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THE CANADA TEMPERANCE ADVOCATE,

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THE LANDLORD AND THE LADIES.

In a city not far distant, a skilful, industrious, and enterprising mechanic commenced business under suspicious circumstances. He was highly respected by an extensive circle of friends and neighbours. His prospects were cheering—his hopes unclouded, and his home a pattern of domestic happiness. His healthy, well-clad, well-fed, and beautiful children were trained up in the way they should go, and his affectionate wife was the idol of his love and admiration. He was a man of the world, who mixed much in society. The more he became immersed in business, the more temptations he had to contend with; and it is with pain I announce the fact, that he yielded to the tyranny of that arbitrary custom of using fermented and distilled liquors at auctions, elections, parties, raisings, and trainings. He neglected his shop, kept late hours, and bad company, scolded and neglected his family, made frequent excuses for leaving home, and seldom returned sober. His once happy home became dark and cheerless, for the sun that illuminated it was sinking in clouds of gloom. His poor heart-broken wife was like a wounded dove, that hides a beautiful head under a drooping and bleeding wing. His children unrestrained, became rude and indolent. His workshop became dilapidated and deserted, and he became a stupid, lazy, drivelling, slaving drunkard. The grocer who first encouraged him to drink, would receive sometimes an article of household furniture, sometimes a string of fish, some-

times a basket of garden sauce, and sometimes a job of work, in lieu of cash for liquor. This gentleman of the bar kept his accounts in chalk and charcoal characters on the door, under the head of groceries, &c., &c. One day he was walking through a back street, when he discovered a neat little woman busily engaged in weeding an onion bed. He very soon recognised the drunkard's wife, for she had often conducted her husband home. She had often entreated the rum-seller to discontinue selling liquor to her unfortunate companion, consequently her face was as familiar to him as the chidings of his own conscience. "I see," said he, smiling and chuckling at his own smartness, "I see how I can secure my pay. I will forthwith procure an attachment, seize the vegetables, sell them off at sheriff's sale, buy them in below the value, and in that way make a handsome speculation." He did so; the ladies of the city, who belonged to a Female Temperance Association, were made acquainted with the fact, and several of them determined that this poor woman should not thus suffer, in consequence of the intemperance of her husband, and they hit upon the following plan to accomplish their praiseworthy designs:—Upwards of thirty marched in procession to the grocer's establishment, resolving to call on him one at a time, and give him no rest that day, unless he consented to pay the woman he had lawfully robbed the price of the articles sold at sheriff's sale. "Good morning, Sir," said a noble-looking woman, with the language of affection on her lips, and disinterested benevolence gushing up in her heart. "Good morning, madam," said the obsequious grocer, who was now rubbing his hands, now fumbling in his pockets, and now raking his hair with his fingers. "I am very sorry," continued the good lady, "to hear that you have been oppressing a poor family in this place, by selling the produce of their garden at auction." "Madam, there is no friendship in trade; I am a man of business, and must avail myself of the law occasionally to collect my honest debts." "I presume there is not much friendship in your trade, nor much justice in the law which authorises you to distress a poor woman to secure a debt, contracted by her drunken husband. I hope you will immediately pay to her the full value of the vegetables you have cruelly taken away, and heartlessly sold at public auction," observed the lady. "I shall do no such thing—I must live and support my family; my business is legalised, and if I did not embark in it, others would," said the excited grocer. This lady now left the shop, and another came in. "I regret," said she, "that my predecessor did not succeed in her endeavours to persuade you to do justice to your own conscience, and to the person whom you have recently oppressed. I hope my humble exertions will be crowned with happier results." "Good woman," said the grocer, "I do not intend to do any harm—my motives are sincere, and I have to be particular sometimes, in order to secure my rights. You know the public good require such men as myself." "The public," replied the intrepid and intelligent lady, "do not require you to tempt a man to drink until he break the heart of his wife, beggar his family, and crush their hopes. You know well enough this poor woman was endeavouring to raise a few shillings to pay her rent, and that she will be turned out of house and home in a few days, if the rent is not paid." "Go home,"

said the enraged rum-seller, "rock the cradle, sweep the house, make the bed, and attend to your own domestic affairs; I will not be dictated to by a woman, especially one who is weak enough to join a temperance society, and then go gossiping and tattling amongst her neighbours. I can manage my business without your assistance." Another lady came in; said she, "Sir, unless you restore what you have unjustly taken from that poor woman, we will not trade with you. You will get a bad name, and no good person will patronise your shop; therefore it will be a pecuniary advantage for you to exercise, for once in your life, the nobler faculties of human nature." "It is very strange—passing strange," said the liquor merchant, "that no lady can come into my shop this morning, without a bed of onions in her mouth; but I will not be tormented before my time in this way—I will give up a part of the price, providing you say no more about the affair. I am exceedingly anxious to have such an unpleasant interview closed as soon as possible." It appears the last speech touched his pocket nerve; and the close relationship and sympathy existing between the pocket and the brain, caused him to speak in a kinder tone. "We shall not be satisfied with any answer short of the full value of the onions," continued the persevering woman. "You would not ask me to rob my family, surely madam." "I ask you not to rob other families, for you know as well as I do, that the furniture in your house, and the fine clothes you wore to church last Sunday, came indirectly, if not directly, out of the miserable hovels occupied by your constant customers. If you regard your own interests, and wish to retain a standing in society, you must return the oppressed woman the full value of the vegetables you so unjustly and so recklessly took from her well cultivated little garden." "I really cannot afford to give such a liberal donation, besides I have rubbed out the account that was on my door, and I shall not be able to collect a penny from her brutal, drunken, lazy husband." "This lady now made room for another, who had heard the latter part of the conversation. "Sir," said she, "we wish you to understand distinctly, that your cruelty towards the unhappy woman in question will not go unavenged; for we have determined to raise the amount which you have taken away from a woman in a condition worse than widowhood, and we will spare no expense or labour at our command, to warn others to beware of one who tramples on the poor." These words were spoken with so much earnestness and decision, the grocer trembled, and turned pale. After a short pause, he observed, "I cannot be thus tormented—I will give up half the sum I received for the confounded onions." "We will take nothing more nor less than the full value of the things you sold, which is nearly twice as much as you gave for them at auction; and you had better consent to do it immediately, for there is a regiment of ladies in the street, who are armed with arguments to defend the unfortunate." The astonished and terrified grocer looked out at the door, and up the street, and then dodged back again, and said, "If I give up all I gave for the onions, you will be satisfied, won't you?" "No, Sir, we cannot compromise the affair; you have caused the poverty of that family, and you ought to be compelled to support them." "Well, take the amount, and remember there are not many individuals who would exercise such magnanimous liberality, and make such an enormous sacrifice." The lady received the sum thankfully. The moment she left, another came in and said—"Sir, it affords me exquisite pleasure to hear of your correct conclusion respecting this matter. I hope you will allow me to solicit you to discontinue the business in which you are now engaged, and commence some useful and honourable employment." "Oh, how can you be so unreasonably extravagant in your demands?" the man of the tumbler and toddy-stick inquired. "I am not extravagant," was the response. "I am afraid to do so, for I shall starve my family. I have a large stock on hand; I have debts to pay,—I cannot comply with your request." "I really think," remarked the lady, "you will

not suffer any inconvenience whatever. You are a good mechanic, and I believe you own a good farm; and if you were poor, you should remember what the Scriptures teach. The same book that pronounces a woe against the man who putteth the bottle to his neighbour's lips, declares the righteous shall not be forsaken, and that their seed shall not beg bread. Whilst his heart was pliable, the eloquent pleader persuaded him to abandon the abominable business in which he was engaged. He did with his liquors what the Ephesian convert did with their books of magic—he made a bonfire of them. He afterwards opened a temperance house, and did as much business in three weeks, as he had done before in as many months. To other dealers in liquor we say, go had do likewise. To the ladies we say, combine and concentrate your exertions, and your labours of benevolence will invariably be crowned with triumphant success.—G. W. BUNGAN.

EXTRACT FROM AN ADDRESS,

BY REV. JOHN SPRATT, D. D., OF DUBLIN.

Some people pretend that intoxicating drinks add to their strength, and increase their muscular powers; but this is also delusion; they think they are strong when they are weak; whisky, wine, and porter, make them boast, and that is all. The truth is—they weaken them in body, but strengthen them in imagination. It is a well known fact that there is no nourishment in ardent spirits—the strength they produce is of a transient nature, and is always followed by a sense of weakness and fatigue. Therefore, the popular notion that stimulants are capable of adding to the strength of the human frame, is completely fallacious; and for this reason—the body is endowed with certain actions and powers which are uniformly regulated by fixed and unerring laws. To propel and excite these actions beyond the natural velocity which they are capable of exercising, is what is meant by stimulation. The laws of the animal economy, however, are so constituted, that every unnatural excitation of the animal powers is invariably followed, as I mentioned before, by physical depression, corresponding with, and equal to, the unnatural exciting force which has been applied. It is evident, therefore, that stimulation does not give strength; it only urges and forces the animal powers to increased velocity, exactly as the application of the whip and spur increases the speed of the horse; and this increased velocity is nothing more or less than a real waste of animal strength, and is necessarily followed by a corresponding "diminution of capacity," so that the resisting force of the system is proportionally weakened.

Some, nevertheless, will say that wine is productive of good. Let me ask, what is the nature and kind of good it produces? Does it nourish the body? Dr. E. Johnston says it does not, for the life of no animal can be supported by it. Besides, it is evident from the nature, manner, and mechanism of nutrition, that to be capable of nourishing, it must be susceptible of conversion into the solid matter of the body itself. But fluids are not capable of being transmuted into solids, but pass off by the kidneys, as every body knows. If, indeed, the fluid contains solids suspended in it, then these solids can be assimilated to the body, and so nourish it, as in broths, barley-water, &c. But the fluid in which these solids were suspended, must pass out of the body. If, then, wine contains some nourishment, it must depend on the solid particles suspended in it. Now, if you evaporate a glass of wine on a shallow plate, whatever solid matter it contains will be left dry on the plate, and this will amount to about as much as may be laid on the point of a penknife blade, and a portion, by no means all, of this solid matter, is capable of nourishing the body—a portion about equal to one-third of the flour in a single grain of wheat. If you really drink wine for the sake of the nourishment it affords, why not eat a grain of wheat instead of drinking a glass of wine, from which grain you would derive three times as much nourishment? Why go this expensive, roundabout way to obtain so minute a portion of nutritive matter, which

you might so much more readily obtain by other means? Wine, therefore, has no power to nourish the body, or in so minute a degree as to make it wholly unworthy of notice.

Thus you see, my dearly beloved friends, that intoxicating drinks of any kind are of no use to man, unless to destroy his constitution, bring upon them innumerable diseases, and to shorten his life. Many a respectable member of society, many a noble heart and brilliant mind, have been blasted by their use. Then, why not renounce the use of them for ever? Why not join our society, which all must admit, has already done good, incalculable in our country, and has effected a mighty change in the moral, social, and religious condition of millions? How delightful to see the money, which was formerly spent in strong drink, now turned into channels of profitable consumption—to observe the rapid increase of shops in which useful articles are sold!—to see families, husbands, wives, and children, enjoying all the beauties of nature, and participating of all that God showers upon the sober and industrious!—to see them well clad, well fed, and with comfortable dwellings!—and our beloved country respected by all the nations of the earth! Cold, indeed, must the heart be, and narrow the understanding of those who will stand by indifferent spectators of the great temperance movement, and not lend their aid or the influence of their example to a magnanimous people, willing to shake off the chains of the worst kind of slavery. Such may boast of their love of country; but sad experience teaches us to believe that they love their bottle much more. Most earnestly do I beseech of all who possess influence, and have the interest of society at heart, to join this mighty movement, and to do so without delay. Let us all, with one voice, protest against those drinking, sottish customs of the day, which are destroying the souls and bodies of thousands, and consigning them to temporal and eternal misery. Let us all use our best endeavours to reclaim the tippler and the drunkard, and induce them to become members of Father Mathew's Society. If it be charity to give a helping-hand to a fellow-creature in distress, what transcendent charity must it not be to save thousands, not only from temporal, but from everlasting destruction; for, of all the miserable, wretched, helpless objects of charity upon earth, perhaps the drunkard, whether rich or poor, is the most helpless and the most miserable.

TEMPERANCE AND MENTAL ELEVATION.

The influence which temperance will exert upon the people physically, economically, politically, socially, morally, and religiously, has been repeatedly depicted in the most glowing colours which language can command; but the effect which the adoption of true sobriety would produce upon the mental elevation of our nation, has been but too seldom and too feebly portrayed.

Temperance will sever one of the strongest chains which binds the mind to the earth, and renders it earthly and carnal; it will add immeasurably to the thirst for knowledge which universally exists; and it will give an impetus to the growing intelligence of the age. Science builds up temperance, and temperance aids science. Science demonstrates that temperance is in strict accordance with the laws of man's physiological constitution; and temperance will increase the number of those who are to fathom the yet unpenetrated depths of science, and by thus adding to our knowledge of those laws which govern the universe, confer inestimable blessings upon mankind.

Temperance sees the man who was created in the image of God, a debased and degraded drunkard:—the crown of intellectual glory has fallen from his brow, and his mind is occupied with nought but vile emotions. It elevates him—it cools his fevered brain—it restores clearness to his judgment—and again imparts to him the use of man's great prerogative, REASON! He becomes, in truth, a man; he breathes, but it is in a new state of existence. He soon is painfully

conscious of the emptiness of his mind, and he seeks for something to fill up the now insufferable vacuity. He tastes of the pleasures which literature, and art, and science can confer: his soul expands—where before he was distinguished for the sensual, he is now distinguished for the intellectual—where before his emotions were grovelling, they are now elevated, dignified, and directed heaven-ward!

There is, then, between temperance and mental elevation, a close and intimate connexion; and it gives us great satisfaction and delight to witness the spectacle of this connexion being duly appreciated, by the union of Temperance Societies, and Mechanics' and Literary institutions.

OLD CUSTOMS.

When persons support their opinions and practices by the example of antiquity, they should take care they go back far enough.—We very often hear a religious system defended as “the Faith of our ancestors,” when it turns out to be of comparatively modern origin. In like manner, the drinking-customs of society are often openly, and perhaps always tacitly, supported as the good old ways of our forefathers. Now, if our fathers, and grand-fathers, and great grand-fathers indulged themselves in drinking, there is no very obvious reason why we should follow their example, if experience proves it to be a bad one. How far back are we to go, in order to obtain a valid sanction from antiquity? Adam drank water—Noah got drunk. Peacham, writing about two hundred years ago, speaks of drinking as the plague of the English gentry, but observes:—

“Within these fifty years, it was a rare thing with us in England, to see a drunken man, our nation carrying the name of the most sober and temperate of any other in the world. But since we had to do in the quarrel in the Netherlands, the custom of drinking and pledging healths was brought over to England, wherein let the Dutch be their own judges, if we equal them not, yea, I think, rather excel them.”

And again, he adds:—

“If you tell them how, in former ages, their fore-fathers drank water, they swear water is the frog's drink, and ordained only for the driving of mills, and carrying of boats.”

The old soldier and pamphleteer, Barnaby Rich, who wrote in the reign of James I., speaks in his pamphlet, entitled *The Irish Hubbub*, of the drinking of healths, and observes:—

“In former ages, they had no conceits whereby to draw drunkenness; their best was, ‘I drink to you,’ and ‘I pledge you,’ till at length some shallow-witted drunkard found out the carouse, which shortly afterwards was turned into a hearty draught.”

Thomas Heywood, in his *Philocothonista*, (A.D. 1635,) says:—“To fettle a drunkard by, we (being loath to give him so gross and harsh a name) strive to character him in a more mincing and modest phrase, as thus:—‘He is a good fellow—a boon companion—a mad Greek—a true Trojan—a stiff blade—a Low-Country soldier—one that will drink deep, though it be a mile to the bottom,’” &c.

But whether we prefer being guided by the example of the seventeenth century, or by that of the sixteenth, when England was as celebrated for temperance as it is now for the reverse—if we really believe in the perfection of antiquity, let us go back to the only period when mankind were in a perfect state, and then assuredly we could drink only Adam's Pale Ale.

PROGRESS OF THE CAUSE.

TEMPERANCE PIC NIC.

SHERBROOK, SEPT. 11.—Notwithstanding the threatening state of the weather on the forenoon of Friday last, the pic nic was at

tended in the afternoon by between three and four hundred ladies and gentlemen, and men and lasses, in the field near the Aylmer Bridge. We were gratified to witness so large a number of the elite of our town, particularly of the female portion, giving their countenance to the temperance cause. It shows that the seed has taken root in the right soil; its fruit must be good.

Owing to the state of the roads, the procession was dispensed with, but the flags and banners prepared for that occasion, with appropriate inscriptions, were displayed on the ground.

The gymnastic exercises among the juveniles created a lively interest, and contributed greatly to the amusement, not only of the younger class for whose entertainment they were got up, but to all present. After the sports were concluded, the company assembled in front of the speaker's stand erected for the occasion, and were addressed by the President of the Society, G. F. Bowen, Esq., Rev. Mr. Robertson, G. R. Robertson, Esq., and W. Arms, Esq. Several Temperance songs were sung, and pieces played by the band, when the company retired, some to their homes, and others to renew their sports. All the exercises were conducted with the utmost good feeling and harmony. The company appeared to be on the best possible terms with each other and with themselves.

It having been found inconvenient to have the meetings of the society held at the Academy, we are happy to state that £100 have been raised to purchase the building lately occupied by the Episcopal Society as a Church, for a Temperance Hall. Although the purchase is not yet completed, the Church Wardens have kindly consented to allow the Society to meet there pending the negotiations for the sale. The meeting on Monday evening was consequently held in that building, and the house was filled at an hour's notice. An encouraging feature of the meeting was the announcement by the President, that two or three unfortunate members, who had been vilely seduced to break their pledge, had frankly come forward and acknowledged their fault, and signed the pledge anew. This announcement was received in a manner to show that there was more rejoicing over the return of these stray members than over *nine hundred* who have not been astray. It is truly lamentable, that we have in our community any one calling himself a man, so lost to all the feelings of humanity, as to enter those, who have once been the victims of drunkenness, and who are endeavouring to rise from their degradation, back to their drinking habits, and thus bring upon them and their families the renewed horrors which are sure to follow the drunkard! But such, alas! is the fact, and it is a forcible illustration of the blighting and withering influence which the habit of drinking exerts upon the hearts of those who indulge in it. We pity the poor specimen of humanity, who, not for *thirty pieces of silver*, but for *three pieces of copper*, can betray the interests of society, and reduce his fellow men to the condition of brutes; but we pity more the poor victims of his sordid avarice. They, in some instances have not sufficient strength of mind to resist their unnatural appetites, when enticed to drink, and the wonder is that so few have fallen.

We would not include, in these remarks, all who sell liquor in our town; some of them we know feel friendly to the temperance cause, and would not knowingly cause the violation of a pledge; but those who have tried to seduce members to drink, deserve the indignant rebuke of every man in the community.

[We wish that the liquor sellers of Sherbrooke, who feel friendly to the temperance cause, would curry their friendship into their business.—Ed.]

TEMPERANCE CELEBRATION.

PRESTON, Sept. 20.—Yesterday the friends of the temperance cause in this neighbourhood, met in a beautiful grove near the village to celebrate the triumphs of the total abstinence cause in this vicinity. At the appointed time many true tee-totalers were on the ground with a band of music—several splendid banners—and a rich variety of suitable refreshments. Mr. Francis McIlroy was chosen chairman, and after an excellent tune by the Berlin Temperance Band, and a few pointed remarks from the Chairman, Mr. Rusling, a Victoria man from the Talbot District, arose and delivered a very interesting and appropriate address, which was listened to with marked attention. He related an account of his own experience, stating that he had been

brought up by pious parents, but learned, to drink in a mercantile establishment, and remained a drunkard for thirty years; during which time he suffered much bodily and mental pain, but the pledge rescued him, and soon after he became a tee-totaler he became a Christian. A procession was organised, and it was an imposing one. The speakers and chairman were followed by the Berlin Brass Band—an army of juvenile tee-totalers—and a large number of ladies and gentlemen. We then returned to the scene of action, and partook of an ample and excellent repast provided by the Committee. After a song by Mr. Rusling, and a hymn by a vocal choir, Mr. G. W. Bungay, the founder of this society, arose and delivered an able and eloquent speech, at the conclusion of which, the pledge was circulated, and 15 names were added to it. At an early hour in the evening the meeting was dismissed, and the happy tee-totalers turned their smiling faces homewards. Our society is now in a flourishing condition, there are some who are cold and indifferent, and a few have been expelled for violating the pledge, but most are firm and consistent. It is worthy of note that the Vice-President, Mr. J. B. Sleight, a young merchant, furnished tea, sugar, &c., and made a present of seven dollars to the society, when he discovered that the Committee, by their liberal arrangements, had involved themselves to that amount.—A. KAUFFMAN, Sec.

WARWICK AND BOSANQUET.

Warwick, August 26.—The cause of temperance is steadily gaining ground in the townships of Warwick and Bosanquet, and has been so ever since they were last visited by Mr. Wadsworth.—Since the re-organization of the Warwick Society in March last, its members in general have been very consistent. The friends in Bosanquet still retain the enthusiasm for which they have ever been distinguished. They gave a striking proof of this on Monday, the 7th ult., for notwithstanding the importance of the season to agriculturists, they assembled en masse at mid-day, to wait upon Malcolm Cameron, Esq., M.P.P., who entertained them (according to their own testimony) with the most powerfully argumentative and pathetic address they ever heard on the subject of temperance. The friends in Warwick turned out respectably on the occasion, and soon after were in treaty with Mr. Cameron for a similar compliment to that which he so munificently paid to their brethren in the neighbouring township. They were successful, and a meeting was appointed, in the Congregational Chapel, to which the Bosanquet Society—old and young,—male and female, repaired in procession, with a banner bearing an appropriate inscription. The chapel was well filled. The Rev. Mr. Goikie, President of the Society, occupied the chair, and after a few introductory remarks introduced the Rev. Mr. Skinner, London Township, who spoke with much feeling and effect; as did also the Rev. Mr. Boughton, Port Huron, Michigan, who succeeded him. Mr. B. having sat down, a formidable opposition was presented, and manfully sustained, by Messrs. H. M. Carrat and W. Smith. The latter gentleman on concluding his address, earnestly solicited the assistance of a tavern-keeper present, who however declined taking any part in the discussion. This part of the proceedings elicited a hearty cheer from both sides of the house. The next speaker was Mr. Cameron, who, with his usual fervour, and without the aid of foreign phraseology, dressed the gentlemen of the opposition (including the unfortunate tavern-keeper) in excellent style, and to the full satisfaction of all present; saving, of course, the trio at whose expense the audience were highly entertained. The meeting went off with much éclat.—At the conclusion, 19 new members were enrolled on the list.—The effect produced on the public mind in this quarter, by this

and the former meeting, is every day becoming more apparent, and is calculated to stimulate us to increased exertion in behalf of the principles of our noble Institution. Would that all our M. F.P.s were as feelingly alive to the real interests of the community, as is the honourable member for Lanark!—Yours J. C., Cor. Sec., W. T. S.

MISCELLANEOUS.

INTEMPERANCE AND CRIME.—The sixth annual Report of the Eastern Penitentiary, of Pennsylvania, states that since October, 1829, the whole number of prisoners received has been 1916. Of this number only 627 had been married, and 6 had separated after marriage. Twelve hundred and ten had drunk to intoxication! Five hundred and twenty-four could neither read nor write, and four hundred and forty-seven could read but not write. Intemperance, ignorance, crime, poverty, suffering and shame! Such are the associated and dreadful evils. Such are the causes which crowd our jails and penitentiaries, and tax the sober and honest portion of the community for their restraint and correction!

FIVE INFERENCEs.—BY REV. JABEZ BURNS.—I have got here five or six inferences which I will put to the meeting. The first is this,—if teetotalism has risen from twenty or thirty persons to nine millions in thirteen years, what should it rise to after the present period with nine millions to begin with? My second inference is this,—If so much has been done with all the world against us, what ought to be done, when a great part of the world now confesses the excellency of our principle? Again,—If so much was done when we, who were working in the cause, had so little experience to begin with; how much may be done with all the advantage which experience confers? Again,—If so much has been done with such very imperfect machinery; what ought we to do now we have got upon the high pressure system? And my last inference is this,—If so much was effected amidst former disputations and controversies—and we do not profess to have forgotten them—what should be done now, when we are all heartily sick of faction, and are determined to uphold principle in the spirit of kindness?

DREADFUL SUICIDE AT SEA.—On Tuesday the 17th ult., the barque Medora of Glasgow, Captain M'Pherson, sailed from the Clyde for Trinidad. On Thursday morning, whilst the vessel was beating about in the Irish Channel, John Davie, the chief mate, after partaking of breakfast, went into his berth, and closed the door after him. In about an hour after, the steward, having occasion to go into the room, pushed aside the sliding door, when the corpse of Davie, with a dreadful gash in the throat, and the clothes saturated with blood, fell into his arms. The steward immediately gave the alarm, and, what is not to be wondered at in the circumstances, fainted. The captain made sail without delay for Lochryan, where he arrived early on Friday morning; and where the Procurator Fiscal at Stranraer immediately made an investigation into the circumstances. It appears that the deceased had been sitting on the edge of his bed when he perpetrated the dreadful act of cutting his throat with a razor, and that his head fell against the door, which was very near the bedside. The carotid artery, jugular vein, and large muscle of the right side of the neck, were completely cut through, and the floor was deluged with blood. No cause can be assigned for the act, unless it was the depression of spirits consequent on two or three days' hard drinking whilst he was on shore at Port Glasgow. The deceased was usually a temperate man. He belonged to Port Glasgow, and was unmarried.

TESTIMONY OF AN AGED MINISTER.—My heart and soul are with you, and trust by word and deed, we shall see the great cause of total abstinence prevail, for it must come to this, ere it blesses the world with all the good it contains. Never, at seventy-seven nearly, did man enjoy so good health and spirits as at that age I do at this moment, and all this I attribute to *agua pura*, and to *agua pura a sine*. Thank God, from my youth up, I have been a temperance man, but thought, as thousands do, ale and wine were necessary for labour and toil, and so took them. Then when I arose on the Monday, weariness, &c., &c., was my companion with restless nights. Now, after three services on the Lord's day, I rest well, rise refreshed, and am cheerful all the day. Sadly, sadly mistaken have we all been, on the necessity of stimulating drinks. How singular it is, man is the only animal

which seeks them, and hence man, by them, lives not out half his days, and, that half, by their use, rendered miserable. Sincerely wishing you great success in so good a work, I am, Sir, your obliged and faithful servant—MICHAEL CASTLEDEN.

THE REMEDY.—The first pastor of a church in the West Indies, by the licensing of grog shops, became literally the pastor of a church of drunkards. "The enemy came in upon them like a flood," and almost every male member was a sot. The minister mourned over the desolation of his vineyard, but unfortunately he was not a teetotaler himself, and thought "a little" necessary. At last he came to the conclusion that he must lead the way if anything was to be done. He called a meeting of the church, and in their presence signed the total abstinence pledge, and invited the people to follow his example. A number did so, the plague was stayed, and he is now the pastor of a teetotal church of four hundred members. We think this example might be followed by many clergymen we know of nearer home.—*Recl. Recorder.*

EXCELLENT.—The following resolutions adopted by the Clarence (Canada) Temp. Society, is peculiarly fitted to the societies in this State at the present time. We commend their spirit, and would like to see similar ones adopted in every city, town, and hamlet throughout the Empire State. There must be a rise, a strong, decided, and general movement that shall shake the foundations of drunkenness, and send the pallor to the cheeks of our false and recreant senators. The resolutions are as follows:—

Resolved, That the claims of temperance, of virtue and common decency, require that in future all well wishers of the country, make choice of Representatives who, while enacting laws to punish vice in others, at the time evince in themselves no symptoms of a vice the most vile and degraded.

Resolved, That appearances justify the conclusion that nothing is to be expected from our present Legislature in favour of the temperance reformation, that this so far from depressing ought to stimulate us to renewed exertion in every lawful way, to insist on government discontinuing to license the manufacture and sale of ardent spirits.—*Id.*

AN EFFECT.—We have seen it related that in a country in Connecticut, a man who had spent all his week's earnings at a grog shop licensed by the county, and then endeavoured to borrow a bone of meat, to carry home to his family, the price of which was 12½ cents. Being refused he stole it, and was prosecuted on behalf of the state, and the costs amounted to ninety dollars. This is a specimen of the economy of licensing grog shops, and the time is fast approaching when the legislatures of states will find it out.—*Id.*

POETRY.

AN AFFECTING SCENE.

The following lines describe the suffering and death of a young wife, and her three children, from the intemperance of the husband and father. The wife was taken suddenly ill in a very cold night, and left alone with her little ones, while her husband went to procure a physician, and other needless assistance; the nearest house being over two miles distant: but he went into a tavern, became intoxicated, remained so for some time, and, on his return home, found them all dead. It is supposed the mother died soon after the birth of her child—that the boy struggled longest—that in trying to soothe his expiring sister, he sank down beside her, and could not at last release himself from her grasp. The words are by Mrs. Larned.

O! Mother dear, my lips are dry,
And Bessy's hands are cold;
Mother, dear mother! help me nigh
Your bosom—surely you can hold
Your little boy. I will not cry,
Nor ask again for drink or bread,
If you will only let me lie,
Upon your breast, and hold my head.

O! Mother! call your little boy
To your bedside—he'll try to crawl:
You said, I was your only joy,
Your darling Henry and your all;

And then you looked and screamed out so—
 Boy! to your cruel father go.
 Why do you weep and wail to me?
 Fly! fly! I've nothing here for thee!

Don't stare on me, my Mother, dear,
 I'm still—though Bessy will not stir;
 And she's too cold to lie so near—
 O, why don't father come to her?
 Poor Bessy cried herself to sleep;
 I wish I could—but when I try,
 My lids wont shut—and always keep
 Wide open on your staring eyes!

Mother! how can you lie so still,
 With that dead baby in your arms?
 Who did that little dear one kill?
 You said 'twas now safe from all harms—
 Can't I be dead too, mother, say!
 I'm sure 'tis very lonesome here—
 Is Heaven a very great long way?
 And is our father waiting there?

I'm tired now, and cannot go;
 And the bright sun does blind me so;
 Oh! shut your eyes, dear mother, do;
 And let me love to gaze on you,
 How can you see us lying thus,
 On this iced floor—our feet so cold!
 Once you would fondly run to us,
 And round us both the blankets fold.

I'm falling!—oh! the room turns round—
 I cannot see you now; but hark!
 I hear a soft and pleasant sound;
 Perhaps it is the little lark.
 I love such sounds as these to hear,
 And it is dark no longer now;
 Dear little girls with wings are near,
 And they are smiling on me too.

O! 'tis their songs so sweet and clear—
 I think I hear them softly say,
 Dear children, stay no longer here—
 Come, come with us, we'll leave the way,
 It must be Heaven where they dwell—
 I come!—I come. Mother! Farewell.

[Surely, surely, unless they repent the curse of God will fall and consume the men who for gain persist in causing such scenes as the foregoing, which is not more horrible than one that occurred not very many years ago, near Cornwall. It would be far more mainly for those who can seek gain at such a price to revert to the old fashion of robbing on the highways, and shooting down all who refused to give them money. The evil done would not be greater, and there would be some chance of the law interfering to protect society.—Ed.]

A RUMSELLER'S DEATH.

BY MRS. MARY R. HALL.

Wild was the storm and dark the night,
 Loud howled the tempest thro' the sky;
 Earth shook as if some with'ring blight,
 Was felt with keenest agony.

Upon a bed of softest down,
 Within a spacious mansion lay
 One, whose pale cheek and deadly moan,
 Told that he soon must pass away.

The crimson curtains round his bed,
 The gilded trappings wealth bestows,
 All could not ease that aching head,
 Or bless the soul with sweet repose.

Wild was the storm—his eye more wild,
 And flushed with strange unearthly fire;
 Like some stray comet's midnight glare,
 Or demon fill'd with furious ire.

A piercing look—a shriek he gave,
 Which caused the circling blood to chill,
 'Away!' he said, 'thou yawning grave,
 Away! away!—O death, be still!

'Why mock me with that ghastly grin?
 Why aim that skinny hand at me?
 Away, I say! thou horrid thing,
 I'll never, never go with thee!

'Who comes?—more demons from the pit,
 To haunt me while I dying lay!
 I will not go, not ready yet—
 Again, I say, away! away!

'My hands and soul are stained with blood,
 I feel—O that I could not feel!—
 Why wish! it cannot do me good,
 Their crimson blood I can't conceal!

'But hark! what's sounding in my ears?
 See how they thicken, faster come!
 They say my wealth is bought with tears
 For which I paid them cursed rum.

'I wrung it all from bleeding hearts,
 They say 'tis drenched in human gore!—
 True, true I own—O now depart,
 I'm dying, dying—curse no more!

The chilly hand now bathed his brow,
 His quiv'ring breath the conqueror stole,
 Father of heaven, where is he now?
 O where his blood-polluted soul?

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, OCTOBER 1, 1845.

JOHN B. GOUGH.

The name of this individual has for some time past occupied more of the American press than any other in the United States, not excepting the president himself. Nay, the question of war or peace with Mexico has not latterly excited so much interest as the question, whether Mr. Gough violated the temperance pledge voluntarily, or through the deception and treachery of others.

But why, it may be asked, all this deep public anxiety about one man, whilst thousands and tens of thousands in all parts of the land are sinking down unnoticed into hopeless ruin under the fatal clutch of intemperance. The answer is plain, John B. Gough stood before the United States as the impersonation of the temperance cause, or more properly speaking, of the latest stage of it, that, namely, which called up drunkards out of the

gutters to be the instruments of reforming drunkards. As such an impersonation he has been idolized by the temperance community; and execrated by those who cling to the intoxicating cup or derived from it their blood stained gains; and as such his reason and most unlooked-for fall has been wailed by the former with deep humiliation, and gloated over by the latter with a savage or rather a fiendish delight.

Possessed of a singularly sensitive disposition, and talents of no common order, John B. Gough, in early manhood, fell a victim to the seductive temptations of company and strong drink, as almost all sensitive men of genius have done; but unlike his predecessors, in the same career of ruin, for whom no temperance reformation dawned, he abandoned the intoxicating cup entirely, and consecrated all his powers to the high and holy work of rescuing others from the same abyss, or warning those who were advancing towards its fatal brink. Wherever his voice was heard, its deep pathos and untaught eloquence entered the soul and took possession of its faculties—it melted the prejudices and wielded the passions of men, whether old or young; high or low, educated or ignorant; and it united the feelings of all these classes into one broad, deep and rapid current of devotion to the temperance cause. The hardened ruffian in the prison house, and the learned doctor of divinity who had long stood aloof, found his appeals alike irresistible, and much of the progress that the cause has made in the United States for the last two years has depended, humanly speaking, on the voice of this one man. Under these circumstances, it is not wonderful that he should have been admired, courted, and praised, nor that the old tried advocates of the cause should have stood aside to make room for one who appeared invested with an almost supernatural interest, and attended by an almost miraculous success. Indeed the commonly expressed feeling of temperance men in many places was that nothing more could be done unless they obtained the services of John B. Gough. But all this, we are quite satisfied, was wrong, at least in the extent to which it was carried, and most signal has been the rebuke. The lesson which temperance men have received to "cease from man whose breath is in his nostrils," and to put no vain confidence in an arm of flesh, is, we trust, one which will be long remembered, and cause us to cleave more and more to the living God who *alone* worketh wonders. Nay, perhaps the consciousness of talent, and the adulation of injudicious friends were puffing up Mr. Gough himself, in spite of his remarkable humility and modesty, and probably he needed some such trial to make him a wiser and a better man.

However this may be, there is no doubt of the fact, that when he was at the zenith of his fame as a temperance lecturer, nay, at the very time, when at the earnest and repeated request of the Montreal Temperance Society, he was about to overstep the bounds of his adopted land to aid us in Canada, in snatching victims from the gate of death, and bringing peace and joy to many a lonely heart and desolate dwelling; at the very time, we say, when he was to have been lecturing here, he was mysteriously intoxicated in New-York.

The following extracts from the *Journal of Commerce*, one of the few secular papers which has taken a common sense view of the matter, will shew all that is known about this affair, and we would only add to them, that we see no reason to doubt Mr. Gough's statements; for whatever his faults, he has not formerly been accused of falsehood or hypocrisy, and besides he has, we understand, been admitted as a child of God to the fellowship of the church in Boston, of which our eminent friend the Rev. E. N. Kirk, is Pastor.

Mr. Gough FOUND.—Mr. John B. Gough, the Temperance

Lecturer, whose mysterious disappearance has excited so much interest, was found yesterday, about noon, by Mr. R. G. Hays, (old Hays,) in a back building up an alley in Walker Street. He was suffering from delirium when found, which increased towards evening, though with occasional lucid intervals, in which for a few moments he talked rationally. By putting together the scraps of information thus communicated, we are enabled to present the following as substantially his own statement:—

On Friday evening, 6th instant, he left the Croton Hotel to take a walk, preparatory to retiring for the night; went into Saxton and Miles' book-store, and afterwards stopped to look at the prints in Coleman's shop window, where a young man accosted him as an old acquaintance. Mr. Gough did not at first recognize him, but afterwards remembered that he worked with him several years ago, in the Methodist Book Concern. "This is a fine new business you are engaged in," said the young man. "Yes, it is new to me," answered Gough, "but much happier and more congenial to my feelings than my old occupations, and I hope that you too are on the side of Temperance." "No," said the young man, "I can't go that. I take a glass once in a while when I want it."

Here Gough turned off, and went up Broadway; but the young man followed, and continued the conversation, saying, among other things, (we do not pretend to give the exact words,) "I suppose you are such a great Temperance man that you would not take a glass of soda water with a friend." "Not so," replied Gough, "I drink soda water very often, and consider it innocent and refreshing." "Then take a glass with me," said his companion. "No, I thank you," said Gough, "I don't wish for any just now." The young man continued to urge him, however, on the score of old acquaintance, and he finally consented. They were then near Thompson and Weller's establishment, and turned to enter it; but seeing that it was crowded, the young man told him that they would find it difficult to be accommodated there, and he knew a better place close by. He then led Mr. Gough round the corner, (as Mr. G. says,) either of Murray or Warren streets, to a place where they obtained a couple of glasses of soda water, one of which Mr. Gough drank, though his suspicions were slightly aroused by glances which he thought his companion interchanged with the keeper of the establishment. In the taste of the water he discovered nothing peculiar, but he very soon became giddy,—and as to what has passed from that time to this, his recollection appears very indistinct, and his language incoherent. It is supposed that the young man did not accompany him any further. Mr. G. had considerable agency with him, part of which is gone, but his watch and other articles that he carried, are safe. He is now at the house of Geo. Harburt, Esq., in Brooklyn, where his wife is also stopping, and receives every attention which his circumstances require. Under the operation of medicines, his system has been relieved of a considerable quantity of laudanum. Mr. Hays obtained the information which led to his discovery from Messrs. Camp and Wilkes, of the Police Gazette.

In regard to what followed, after he drank the soda-water, until he was recovered from his thralldom, there is a mystery which is yet to be unveiled. From all we can learn, we suppose he was during the whole time under the influence of liquor; but whether it was drunk voluntarily, or administered by force, and with what drugs accompanied, we know not. Evidently he has met with sad treatment, either from himself or others. If from others, the whole affair must be probed to the bottom, and the authors of the villany condignly punished. If from himself, his fall would seem, from the above account, to have resulted from some vile admixture in the soda-water, which bereft him of reason and self-control, and made him a prey to his old, but long suppressed appetite for strong drink. In either case, he is much to be pitied. Even if he were the sole author of his misfortunes, and had fallen, like Lucifer, to rise no more, there would still remain this consoling fact, that a good cause does not fall with those who profess and advocate it; and above all, does not depend upon the constancy of any one individual.—*Journal of Commerce, Sept. 13.*

Mr. Gough, down to Saturday evening, remained in an exceedingly excited state, and had neither ate nor slept. His nervous excitement exhibited all the damaged anguish which he has himself so eloquently described. At his most lucid intervals, he is entirely overwhelmed at reflecting upon what he has done—says he has disgraced religion and disgraced the temperance cause, and must be excommunicated from the church, and his tears flow so profusely that his garments are abundantly wet with them. His contrition seems of the deepest and most thorough character.

but thus far all his emotions are in the highest degree excited. The house in Walker street, where he was found, was visited on Saturday by two of his friends, accompanied by Mr. Hays. It is a small house, and occupied by a woman of middle age and two young women. They were occupied with their needles, and their appearance indicated that they were accustomed to be so occupied. Their account of the matter is, that Mr. Gough came to the door on Friday evening, and said that he wanted a home. They supposed him to be, from his appearance, a young gentleman of good family on a spree; and after some parley, allowed him to come in and stay in one of the rooms; that he required wine and other stimulants constantly, supplies of which they procured him, and that they were unable to ascertain his name, or any thing by which his friends could be traced, until he was found by Mr. Cripp. This is their account of the matter, though it is evident that their sense of propriety could not be above the common groshop standard, or they would not have consented to supply so deranged an appetite. When found, Mr. Gough was in such a condition that he would almost certainly have died if he had remained for a day or two more, and the women evidently had become alarmed and really desirous to rid themselves of their lodger, lest the end of the affair should be of a graver character than would be agreeable.

When first accosted by Mr. Hays, Mr. Gough earnestly requested that he might be conducted to the house of his friend, Mr. Hurlburt. At that time, and ever since, he has told the same story about the glass of soda water and its effects, but of nothing which occurred afterwards has he been able to give any account, and speaks of his having left the Croton Hotel "day before yesterday." The matter will perhaps be determined more perfectly when Mr. Gough recovers his reason more fully, though we do not see how any testimony can be expected to corroborate in this way. As to the possibility of drugging persons in his way, those versed in the arts of crime say it is common, and that a glass of root beer, and many other drinks, can be easily so prepared that the man or woman who drinks it is presently deprived of all discretion. But this does not seem to us a point of vast importance, though of much interest. Mr. Gough, notwithstanding the trick which he says was practised on him, does not attempt to excuse his own conduct, but condemns himself for what followed, with the most agonized feelings. But if the fault were all his from the beginning, does it prove that intemperance is so evil, and that a reformation is unnecessary? On the contrary, would not this relapse be another most terrifying warning against an indulgence, which when it once gets the control of a man, haunts him through life, so that even that grace from on high, which really renews the heart, and turns its highest aspirations towards purity, is not sufficient to protect him? Instead of silencing the temperance orators, it must move them to still more earnest eloquence. Young man, who art reading this account, and who art accustomed to frequent the places of strong drink, look at John B. Gough. See how he has exerted himself to be free from the habit which thou art forming, and how weak he has proved in the conflict. Look at him. It is thy future self! Triumph not, therefore, but take warning and flee instantly from such an enemy.

Neither do we see that truth, coming from Mr. Gough himself, will have less importance or propriety, or be spoken of with less eloquence, than before. It seems to us that he will be clothed in deeper solemnity than ever before. But, whatever may be thought of this, the fall of good men, or the proofs of hypocrisy, have not yet shown that there is no such thing as goodness, and if men only saw what truth and goodness are, and their own intrinsic strength and beauty, it would cease to be supposed that either could be dishonored by its professed friends.

We have deemed it right to be thus particular, because Mr. Gough has excited by his wonderful eloquence a deep interest throughout our community. His eloquence finds its living fire in his extreme sensitiveness. Emotion is almost the whole of him, so that while his soul pours itself out in strains which no calculating friend could equal, he always needs the aid of such a friend in the common pursuits of life.—*Journal of Commerce, Sep. 15.*

We add the following excellent remarks of the *Evangelist*, which form a refreshing contrast to the infernal chorus of exultation set up by the greater part of the New-York papers, a strain in which, we say it with pride, few of our Canada papers join.

Most of our readers will have learned, by this time, the circum-

stances of the mysterious disappearance of Mr. Gough, and his recovery at Death's door in utter intoxication. His life was for awhile almost despaired of, and his condition led his friends to suppose that he had been drugged and poisoned, as well as steeped in alcohol. Some malignant enemies of the cause of Temperance have exulted greatly at this unhappy event, as if it were a triumph for them and the devil; when, in reality, it is but a new argument against them and their ally, Strong Drink. It is one of the most tremendous illustrations that ever was furnished of the hellish character of the Run-dealer's occupation, as making a furnace out of the mortal frame of man, and kindling a fire there, and keeping it burning, which even Divine grace does not succeed in so entirely extinguishing, but that the deion of Rum may set the whole human tabernacle in a blaze again, as if it were thatched within and without with brimstone. For such is the state of a man who has once been a confirmed drunkard, that let his reformation be ever so deep, his repentance ever so genuine, a sudden temptation may light the fire all over him. A sudden and tremendous fall is not, therefore, so remarkable in such a man, as would be his continued and entire preservation from it.

We are pleased with the excellent remarks in the *Journal of Commerce* and the *Tribune*, in regard to this young man. A more solemn illustration of the dreadfulness of the vice of drunkenness, and of the need of continued efforts for the promotion of temperance, we do not remember to have heard. Strong drink is raging. And the fall of Gough, induced by diabolical temptation, will only arm him with tenfold power of eloquence, restored by Divine grace, to plead again the cause of humanity against intemperance.

We suppose that in the first instance he may have been villainously cheated and stimulated, and then completely mastered by the return of an old passion like a giant upon him. He is described as filled with the deepest misery and contrition. The utmost care and tenderness will be requisite for him, and the utmost encouragement, that he may not feel as if, on account of what has happened, the public have lost confidence in him or his efforts. Every person will hail his re-appearance, if his life be spared, and the terrible lesson of the past week will be to him a text for future lectures, with more solemn power than ever; and a warning for future watchfulness, both on his own part over himself, and on the part of kind friends and Christian brethren for him.

We venture to predict that in this case, as often in his assaults, Satan has overshot the mark, and only given to Mr. Gough a stronger weapon than ever against Satan's agent, Strong Drink. We venture to predict, that by God's mercy, he will have greater audiences than ever, and greater power over them."

We concur in the opinions above expressed that Satan, in overthrowing John B. Gough, whether only for a time, as we hope, or altogether, has fairly over-reached himself, for we cannot imagine any more convincing proof of the extreme danger of forming intemperate habits at all, or if once formed, of the extreme danger of the slightest exposure to temptation, and in both points of view of the incalculable importance of the temperance reformation. Parents and guardians, when you encourage or connive at the use of intoxicating drinks by your sons, think of John B. Gough. Their appetites are forming as his was formed, and when once a certain point is passed, you see how next to impossible it is to return.

For our own parts, we feel that this event has more awakened us to the importance of the temperance cause, and the necessity for renewed exertion, than any other that has taken place, and we humbly hope and pray that this may be its effect upon all.

THE TOTAL ABSTINENCE PRINCIPLE EXAMINED BY SCIENCE AND PHYSIOLOGY.

We live in an age of inventions; and while many of these are such as to aid in alleviating human suffering, or greatly to increase our means of comfort and happiness, there are some which, so far from doing either, on the contrary tend to heap suffering upon suffering, and to dissipate the sources of happiness which might otherwise be enjoyed. Of this latter kind is the invention of

making intoxicating drinks, which has now for ages been a mighty instrument in supporting and perpetuating the dominion of Satan over the world, accompanied with all the woes and sicknesses and sorrows which result from that dominion, and paralyzing the efforts of the Christian Church in endeavouring to stay the evil. In this invention, certainly, have the words been verified, "God hath made man upright, but they have sought out many inventions."

But while this invention has spread a cloud of thick darkness over the world, it is a source of consolation to know that the light of revelation and science can penetrate and dissipate its darkest shades, and that discoveries are now making which can counteract the effects of the discovery and use of intoxicating drinks. The discovery has been made that man is a being of a rational nature, and consequently that he may live for some higher end, and may seek enjoyment in some other source than swallowing alcohol and filling his mouth with tobacco smoke for the sake of the pleasure of puffing it out again. While Christian duty should, of course, be the moving principle in inducing the Christian to abandon the use of intoxicating liquors, it is well sometimes to direct our views to collateral arguments, and especially in such a case as this, when we find so many denying the duty, and making prejudice, or a depraved taste, the standard of truth; they seek support from every source where there is any prospect of its being found. Such persons should be followed into every stronghold; and it should be demonstrated, as it can be done, that any other doctrine, respecting alcoholic drinks, than teetotalism, has no foundation either in Scripture, reason, or science. To consider this principle in the light of science and physiology, is the object of these remarks.

Alcohol, the intoxicating principle of all the liquors against the ordinary use of which the Temperance Society directs its efforts, does not exist in any of the productions of nature, in any quantity whatever. When produced without the art of man, it is only in substances passing to decay and destruction. All organic substances (that is all matter which has formed part of a living organized being) when exposed after death to the action of air and water, begin to be decomposed; a process which, if not checked by some extraneous means, will not cease until the whole substance is restored in its elementary principles to the earth and air. This process is called by various names, according to the results which any particular part of it produces, following from the elements combined in the substance in its natural state. That with which we have at present to do is called vinous fermentation, and is the change which passes upon grape juice or other substances containing sugar, by which they become intoxicating. When sugar, sufficiently diluted with water, or any substance containing sugar, is exposed, along with gluten, in a state of decay, to the action of the air, under a temperature of 45 to 75 degrees, Fah., it immediately begins to suffer decomposition. Its elements are separated and formed into new combinations, which, although consisting of the same chemical elements, are totally different in their nature and effects. As sugar consists of carbon, oxygen, and hydrogen, the results of its decomposition must consist of the same, although in different proportions. Those acquainted with the elements of chemistry, will see from the following table the change which has taken place. Without decimals, the result may be stated thus:—

Sugar consists of	Carbonic Acid.	Alcohol.
Carbon, 42	27	52
Oxygen, 51	73	35
Hydrogen, 7	13
100	100	100

The sugar has been formed into alcohol by the withdrawal of a portion of the carbon and oxygen, in the form of carbonic acid gas, which escapes into the air, while the alcohol remains diffused in the liquid. In this way we find alcohol in wine or beer, and it may be separated from these by distillation, forming ardent spirits. Let it be observed, then, that alcohol does not exist in any production of nature, except when in the incipient stage of decay. Before fermentation there was none, and after it is formed, if the natural process continues, it is soon changed into ascetic acid or vinegar.

From a chemical view of the nature of alcohol we might suppose that it would be a nutritious substance, but calling in the aid of physiology, we find that such is not the case. When taken into the human stomach it acts as an acrid narcotic poison, if in large quantity, destroying the functions of the stomach and producing death. If taken in small quantity and diluted with water, as in the ordinary drinks, brandy, whisky, wine or beer, it produces a gradual ulceration of the stomach, and as it cannot be digested, it passes unchanged into the blood, producing inflammation and ulceration of the whole system. As the body, in a healthy state, has the power of gradually expelling any such extraneous matter, a single dose of alcohol would, in course of time, be evacuated, not, however, without having spent some of the vital energy of the system in its expulsion. Hence, it must be apparent that single doses, repeated, must gradually wear out the human constitution; and any person partaking of such doses, if only as a beverage, is thereby, in some measure, injuring his health and laying the foundation for the progress of disease. But if these doses are repeated at such intervals as that the vital energy of the body cannot expel the alcohol from the system, it must necessarily induce such a habit of body as fearfully to augment any disease with which the body may be attacked, while it predisposes it and makes it more liable to be attacked by almost every disease incident to the human frame. But all the injurious effects of alcohol are not confined to aggravating other diseases—it produces disease itself; and so universally is this the case, that no human body can be in perfect health which contains alcohol, in however small a quantity. A certain degree of inflammation is produced throughout the body, and increasing by the continued use of the stimulant, the diseased stomach is affected by the sensation, which results at last in what is termed the drunkard's appetite; an appetite which forces many to the drunkard's grave, and is, in fact, a physical disease for which there is no possible remedy, except total abstinence.

It is to be observed here, that the formation of this appetite is the natural, not the accidental, result of the use of alcohol; and, however many may drink moderately and escape from this result, the conclusion cannot be overthrown that their escape is accidental, and that every person who habitually swallows even a very small quantity of alcohol, is directly placing himself in the way of becoming a drunkard, while every Christian who does so, is tempting God, by requiring him to work a miracle (in suspending the natural effects of alcohol) for his preservation.

It is strange, that when these things are thus apparent, there should be many who shut their eyes against the light and then inquire how it is that if alcohol be so bad, it is not forbidden in the word of God, for they cannot find the words, "Thou shalt not drink alcohol," among the commandments. There is a moral answer to this objection, perfectly conclusive, but which is foreign to our present purpose. We reply here that the Bible was never intended to be a dictionary of medicine and dietetics, but a companion to guide the Christian to heaven. Its rules are given in general terms to apply to all cases, and reason is given to direct

us in duty. How would such an objection appear applied to other things in which men have not permitted appetite to prevail over reason? What should the objector himself think of another pleading for swallowing prussic acid, or corrosive sublimate? and yet the cases are exactly similar. To say that alcohol is a good creature, is an evasion; so are these in their own places, but the human stomach is not the place for either of them. It does not follow that alcohol should be swallowed when reason shows us that it cannot be assimilated with the human system, from the fact, that it is useful in many cases in the arts: so is melted iron; but the drinkers of alcohol do not swallow this either because it is good or because there is no command in the Bible against doing so. Reason teaches them to avoid swallowing the iron, because it would then be out of its place, and consequently no longer good; when will they follow the same teaching with respect to alcohol?

Passing from this subject, we would observe that alcohol, in any quantity, is injurious to the health of the mind, and consequently the use of it as a beverage is contrary to nature and reason.—Some very shallow observers, seeing the excitement which alcohol produces, have supposed that it must have a tendency to strengthen the intellect, but the contrary we know to be the fact. The use of alcoholic stimulants produces quarreling, fighting, profanity, and many other vices, but it never increases intelligence or piety, as it should do if exciting the intellect equally with the body, and physiology furnishes a conclusive reason why it is so. The mind holds intercourse with external things, only through the medium of the bodily organs. Hence whatever affects the state of the body, must affect also the manifestation of mental powers. These stimulants excite the brain so as to produce an increased activity and vigor of those faculties which man has, in common with the brute creation. Now, by a law of our nature, the excessive excitement of one organ of body, or faculty of mind, necessarily causes the rest to be relaxed and weakened for the time, and, if the excitement be continued, to be permanently weakened. Now, this shows that the excitement of the animal faculties by alcohol must weaken the intellect and moral feeling. To do this wilfully is most unreasonable, and contrary to what might be expected from the noble rational nature with which God has endowed man, yet, thus unreasonable is he who drinks alcohol. Life has been given to man for higher and nobler ends than to be spent in the gratification of mere animal and sensual feelings and appetites. The soul is the man, not the frail body which will soon return to dust; the soul fitted for thought and reasoning and contemplating its Creator. But the exercise of mind is more fatiguing than that of body; how unreasonable then to weaken the mind for the sake of gratifying a bodily appetite, or, perhaps, what is worse, a foolish and wicked custom! These considerations are worthy of attention from men as rational beings, but more particularly from Christians, as those who profess to be crucifying the flesh with its affections and lusts, keeping under their body and rising in the contemplation of heavenly things.

The use of alcohol is injurious to social intercourse. This must follow from what we have just considered, that it is injurious to a single mind. It must debase the intercourse of those who are under its influence, by blunting the acuteness of intellect and deadening the refined moral sensibilities of our nature. These effects may be slow and very gradual, but they are sure, and cannot fail in coming sooner or later, unless God work miracles to prevent the results from following the use of intoxicating drinks, which, in his all-wise government, he has appointed. Such, then, being the nature of alcoholic drinks, that it is their natural tendency to injure the health of the body and the mind,

and to debase, even in any degree, the nature of those who use them; it follows that those who do so are acting contrary to nature, the nature which God has given them, and that in this respect, those alone who are observing the total abstinence principles are acting in accordance with nature and reason.

That all should join total abstinence societies we have not a right to demand, if they have conscientious scruples against doing so; but that all should leave off the use of intoxicating drinks as a beverage, we have a right to demand on the ground of Christian duty, both that they may do themselves no harm and that they may "give none offence, either to the Jews, or to the Gentiles, nor to the Church of God." When we see so many continuing to use these drinks, in defiance of Scripture, reason, science, and physiology, and thus transmitting enfeebled constitutions and debased minds to their children; surely, awful indeed must be the delusion and infatuation which a moderate use of them produces, when men can deliberately continue in such a course, notwithstanding the glorious light which the progress of the temperance reformation has shed around.

DR. BURNS.

We copy from the *Scottish Temperance Journal* the following notice with much pleasure, and hope that the announcement will produce its legitimate effects in Scotland, in making other ministers and influential Christians examine their own position, in relation to the temperance cause. If they do so candidly, they will assuredly find, that he who is not for it, is against it.

We understand that the labours of the Doctor have been of the most arduous kind during the past summer, which, by-the-by, was a peculiarly trying one on account of the heat. He was accustomed to preach three times, and ride thirty miles each Sabbath, and to ride out to one station or another in the country, to preach on almost every week evening that he was not engaged in Toronto, or occupied by some more extensive journey. Can the ministers who fancy they restore their strength by wine or brandy, beat this? We rejoice to see, from the announcement of a source at Oakville, that the Doctor is not going to be an idle member of the Temperance Society.

(From the *Scottish Temperance Journal*.)

It is with much pleasure that we have to communicate to our readers the gratifying intelligence, that the Rev. Dr. Burns, late of Paisley, has joined the total abstinence society in Toronto. He attended its anniversary meeting, moved one of the resolutions, closed the meeting with prayer, and then appended his name to the list of members. The worthy Doctor has been long known to us as a man of deep piety, great intelligence, and unflinching courage in the cause of truth, and he will greatly disappoint us if he be not a troublesome neighbour to the patrons of the drinking customs. We have long thought that he, and many such of kindred character, were out of their place in the position they occupied among us, and we hope that many of his friends and admirers here, and these are not few, will follow the good example he has so nobly shown them. A godly man, who has no liking for drink, is bound to its use from the mere influence of custom; and we believe that there are many among us who, if they were to change their locality and be freed from the social habits to which they have been accustomed, would willingly follow the Doctor's example, and begin their future life independent of all aid, personally and socially, from intoxicating liquor. Such a change of circumstances might facilitate a change of habits and customs; but without it the thing is quite practicable, and as much a duty as it ever can be. We rejoice in the accession of such men as Dr. Burns. Many ministers and private Christians have strong prejudices against our society, accounting it hostile to the interests of religion, calling it unscriptural, and regarding it with deep scorn. The Doctor is well known to be sound in the faith, and jealous of every thing that would invade the truth of the gospel; and when such a man gives his sanction to the moral and religious correctness of our principles, all the little theologians that oppose us should,

as a matter of common modesty, shut their mouths on the subject, and never again open them until they are more fully informed regarding it, and feel better disposed towards it.

If our advice should ever reach our old friend at Toronto, we recommend him to be decided and firm in the position he has taken up, by this new disruption, for by this mode alone will he either enjoy teetotalism, or promote its extension.

PENCIL MARKS BY THE WAYSIDE.

BY G. W. BUNGAY.

THE SCAR.

The other day I overtook a little girl who was walking along the road and invited her to ride in my buggy. The moment she sat down, I discovered a frightful scar on her forehead, and inquired how she met with such an accident? She replied, "I was on a load of furniture—the horses were fractious, and the teamster (my uncle) was too drunk to manage them—the horses ran away and I was upset with the load."

THE ACCIDENT.

I think it was the same day, I called on a friend who was lamenting the death of her mother. It appears the innkeeper (the brother-in-law) who lives nearly opposite, had taken the old lady out to ride, but he did not wish to pass a tavern, without availing himself of such an opportunity to gratify his craving appetite, and encourage the tavern-keeper. He carelessly left his span of spirited horses untied, and whilst he was drinking just one glass, they ran away, broke the waggon, and killed the poor old lady.

THE LOCKJAW.

On my return from the Johnstown District, I saw an object of charity by the roadside, with a shawl folded about her face, and a bundle in her hand, I permitted her to ride with me, when she stated that intemperance had made her a widow—frequently her husband, who was an excellent mechanic, came home intoxicated—he seldom thought of such a thing as buying shoes, hats, frocks, fuel and provision, for his little family—after neglecting and abusing his unhappy wife, and setting a bad example to his half-fed and half-clad children for a few years: he left this country, and went to Albany, where he had the misfortune to fall from a building whilst he was intoxicated—he dislocated a limb, and died with the lock-jaw.

MURDER.

Near Brockville, I saw a woman trudging along through the mire with a child in her arms; said a bystander, "That is the woman whose husband was murdered (whilst he was partially intoxicated) by an intemperate man at a logging bee," they quarrelled, and a few words went to blows, the deceased proved too powerful for his opponent, but whilst the victor was washing his hands in the creek, the vanquished man struck him on the back of his head with a club which caused his death.

DROWNED.

A little lad on his way to the village of Brantford, the other day, took a seat with me in my waggon. He informed me that he thought of learning a trade if he could find a suitable place, I took the liberty of giving him a little advice, I urged him to beware of fermented and distilled drinks, and to sign the total abstinence pledge the first opportunity, "Oh," said he, "there is no danger of my becoming a drunkard, for I cannot bear the idea of drinking since the death of my father, he went to a raising, got drunk, and on his return home, he fell into a creek and was drowned."

WAKING UP THE WRONG PASSENGER.

On my return from my late tour, I put up at an inn where a well-dressed, but drunken young man was singing, swearing,

shouting, dancing, drinking, smoking, and in various ways advertising his folly and wickedness; he had plenty of funds, so the landlord allowed his house to be disgraced and himself to be insulted, indulging the hope that a little white and yellow dust would eventually amply remunerate him for all his sorrows and sufferings. This genteel stool-pigeon of a drinker kicked the chairs about the house, upset a stand or a table, and just as I was retiring to rest, I heard him fall like a sack of sand upon the floor. Early in the morning I heard some one in my bedroom, who was fumbling about the bed-clothes, I lifted up my head when he, the genteel drunkard, discovered his mistake, "Oh, said he," I beg your pardon, and he left the room in double quick time. In the morning, as I was leaving, the landlord apologised, he said the young man was a fine fellow, and it was a pity he drank.

ONE GLASS.

In the Johnstown District, I saw a wretched hovel which, I supposed to be the home of some miserable inebriate; there were three windows in the house and but one glass, and that was a glass bottle. Those who say we have no poor houses in this country, should remember that every drunkard has a poor house of his own.

THE TRAVELLER.

Not long since, I was overtaken by an inebriate on horseback, who inquired of me if I was going to the next village. I wanted to know why he asked such a question, "I want to get a ride" said he. Are you not riding now, I inquired, "Yes," he replied, "but I shall soon be off." He put spurs to his horse, and off he went. I have no doubt he was safer on his own back than on the back of his horse.

THE KEG.

This morning I saw an old man shoulder a keg. He kept a tavern until he squandered his property, and corrupted the morals of his family, he is now an impoverished drunkard, and one of his children is a prisoner for life, for trampling on the laws of his country.

PUT UP THAT BOTTLE.

A very sad and painful incident occurred some time since in Lancaster, C.W. It appears that some carpenters had a bottle of grog in the corner of a barn which they were finishing; a little lad of 5 or 6 years of age, seeing them visit it and partake of its contents frequently, thought he might do so too; he therefore embraced an opportunity when the workmen were out of sight, uncorked the bottle, and drank so freely of the poisonous stuff, that he never spoke afterwards. The little sufferer lingered a short time and died.

This should be a warning to parents and others who venture to have this deadly poison about their premises. To keep it secure from the hands of their children, they should label the unfortunate vessel, doomed to hold these unwholesome and dangerous drinks, with the word "Poison" written in capitals, that their children may take warning, and not become a prey to its dreadful effects.

W. C. M.

[As many children cannot read, we think the safer way will be for all parents to become teetotalers, and banish the poisonous stuff entirely from their houses and workshops.—Ed.]

TEMPERANCE HALLS.

We are gratified to learn from our faithful friends at Oakville, that their Hall is so far completed, as to allow them the prospect

of holding a *Source* on the 7th instant, at which the Rev. Dr. Burns, and other ministers are to attend. We see no good reason why every town and village in Canada should not have a *Temperance Hall*, which would be far more suitable than any other building, for the various meetings of our Societies. We wish our Oakville friends every prosperity in their noble undertaking.

EDUCATION.

MOTHERS! WHERE ARE YOUR CHILDREN?

The humility of little children is proverbial. They feel that they have been in the world but a little while; that they have done little; that they know but little. But O, their anticipations! O, the glory of being men and women! Do you not often hear the sound, "See mamma, am I not getting a *great girl*?" or, "Mamma, I shall soon be a *man*!" The child supposes that there is something, a vast *something* or *somewhere*, that when he is a man he shall know all about, and he exults in the prospect, with a little of the feeling of our first parents when they ate the forbidden fruit, upon the promise of being gods, knowing good and evil. Well, now, the child looks upon his parents as having entered the mighty field, and as having in consequence knowledge, motives, principles, designs, and pleasures, which he knows nothing about, and with all the curiosity of his first mother he employs all his ingenuity to get a glimpse into the mysterious enclosure. In this enterprise, nothing is lost or overlooked. The words, the looks, the conduct of the parents, and particularly of the mother, in all the circumstances of life, in the time of ease or pleasure, as well as in the hour of sickness, of danger, or of trying emergency, all are watched and remembered; every scrap is treasured up, and at a convenient season all are called forth, made to pass in careful review, compared, reasoned upon, and when the results are made out, dismissed only to be recalled at another time, to pass perhaps a sterner ordeal. Now, imagine the child, while engaged in this research, to have discovered in his mother's conduct or instructions some inconsistency or contradiction; he is confounded; he reasons, "Why, how is this? My mother tells me never to deceive her, and yet she deceives other people! My mother tells me always to speak the truth, and yet she told a lie! My mother tells me to obey God's word, and I saw her break the Sabbath day! I saw her do what she would not like others to do to her. She tells me to be candid and honest, and yet I heard her say just the contrary to Mrs. A——'s face to that which she said after she was gone. I once thought my mother could never do wrong, but I do not believe it now. Are all persons like my mother? Do all persons say one thing and do another?" "I will watch," thinks the child.

Subsequent discoveries only confirm the truth of his suspicions, until he knows that his own mother, whom he had thought so holy, so good, so perfect, so righteous in all her judgments, is deceitful, is hypocritical, is altogether different from the Christian mother that the Bible she has put into his hands tells him she should be—and what is the consequence? That mother's influence falls for ever, and great is the fall of it, and most ruinous for it destroys her children. The mother may be careful to provide books, and to secure teachers for her child, and keep him from corrupting scenes and evil company, but let her remember that her countenance is his first book, her *exam* is his first lesson, her *character* his first study. O, mother! an expression in thine eye, a word from thy lip, a deceitful action of thy life, will make an impression on the heart of thy child which no tear of thine can ever efface.

If you will deceive somebody, if you will mislead or corrupt some of your fellow mortals, let it be your friend, your neighbour, your companion—but spare, oh spare, your little one! You have given him an immortal existence. Would you make that existence for ever miserable? Better to plunge a dagger in his infant bosom than by your own carelessness, caprice, or wicked indulgence, to prepare his heart for the sword of a righteous God's vengeance.

You will all agree that this is correct; but perhaps some may exclaim, "None but wicked ungodly mothers would thus prepare those whom they love so tenderly, to dwell in everlasting burnings." Gladly would we believe that all who profess the glorious

gospel of the blessed God would stand before the great white throne, free from old *Ell's* crime, and be able to say with pleasure and joy, "Father, here am I, and the children thou hast given me." But, alas! alas! with humiliation be it expressed, dear friends, the inconsistencies of many are so palpable and ruinous to their children, that we cannot shut our eyes to the fact, nor suffer sin to rest upon our fellow-professors, to heap up wrath for themselves and their children, without pointing out, as far as we can, the fatal error. It is the immense disparity between the professed principles, instructions, and prayers of the mother, and her daily conduct; her want of honest dealing, want of integrity, her habits of feeling and expression that perplex her child, and are an obstacle over which he is perpetually stumbling. Mothers! *Christian mothers!* did you ever feel the pang through your souls of witnessing, for the first time, the attempt to deceive you, visible in the manner and the matter of your child's answer to a question of yours. How did you feel? Did it make you sick at heart? I confess this was my case, and I considered that person my worst enemy who had taught my child to attempt to deceive me. I felt as Adam is said to have felt, by the sweet poet, when he saw sin in an infant after his fall—

"Yet, as a parent, nought beneath the sky
Touch'd him so quickly as an infant's eye,—
Joy from its smile of happiness he caught,
Its flash of rage sent horror through his thought;
His smitten conscience felt as fierce a pain
As if he fell from innocence again."

And where is the Christian mother who has seen the shade of deceit, or the flush of falsehood, pass over the fair cheek of her little one, whose heart has not smitten her with a "fierce pain," and whose prayer has not gone up that the fallen nature of her child might be renewed by the second Adam. Oh! let us see to it that our children grow up honest, open, sincere; teach them to avoid deceit as they would a serpent; and let them see no deceit in your conduct; it will be to them mysterious and painful if you are called *Christian* mothers especially. Your child watches, compares, and endeavours, but vainly, to reconcile the *principles* and *practice* of his mother; till weary, disgusted and distressed, he banishes the subject from his mind, pronounces his mother a hypocrite, despises all her instructions, loathes her prayers, contemns her Bible, and renounces her God. Rather would I be an Arab or a Hindoo mother than have the fearful responsibility of one who has defenced her children with exhortations and prayers, and yet has, as it were, forced them into the path of death, by shutting up with her own example the path of life—and how many such mothers do we meet with!

A friend called to see a mother of this class once. She tells us while she was there the pastor of the family called, and very affectionately inquired of the mother if she were conscious of having faithfully discharged the duties of a Christian parent to her impenitent children, and whether she did not believe that she, by her prayers and example, might be instrumental in bringing her daughters to Christ, if she should evince as great anxiety for their immortal interests as she did in securing for them the esteem and possessions of this world? The mother replied that she believed she had done all she could; she had prayed for them, and talked with them, until it seemed to do no good. She professed great anxiety for them, and wished that they might be the subjects of prayer. Just after the pastor left, a lady came to make a fashionable call. She sat a few minutes, and was treated very civilly by this professing mother, and when she arose to leave, was warmly urged to sit longer. She declined this, and, as she left, the mother expressed a hope that they should have the "pleasure of seeing her often." The door had scarcely closed, when this double-faced mother turned round and said, "She wondered how folks could find so much time to walk about the streets and trouble their neighbours." Here it was no difficult matter to be able to ascertain why "it does no good" for the mother to talk about religion to her children. It was impious mockery for that mother to pray for the conversion of her children, while she continued to set before them such an *EXAMPLE*. Where will such families be found think you? Is it at all likely that they are meeting for that world of purity where the very streets are described as being "as it were transparent glass?" Can they, will they enter there? I heard a good old minister say once, "If every man had a piece of glass over his heart so that men could read all that was there, we should all be ashamed to go outside the door." But really if any class of beings would feel more ashamed than others,

mother thinks it would be *deceitful, double-tongued, professing mothers.*

Mother! do you feel deeply, uniformly anxious for your child's salvation? Whatever your feelings are, your child will know them; you cannot elude his eagle eye. Does he know that there exists in your bosom a well-spring of feeling and anxiety which even he cannot fathom? Be consistent in your reproofs. Let your child see in your deep grief and sadness, that he has sinned against God, and that it is *this* which distresses you, for this is what you profess. "Why do you weep so much, mamma?" asked a little boy who had done something wrong. "I weep, my child," replied the mother, "because you have offended God." "Well," rejoined the boy, "I do not see why you should weep about it, because you have done your duty, and therefore you will be free from blame at the judgment day." Here the boy's conscience bore testimony to the faithful discharge of maternal duties. Can all our children reply thus *what they see us mourning over their sins?* Be consistent in your approvals. Let your child, when he has done as the Bible directs, see in the calm thankful satisfaction of your countenance that you are pleased, because God is obeyed; but do not appear greatly elated, as though he were wonderfully good, or he will soon get the idea that he is a perfect little saint, when in fact he will only be a perfect little Pharisee. Always let your professions and prayers fall short of your zeal and habitual feelings; in fact, always be more holy even than you appear to be, or your child will set you down, as you are aware, for a hypocrite.

Let him believe, however much you say, that the half is not told; that it cannot be uttered; let your secret devotions be frequent and at stated periods. A gentleman tells us that he noticed, when a very little child, that his father always retired into a certain room at certain hours of the day. The fact was at first very doubtful and mysterious, but his object could not long remain a matter of doubt; and that single circumstance threw a fear and solemnity over his mind that nothing could efface. His attention was then directed to his mother; he rose up early, and sat up late, and ate the bread of watchfulness; but he could not discover that she prayed; the uncertainty was very painful; he began to look upon her with suspicion and fear, doubting everything she said or did. "At last," he says, "I one day suspected, *hoped, knew*, that she had been praying, and I subsequently learned that her morning hour of prayer was before daybreak. I shall never forget when she came from her room the gratitude, the confidence, the love, with which I went and laid my head on her lap." Mother! remember that your child is a sagacious and untiring spy upon your proceedings; and when you come from your retirement, let him see that you have been with Jesus. If you profess to love the Bible above all other books, let your *conduct* say this; when weary and out of spirits, and surrounded by difficulties and disappointments which meet us at every step in this shadowy vale, let your child see that you have recourse to your God and your Bible as a safe shelter and consolation from the world's weariness. Let this be once written on his mind, his ever-watchful mind, and ten thousand thrilling incidents, and years of guilt and thoughtlessness, will not efface or obscure it.

Mother! watch yourself. Your child watches you. His eye observes every motion. His ear is bent to receive every sound from your lips. In his little bosom is treasured up every careless word, and no efforts of yours can ever avail to unlock or plunder his storehouse. Mother! watch yourself! Should the inquiry be made by and by about your children, "Who slew all these?"—How could you bear to have all eyes turned on you as their *destroyer*? And how will you remember with anguish, that in this world of probation, and on this evening, you heard the solemn inquiry, "Mothers! where are your children?" And should you soon pass away from earth, leaving your precious charge written motherless, oh! let your remembered instructions, examples, prayers, piety, allure them to your home of sinless rest, where you hope to meet a whole family in heaven.—*British Mothers' Magazine.*

OBSTINACY AND SELF-WILL.

The child wishes to rule, and to treat the persons who are about it in the same manner as it does the little articles which are given to it: thus, for example, it will command the mother to give it something to eat, and if she does not instantly comply, it will cry; nor will it become quiet until its commands are complied with. To refuse positively, and to persist in the refusal,

while all other proper attention is shown to the child, this is the sovereign, universally known, domestic remedy, but which is, unfortunately, so little employed. It is a remedy that *must* be effectual. For why does not the child storm against nature? Why does it not command the tree to hang itself full of cherries, or to hand them down to it? Those persons with whom it has to do are, indeed, of a compliant nature, upon whom it can more easily make demands; but if they were as inexorable, whenever it is necessary, as external nature in refusing, the child would submit to its dependence with regard to them as well as to nature, and refrain from fruitless wishes, entreaties, and efforts, particularly if its natural wants are at the same time duly attended to. Should the child be unmanageable, and its conduct become outrageous, it ought to be shut up by itself; i. e., it should be removed to a secluded but not dark or disagreeable place, where it will feel the privation imposed upon it; and there it should be left until it has again become quiet and submissive.

Your little boy insists that you shall mend his whip for him, and none but you, his mother, shall do it; you have positively refused, but he becomes more importunate; he screams, stamps on the floor, and repeats his demand: "But you *shall* do it." (Who has not, time and again, witnessed such scenes?) Others have offered their services, but that is not to his mind. Say nothing to him, except at the most, with perfect calmness; "No! Be still." If he becomes too noisy, assign him a seat by himself; and when he becomes more quiet, think of something that is to be seen or done, and direct his activity towards it, but without directly requiring his action, in order that he may not lose his sense of freedom, and yet be sensible that no one else bows to his will. Though this method may not always be successful in the first paroxysm, it will yet, in most cases, succeed after the first heat has passed off; and if your attempts should then still be unsuccessful, let him sit, even though he should have to fast for some hours. As self-will proceeds from impetuosity of temper, seek to give this a different direction, and, at all events, oppose to its efforts the firmest resistance, by which it will not fail to be broken in the end.

Your little girl pouts because she has not been first attended to, and now she makes this a matter of complaint. When you have told her to be quiet, she complains of something else; you endeavour to remove the grievance, but her peevishness increases; she demands first one thing, then another, and refuses to move. What is to be done? Nothing. Take no notice of the morose child; let her stand, let her not interfere with your pursuits; and if she becomes too noisy, put her by herself. Let no one, in the mean time, speak to her—least of all, irritate her; in short, deport yourself as though she were not present. Thus she not only fails of effecting her object, but discovers that in this way nobody manifests any concern about her; and in the end, while nothing has been done to blunt her sensibility or to weaken her firmness, she will be obliged to yield, and to use entreaty. As soon as she has, in any degree, become pacified, give her, without any artificial management, some commission which you know beforehand that she will take pleasure in executing.—*Smith on Education.*

DO NOT TAX A YOUNG CHILD'S INTELLECT.

There is a very common mistake, in regard to infant education, which ought to be guarded against, as extremely injurious in its ultimate effects. The prevailing notion is, that the earlier you can learn a child to read, the better. Parents want to ascertain, before the third year, whether they have a genius to educate, which appears to them extremely probable, and if so, they wish to be about it. Who knows but that the dear little creper is a Newton or a Pascal in miniature? And what a pity that its mind should be left to slumber a year or two longer, when it might so easily be waked up at once to enter upon its high career of improvement.

In this view of the subject, it is obvious how difficult a task it must be to persuade parents to let their sprightly little darling alone, till the rain and the sunshine have opened the bud, and prepared the way for mental culture. Had some older friend said to us, some four-and-twenty years ago, when we were arranging our lettered blocks, and shewing our Reuben or Simon that *h-a-i* spells hat, "You are quite too early for the advantage and safety of your child, you had better leave the little fellow to his cob-house and his antics till nature has had time to do her part," I dare say we should have gone on, without giving much heed to

the advice, believing it to be a loss of precious time to withhold instruction a single week after the child is capable of receiving it. But the common idea, that if you can teach an infant to read with considerable ease and propriety in its third or fourth year, it is, as a matter of course, so much clear gain, is extremely fallacious. It is not at all certain that the boy will be more forward at twelve, than he would have been had you postponed teaching him the alphabet two years longer; or than another will be, who could not read a word at five. It will be found that, as a general rule, there is a freshness and a vigour in the minds of late-taught children, which you do not find after a precocious and hard-tasked infancy. Most certainly, where the child is uncommonly forward, inquisitive, and teachable, repression, rather than excitement, is called for; and even, where it is dull and backward, no time is lost in waiting patiently for the unfolding of its powers. The growth of some minds, like that of some plants, is very slow. Were I to find a child, of fair promise in other respects, disciplined to give its attention to the simplest rudiments of learning, even up to the age of six or seven, I should by no means despair of seeing him a fine scholar at twenty, and a distinguished professor at forty.

In fine, I am strongly impressed with the belief, that, if the experiment could be fairly tried upon a great scale, those infants that are rightly managed in other respects, but do not know a letter till they are five years old, would ultimately surpass, both in strength and acquirements, such as begin their studies two or three years earlier. I have no doubt that ten of the latter class are seriously injured, both in body and mind, by taxing the brain too early, where one of the former suffers in his education by not commencing early enough.

I agree, however, with the profound author of "Home Education," that the danger lies, not so much in the mental effort which it costs an infant of early promise to learn to read, as in the taste for reading, which is likely to be prematurely developed, and to be whetted into a morbid appetite. It is this eager poring over story books at so tender an age, that retards the growth, and robs the little cheek of its fulness and its colour. And who has not observed how difficult it is to restrain an infant, and keep it within the bounds of safety, when once its craving for intellectual stimulants has gained the ascendancy over its interest in the play and prattle to which nature prompts it? So much complacency are parents apt to feel in their darling little prodigies, and so flattering is it to have friends and strangers admire their skill and success in this hot-bed culture, that it requires more than an ordinary share of firmness and intelligence to resist the temptation of showing off a smart child of three or four years in his well-thumbed primer, and to hold him in check while other parents are urging on their nonpareils, to leave him entirely in the back ground. The less the pressure, however, at this tender age, the better and safer for the child.—*Humphrey's Domestic Education.*

AGRICULTURE.

We submit the following article from the *Agricultural Gazette* to our friends among the farmers, and would venture to recommend they should make the experiments therein suggested:—

In the present number of the *Quarterly Journal of Agriculture*, there is an interesting paper by Professor Johnston, on "the Manuring and Steeping of Seeds." The facts there recorded, and the manner in which they are shewn to be, what the known laws of Vegetable Chemistry and Physiology would lead us to expect, combine to render this a subject to which the experimental Agriculturist may usefully direct his attention.

The advantage of steeping seeds in certain chemical solutions seems to have been first pointed out by F. H. Bickes, of Castel, near Mayence. He announced his discovery in a lately published pamphlet, "on the Cultivation of Soil without Manure." Notwithstanding the extravagance indicated in its title, and which characterizes it throughout, this publication records some surprising facts and testimonials on this subject; and these have lately been corroborated by the experiments of Mr. Campbell of Dundee. A letter descriptive of the method of doctoring seeds adopted by the latter gentleman, and of their consequences as exhibited in the growing plants, has just been published in the *Transactions of the English and the Highland Agricultural Societies*—an extract from it will be found appended to this. Mr. Campbell's experiments

were performed upon seeds planted in the clay, taken from eight feet below the surface of the ground; and though under such unfavourable circumstances, the wheat plants from them tillered into five or eight stems, while those from unprepared seeds had only two or three stems apiece. That, however, which is broadly asserted in the German pamphlet is also hinted at by Mr. Campbell,—viz., that steeping seeds in suitable solutions, will render all future application of manure unnecessary. This is a statement which no practical farmer can for one moment entertain, and therefore, we are glad that it is not necessary to suppose it to be true, before we can believe that this process may sometimes be beneficially adopted.

It seems probable, that by some such means as those suggested by Messrs Campbell and Bickes, the period of germination, which is one full of danger to the young plant, may in many cases be shortened; and this is very desirable, for owing to the conversion of the starch of the seed into sugar, which is then proceeding, the plant is at that time liable to attacks from all sorts of vermin. In the case of the turnip, especially, any means which would hurry it through this period into the rough-leaved stage of its growth, would be most useful, as it is only when its leaves are sweet that it is liable to the attacks of the fly.

But from the results of some of Mr. Campbell's experiments, we may infer that the influence of his process extends into the future history of the plant, much beyond the period of its germination; and it is on this account that we would recommend it now, as a suitable subject of experiment for wheat growers. The mineral ingredients of wheat amount to about one-fiftieth of its weight; and, from the mere fact of their existence in the seed, it is probable that they exert an important influence over its germination and future growth. Any artificial addition to their quantity—and, by soaking wheat in certain solutions, we can double the natural quantity of its mineral constituents—will therefore increase that influence.

The following are the substances which, besides the four elements composing its organic structure, are to be found in wheat:—soda, potash, lime, magnesia, sulphuric acid, phosphoric acid, silica, alumina, and chlorine.

It would probably not be difficult to dissolve in water such matter in such quantities that the solution should contain in their natural proportions all these mineral substances; so that wheat, by being steeped in it, would merely increase the quantity of its mineral ingredients, without at all disturbing the balance among them which nature has assigned; and perhaps this would be the best way of proceeding; but as it is interesting to know the individual effects and relative value of different substances as manure, we intend to try a series of experiments on the subject, confining ourselves in each to the application of only one of the salts, in the form of which the above substances must be employed.

For those of our readers who may not yet have got in all their wheat, for we by no means wish that it should be a mere garden experiment, we shall first state the plan we propose to adopt, and should our example be followed by any one, we shall be happy to report next autumn the results of his experiments, along with those of our own.

It is intended to soak for 48 hours, previous to sowing, eight parcels of wheat—say one bushel apiece—each in a solution, to be obtained by dissolving 5lbs. of one of the following substances in such a quantity of water as may be necessary thoroughly to cover the seed.

The prices per lb., placed opposite these substances, are such as will be charged by any wholesale chemist, of whom they may be ordered.

Silicate of Soda,	0s	6d.	per lb.
Nitrate,	0	3	"
Sulphate of Soda,	0	3	"
Phosphate,	1	6d	"
Phosphate of Ammonia	2	6	"
Sulphate	0	3	"
Muriate	0	8	"
Nitrate of Potash	0	4	"

The wheat, after being thus treated, will be hoed in at the rate of two bushels of the dry seed per acre, in drills nine inches wide, and a ridge sown with wheat in the ordinary way will be left as a standard of comparison between each couple of adjacent plots. The extent of the experiment, for those who may not wish to hazard so extensive a trial, might be reduced one-half without, perhaps, much impairing the value of its results.

EFFECTS OF SOAKING SEEDS IN CHEMICAL SOLUTIONS.

I steeped the seeds of the various specimens exhibited in sulphate, nitrate, and muriate of ammonia, in nitrate of soda and potash, and in combinations of these, and in all cases the results were highly favourable. For example, seeds of wheat steeped in sulphate of ammonia on the 5th of July, had by the 10th of August, the last day of the show, tillered into nine, ten, and eleven stems of nearly equal vigour; while seeds of the same sample, unprepared, and sown at the time, in the same soil, had not tillered into more than two, three, and four stems. I prepared the various mixtures from the above specified salts exactly neutralised, and then added from eight to twelve measures of water. The time of steeping varied from 50 to 94 hours, at a temperature of about 60 deg. Fahrenheit. I found, however, that barley does not succeed so well if steeped beyond 60 hours. Rye-grass and other graminaceous seeds do with steeping from 16 to 20 hours, and clovers from 3 to 10, but not more; for, being bilobate, they are apt to swell too much and burst. The very superior specimens of tall oats, averaging 160 grains on each stem, and eight available stems from each seed, were prepared from sulphate of ammonia. The specimens of barley were prepared from nitrate of ammonia; they had an average of 10 available stems, and each stem an average of 34 grains in the ear. The other specimens of oats which were next the most prolific, were from muriate of ammonia, and the promiscuous specimens of oats were from nitrates of soda and potash—strong, numerous in stems, (some having not less than 52,) and not so tall as either the preparations from the sulphate or nitrate of ammonia.—*Mr. Campbell, Transactions of the Highland Society.*

TIME OF MANURING GRASS LAND.—What is the best time of the year for applying farm-yard manure to Grass-land? there is a great variety of opinion, as well as practice, in this neighbourhood. Most people here seem to prefer putting it on in the Spring, the objection to which is, that should the spring prove a dry one, the manure gets its goodness dried out of it, does very little good to the crop, and is a great annoyance in hay-time; others apply it late in the Autumn (after they have eaten of their after-grass,) and then vegetation being dormant, the best of the manure is washed away and carried off by the drains without being of any service whatever. Here, with the help of irrigation and stimulants, I am able to get two crops of hay in the year, and my plan is, to put in the manure from the farm-yard as soon as the second crop is cleared, say in the middle of August; if, however, the weather should be dry at the time, it is not spread, but left in the heaps until the rains set in, when it is immediately spread; and at that time vegetation is so vigorous, that it is out of sight in a very short time. It appears to do so much more good, that I think even when only one crop is obtained, it is better to lose the after-grass (or the pasturage of it) rather than lose almost all the benefit of your manure; and so great is the difference produced between manuring in August and October, that here the former has grown over, and out of sight in a fortnight, while the latter is still as visible as on the day it was applied, and the stimulus it has given to vegetation is scarcely perceptible. It is much to be wished that some of our expert operators would turn their attention to hybridizing some of the Cerealia. I think that spring wheat may be crossed with some of the more valuable kinds, and, if so, there is great reason to hope for early and good varieties.—*T. G.*

NEWS.

The papers continue to be occupied with the Queen's visit to Germany.

The Paris correspondent of the *London Times* says: "With respect to Tahiti, conquered so gloriously and 'protected' so admirably, I have received an assurance for which, perhaps, you are not unprepared—it will be abandoned."

The members of the Free Church of Scotland, who raised nearly £700,000 for new churches, are now collecting a fund to build houses for their ministers. Nearly £50,000 has been already subscribed.

It is said to be the intention of the British government to establish steam communication from Valparaiso to New Zealand, thence to Sydney, and from Sydney to Singapore.

There were 242,000,000 letters delivered in the United

Kingdom last year, by the Post-Office, being an increase of 22,000,000 over the number of the previous year. This speaks well for the cheap postage system. Before the reduction to one penny, the average number of letters annually, was only about 75,000,000.

BRITISH BENEVOLENCE.—The pecuniary results of the principal Benevolent Societies in Great Britain, according to the reports rendered at their respective anniversaries in May last, at Exeter Hall, are as follows:—

Church Missionary Society	£105,249	13	7
British and Foreign Bible Society	85,851	17	9
London Missionary Society	82,676	9	8
Do., the Jubilee Fund	21,000	0	0
Religious Tract Society	54,104	14	2
Wesleyan Methodist Missionary Society	109,188	0	0
Colonial Missionary Society	3,388	14	8
Irish Evangelical Society	2,641	14	10
Foreign Aid Society	5,480	0	0
British Reformation Society	1,514	4	1
Home Missionary Society	8,600	0	0
Primitive Methodist Missionary Society	2,567	0	0
Christian Instruction Society	890	12	5
London City Mission Society	9,579	0	0
British and Foreign Unitarian Society	731	16	7
Sunday School Union Society	9,561	5	5
British and Foreign Sailor's Society	2,072	19	6
Total	£505,264	1	8

PROVISIONS (AMERICAN).—An improved demand has been experienced for Beef since our last, and at about previous rates holders have met buyers freely. The arrivals have been moderate and the deliveries good. In Pork there has also been more doing, but without any improvement in price; the stock of Irish is decreasing, which will, it is expected, cause attention to be turned to American.

THE ARCTIC EXPEDITION.—The Baretto, Junior transport, has returned, and brings very favourable accounts of the prospects of the expedition. One letter, dated July 11th, says:—"Here we are, laden and moored in a snug little cove among the Whalo Fish Islands, east coast of Greenland, lat. 69 9, long. 53 10 W. Our fellows are in high spirits and robust health. The weather is delightful. We have the sun all the twenty-four hours, and the middle of the day is really very warm, notwithstanding that from the top you can count, speaking within bounds, at least a thousand icebergs. We pursue our voyage on Monday. Large collections have already been made in natural history, especially in maritime animals, such as *crustacea medusa*, &c., several hundred in number, and a great many of a new kind." This letter, it is stated, was written by the midnight sun.

Zinc, by being melted and poured into water, has been found to assume new properties; it becomes soft and malleable, losing none of its tenacity, but is capable of being spun into the finest wire, pressed into any required form, or rolled into any required thinness. This is a discovery by Professor Faraday, and will prove of very great importance.

Wire fences are now made and highly approved in Scotland, and are said to be cheaper than those of boards, or posts and rails.

DR. D'AUBIGNE.—The *Inverness Courier* states that no less a sum than £4,000 has been paid by Messrs. Oliver and Boyd, of Edinburgh, for the copyright of the fourth volume of Dr. D'Aubigne's History of the Reformation.

It would appear that the German Governments are resolved to try their strength in opposing the new religious movements. On the 13th ult. a ministerial rescript was addressed to the censors by the Government of Berlin, most strictly enjoining them to refuse their imprimatur to all paragraphs which contain the most distant allusions to religious matters in the periodicals, which are not expressly authorized by their license to treat of religious controversies. While in the electorate of Hesse Cassel, prohibitory measures are carried to a much greater length. A Cabinet order of the Electoral Prince Regent has been published, by which the formation of German communities is prohibited in the whole electorate. Instructions were immediately sent from the department of the interior to all the provincial Governments, to carry this order into effect without delay. The propagation of the doctrines of the New Catholics is forbidden; and the police are to take care that no subscriptions and collections in their favour are set on foot

in *Hesse Cassel*. Whoever acts in violation of this prohibition renders himself liable to prosecution and punishment. Notwithstanding all this, the new Church is making rapid advances, and assuming an appearance of stability. The "Synod of the Deputies of the Christian Catholic communities of Silesia" met at Breslau on the 15th ult., and proceeded, at that and subsequent sittings, to discuss several questions of organization and discipline; Ronge being present and active.

SPAIN.—There have been serious disturbances in Spain, arising from oppressive taxation. The dissatisfied were chiefly among the shopkeepers, who refused to open their shops or continue their business. An attempt was made to coerce them, which resulted in a mob, and an officer was killed, for which large numbers were arrested.

According to the last census, the gross population of the West India Islands was 888,299. The number of slaves emancipated, according to the compensation returns, was 663,899.

At Constantinople the drought was so great that water, usually very abundant, sold as high as 2d per gallon. The surrounding districts suffered severely.

The German papers state that a dreadful famine at this moment prevails at Lithuania and several other provinces of Poland. The poor people penetrate in crowds into a neighbouring Prussian province (Lusterburg), and fall on the fields of peas and potatoes; the peas are immediately devoured raw; the stalks of the potatoes are cut down, and boiled and eaten in the field.

Forty-five Jewish missionaries, says the *Boston Recorder*, are now preaching among their countrymen the gospel of that Saviour whom, as a nation, they have for eighteen hundred years rejected.

Pitchly, the elective chief of 25,000 civilized Choctaws, beyond the Mississippi, says the *Mississippi Free Trader*, will probably visit Washington this winter, for the purpose of applying to Congress for the admission of his nation as a territory of the United States with a delegate to Congress. A constitution, it is said, has been adopted by the voters of the nation, and every preliminary step taken for submitting it to Congress, and thus distinguished chief selected as their representative.

A Deputation from the Society of Friends in England to concentrate the efforts of the Society in America for the abolition of slavery, arrived in New York a few days ago. Josiah Forster, Wm. Forster, Geo. Stacy and John Allen, compose the embassy.

Abby Kelly was carried by force out of the Orthodox Quaker meeting at Mount Pleasant, Jefferson county, Ohio, on the 7th inst. She endeavoured to address the meeting on the subject of slavery, and, being requested to desist, declined doing so on the ground that she felt it to be her duty to speak. She was then removed by force. The affair created much excitement.

A WHITE FUGITIVE FROM SLAVERY.—A Mr. P. Lee, of Maysville, Kentucky, advertises seven runaway slaves, and offers a reward of seven hundred dollars for their apprehension and arrest. Among the fugitives was an infant four months old, and a white woman described thus, by Mr. Lee:—"Fanny, the mother of four children, is about 25 years of age, white as most white women—straight light hair."

MONTREAL, September 27, 1845.

ASHES—Pots, owing to their scarcity and their being required for ballast, advanced on the quotations last given, some good bills being taken at 24s. 6d. per cwt. The receipts are now heavier, and the price has fallen; they are bought at 23s. 9d. for inferior bills, though good shipping lots are not readily to be had under 24s. Pearls are less in demand, at about the same prices.

FLOUR—Before the arrival of the Great Western the market was inactive, but on the day of her arrival (the mail not in), sales of good brands from Ohio wheat were made for future delivery at 29s. 6d., and subsequently at a somewhat higher rate. About the same time good brands of "fine," for immediate delivery, were placed at 29s. 6d a 30s. The market again became dull, buyers and sellers seeming equally disposed to wait further advice. On the 22d inst. the mail per Britannia arrived, and in consequence of the news then received, prices sustained a considerable decline, with still a dull market and no disposition on the part of buyers to operate. The few sales which have been made are to be quoted at 27s. 6d. a 27s. 9d. In "extra fine" and "superfine," there being none offering, there are no transactions to note. The market is to-day dull, and the quotation for good shipping brands of "fine" is 27s. 6d.

GRAIN—A parcel of Wheat of ordinary quality was sold at 6s. per 60 lbs. before the arrival of the Britannia, and since then samples equal in quality have been sold at 5s. 6d. and 5s. 4½d. per 60 lbs. The receipts are now considerable. A parcel of Pease, some 800 minots, have been placed at 3s. 8d. per minot, put on board. In other descriptions of Grain there is nothing doing.

PROVISIONS—Beef and Pork continue as last quoted. Prime Beef in bond has been placed to a limited extent at \$6½, and Prime Pork free at \$14 25 per barrel.

BUTTER is still in demand at 7½ to 8d. for really good quality; a prime lot of 200 kegs brought the last written figure, cash.

FREIGHTS—There are vessels now loading for the three leading ports. To London 4s. 9d. is paid for Flour and 30s. for Ashes; to Liverpool the same rates; and to Glasgow 4s. 6d. a 4s. 9d. for Flour. In one case 5s. has been paid for Flour to Glasgow, and 8s. 6d. for Grain to Liverpool, but these are extreme rates. Vessels have been taken up for Grain to Liverpool at 7s. 10½d., and 8s. per quarter. Flour has been engaged for shipment from Quebec at 3s. 1½d. a 4s. per barrel.

EXCHANGE—The demand is nearly equal to the amount offering: Merchants' bills, 90 days, are taken at 10 a 10½, and Bank bills, 60 days, at 11½ per ct. premium.

Monies Received on Account of

Advocate.—D. S. Haines, Belleville, 3s 4d; Sundries, Montreal, 11s 10d; W. Booth, Quebec, £1 16s 8d; E. B. Palmer, Toronto, 1s 3d; Rev. W. Rintoul, Streetsville, 2s 6d; Sundries, Ayr, 8s 4d; W. & R. Clements, Mount Pleasant, 5s; J. Harrison, Port Hope, 1s 3d; R. Motherwell, Goderich, 2s 6d.

FOR SALE.

ANTI Bacchus,
Temperance Tracts,
Unfermented Grape Juice for Sacramental Purposes.

R. D. WADSWORTH.

Montreal, June 14, 1845.

GLASGOW BOOT & SHOE WAREHOUSE.

THE Subscriber begs leave respectfully to intimate to his Customers in Town and Country, that he has REMOVED his Warehouse to No. 48½, McGill Street, where he has on hand an extensive assortment of Ladies and Gentlemen's DRESS BOOTS, SHOES and PUMPS of all kinds, strong Peg Boots, Peg Pump Boots and strong Shoes, &c. &c. He trusts from the well known quality of his work, and reasonable prices FOR CASH, or approved credit, to merit a continuance of the support he has hitherto so liberally received.

JAMES RENNIE,

Montreal, May 21, 1845.

No. 48½, McGill Street.

MONTREAL PRICES CURRENT.—SEP. 27.

(From Circular of T. M. Taylor.)

ASHES—Pots . . . 23s 9d a 21s	PEARLS . . . 23s 9d a 21s	PRIME MESS (do) . . . 40s a 42s 6d
		BEER per 200 lbs. —
FLOUR—		Prime Mess (do) . . . 33s 9d a 36s 3d
Canada Superfine (per brl. 196 lbs.) 29s		P. Mess per tierce 304 lb. —
Do Fine (do) 26s 6d a 27s 9d		PORK per 200 lbs.—
Do Mid. (do) 21s 0d a 25s 0d		Mess 90s a 92s 6d
Do Pollards (do) 15s a 17s 6d		Prime Mess 77s 6d a 82s 6d
American Superfine (do) 27s 6d		Prime 67s 6d a 72s 6d
		BACON per lb. 4½d a 6d
INDIAN MEAL None.		HAMS per lb. 6d a 7d
OATMEAL per brl. 224 lbs. . . 20s		BUTTER per lb. 7d a 8d
		CHEESE, per 100 lbs.—
GRAIN—		American . . . 30s a 40s
Wheat, U. C. Best, (per 60 lbs.) . . . None.		GREASE BUTTER, per lb. None.
		LARD per lb. 5½d a 6d
Do Mid. (do) 5s 3d a 5s 6d		TALLOW per lb. 5d 5½d
Do L.C. per mt. None.		EXCHANGE—London 11½ prem.
BARLEY . . . (do) 2s 6d a 2s 9d		N. York . . . 2 do
OATS . . . (do) . . . None.		Canada W. 0 do