are torpid. We cannot suppose that the substances contained within the living bark are at rest during half the year, because the leaves have fallen away. On the contrary, the change of colour which gradually takes place in branches during winter, is proof enough that chemical action is still going on, in obedience to the vital force. It is inconceivable that such actions should be unconnected with the atmosphere that surrounds



branches, although chemists may be unable to explain the connection; and without waiting for the rationale, we may assure ourselves, that those motions of the air, which are so indispensable in summer, are at least as much needed in winter; perhaps more so.

It is clear that cold pits, and cold green-houses, require that the air should be kept in motion just as much as that of heated stoves. Let any one look at the plants discovered when the pots are removed from pits which have long been covered up during a tedious winter. Miserable wretches, dropping limb from limb, covered with mouldiness, musty and rotting, are what too often remain of fine healthy specimens, in which a blemish could hardly have been detected when they were first clapped into their black hole."

## News.

The infant son of the Earl and Countess of Dune, was baptised by the Rev. Dr. Cumming, in Exeter Hall, lately, in accordance with the usage of the Church of Scotland.

Commercial difficulties, by the accounts of mail steamer of 15th November, still continued in Britain, and large failures were occurring with alarming rapidity.

There was a rise in the price of bread-stuffs, and there is an opinion that it had gone down too much.

In Mexico, the American Commissioner has made some propositions which were rejected. The Mexicans proposed to give Texas and five degrees of California, amounting it is said, to as much as 420,000 square miles of Mexican territory, and the Americans have refused, and hostilities have re-commenced.

The Whigs of Massachusetts have recommended Daniel Webster to the favourable consideration of the Whig National Convention, as a candidate for the office of President.

Massachusetts, New Hampshire and Missouri have each appointed the 25th day of November next, for public thanksgiving. General Scott has hanged the American deserter, Riley, and the "Legion of St. Patrick." They were condemned by Court-martial.

After the 4th November, the mails between England and Canada, will be transmitted by Halifax and Quebec, instead of Boston, as at present.

An emigrant and his wife, named Burke, have been sentenced to be hanged at Kingston, for smothering their children in the pits.

Bishop Power, R. C. Bishop of Toronto, died on the 1st inst. of typhus fever.

The monster steam ship, the Great Britain, has been removed to Dundrum Bay, and is now in the Prince's Dock, Liverpool. The estimated liabilities of houses in Britain, reported last week as having failed, amount to nearly £6,000,000 sterling.

The manuscripts of the Rev. Dr. Chalmers have been bought by Constable, the publisher, for £10,000 sterling.

The state of trade in the manufacturing districts of England, continues dull, gloomy, and unsatisfactory.

Mr. Cowan, who was chosen member for Edinburgh, in room of Mr. McAulay, having had a Government contract for paper sealed, is now legally entitled to take his seat.

Commissioners, on the subject of the Post-office system of the Prince, are shortly to meet in Montreal. It were well that provisions for a uniform two-penny rate were poured in on the Government. It would appear that dissatisfaction is being expressed in the States, with their reduced but not uniform system. The manufacturers of timber on the Ottawa have resolved as they can, to curtail their operations very much this season, in consequence of low prices.

The sum of £300,000 is to be expended yearly, for the next seven years, in completing the Ganges canal.

John Burritt still continues to agitate the question of Ocean Postage in Great Britain. He says of it: "This is a vast country to agitate an idea in!"

In last accounts, the Queen was still in Scotland enjoying herself, with her husband and little ones, in the "land of brown and shaggy wood."

The Queen of Spain has published a political amnesty, pardoning all those who have been banished for political opinions to Spain, on taking the oath of allegiance. Espartero, too, has been pardoned.

The Parisians say that Louis Philippe grasps every thing; seeking the good of his family more than of his people.

The present Pope seems likely to make a great change in Europe. Austria wishes to check the advance of political opinion there.

In the Caucasus, the Circassians are still unsubdued by the arms of the Emperor of Russia.

In Greece, an insurrection, headed by Greggioti, an old and esteemed officer, has just been put down.

Within a few weeks past, the working classes having come to understand political and social economy better, have, voluntarily, asked their employers, the mill-owners, to cease working the mills for a few weeks. They see, that if their employers are losing £500 a-week by working the mills at present, they, the working classes, also, must eventually suffer. This is a very striking exemplification of the value of the diffusion of right principles and intelligence among the labouring classes.

The Irish landlords are opposing the collection of the poor rate, declaring that the land cannot support its inhabitants and wishing for more support from the Exchequer of England. This makes Irish affairs very gloomy.

The shareholders of the Caledonian railway, and also of the Edinburgh and northern, have decided in favour of Sunday lines.

The master-builders of London now release the workmen at four o'clock on Saturday. A party of 100, with their wives and families, met at Cremorn Garden to celebrate the commencement of it. The workmen are sure to make it up to the employers in work.

The members of the Cork Temperance Institution entertained their worthy President, the Rev. T. Matthew, on the 20th Aug., and presented him with a splendid silver medal, made by Mr. Leonard Wynn.

Sir John Herschel says, from his four years' astronomical observations at the Cape, that there are stars so remote that it would require two millions of years for the transit of the light from these orbs to our own.

The City of London has voted a magnificent silver to Captain Dar Bernardino Camp, for saving the lives of the passengers by the steamer Tweed, on the 12th July last.

IMPORTANCE OF A DEFINITE "PURPOSE"—The great distinction between man and man, and author and author, is purpose. It is the edge and point of character; it is the stamp and superscription of genius; it is the direction on the letter of talent. Character without it is blunt and torpid. Talent without it is a letter, which, undirected, goes no whither. Genius without it is a bullion, sluggish, splendid, uncirculating. Purpose yearns after and secures artistic culture. It gathers, as by a strong suction, all things which it needs, into it itself. It often invests art with a moral and religious aspect. This was strongly impressed upon us when lately seeing Macaulay and Wilson on one platform. How great the difference in point of native powers! How much greater alas! in point of purpose and cultivation! There is in Wilson's great, shaggy soul and body, what might make many Macaulays. But it has never been fully evolved. He has not done with his might what his hand found to do. He has been little else than a vast, lazy earth-god, pelting nuts in the summer woods, or gathering pebbles on the margins of the summer waters; or, rather, he rises up before his worshippers glorious and idle as Nebuchadnezzar's golden image. But, since Shakspeare, no clearer, larger, sunnier soul has existed among men. And yet Macaulay, though manifestly belonging to an inferior race, mounted on the pedestal of purpose, stands higher than he.—George Gillilan, in *Tait's Magazine*.

GLIMPSES OF CIVIL LIFE.—The Express states that a very well-dressed and good-looking woman made her appearance at the Alms-House, praying for temporary assistance, as she was not well, and had not a penny in the world. She was accompanied by a fine little boy, and said that she was the wife of a sea-captain, who lately lost his life on the coast of Georgia. She only wanted to be taken care of a few days, until she should be enabled to obtain employment. Applications similar to the above are made at the Alms-House almost every day.

MONAL COURAGE.—Mr. Quincy, Mayor of Boston, at the dinner given to James K. Polk, while in that city, says the *Religious Herald*, refused to take the chair at the head of the table until the brandy and wine bottles which had been set upon the tables were removed. They were ordered off, and then the Mayor presided and did the honours of the occasion.—*Evangelist*.

The Turkish government have just sent out a scientific expedition to explore Taurus and Mesopotamia.

Shakespeare's house has been sold to the committee appointed by the subscribers to the fund for its purchase by the the nation, for £3000. Intrinsically, it is worth £100.

An inquest was held in Hamilton on Tuesday last on the body of Mr. John Reed, Shoemaker. The verdict of the Jury was that the deceased came to his death by a fit of apoplexy, brought on by intemperance.

**FATHER MATHEW.**—The Albany Evening Journal publishes the following extract of a letter from Father Mathew, received by the last steamer:—"We are, thank God, in common with your country, cheered by the prospect of an abundant harvest, and though poverty still broods over our afflicted country, thanks to your munificent gifts of food and money, comparative plenty gladdens the toiling labourer's cottage. Next spring, God permitting, I shall proceed to your glorious Republic, to give expression in person to the gratitude that swells my bosom."

**DREADFUL ACCIDENT.**—STUMPS EXTRAORDINARY.—Some short time ago a man was cutting ling or heather in Papplewick forest, in this neighbourhood, for the purpose of being manufactured into besoms, when having slipped between two pieces of fallen timber, which lay concealed beneath the heather, he broke his right leg. Being unable to extricate himself from his position, with a desperate resolve he seized the handbill which he had brought for the purpose of cutting the ling, and chopped the leg clean off. Though thus liberated from the confinement under which he had previously suffered, he found himself, of course, unable to make his way over the forest on one leg, when he deliberately sat himself down on a large stone, and placing the entire leg on an adjoining block, without more ado, chopped it off level with the other broken leg and trudged his way home, more than two miles, on his stumps, with his amputated leg under his arms! It may be just necessary, in order to mitigate the horror which the reader may be apt, very naturally, to feel at the above extraordinary recital, to inform him that both the legs were wooden ones.—*Nottingham Mercury.*

**Monies Received on Account of**

**Advocate.**—Rev. C. McKay, St. Andrews, £2 17s 6d; Corporal Coughlin, 82d Reg't, London, 12s 6d; W. Cameron, 93d Reg't, Quebec, 1s 3d; Rev. J. Brock, St. Johns, C. E., 2s 6d; Sundries, Montreal, 19s 4d; do. do. per Agent, 7s 6d; R. Cosby, Kingston, 2s 6d; J. Burns, Chatham, C. W., 2s 6d; W. Norish, Rawdon, C. E., 1s 3d; W. McEwan, Perth, 2s 6d.

**Tract Effort.**—Sundries per J. McCallum, Agent, Montreal, viz.: R. MacKay, 15s; R. Campbell, £2 10s; L. Temple, £1; J. H., 5s; J. Bernard, 5s; "Cash," £1 13s 1d; B. Workman, 2s 6d; A. Savage, £1 5s; W. K. Rayside, 5s; H. Macdougall, 5s; A. Hamilton, 1s 3d; J. B. B., 2s 6d; G. Smith, 2s 6d.

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<b>FLOUR—</b>	Prime Mess (do) 00s 0d a 67s 6d
Canada Superfine (per hrl.	Prime . . (do) 52s 6d a 55s 0d
196 lbs.) . . . 30s 0d a 09s 0d	POUR per 200 lbs.—
Do Fine (do) 28s 6d a 39s 0d	Mess . . . 92s 6d a 97s 6d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 75s 0d a 00s 0d
Do Middlings, 00s 0d a 00s 0d	Prime . . . 62s 6d a 65s 0d
American Superfine	BUTTER per lb. . . . 6 1/2d a 7 1/2d
(do) . . . . . 00s 0d a 00s 0d	
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(per 60 lbs.) . . . . . 0d a 0s 0d.	

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

A full Meeting of DELEGATES and OFFICERS are particularly requested.

By order,  
MORICE HAY, Rec.

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