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THE TWO PLEDGES.

BY NAHUM FAITHFUL.

The home of Archie Gray was generally the scene of untroubled calmness and serenity. Archie was a reformed man; and since the happy day when he took the pledge, Mary and he had lived in the uninterrupted enjoyment of domestic peace. Was it to be wondered at, then, that a simple-minded and affectionate woman should have taken to the pledge as the temporal deliverer of Archie? Never slave in iron manacles was such an object being as at that time was he. But from the hour when he took the pledge the chains of his thralldom dropped off him, and he walked abroad with the air and the step of a freeman. He no longer deserted the domestic hearth. He no longer chose for his companions the dissolute and the vile. He no longer spent his evenings in making the walls of the Black Bull ring with his bacchanal songs, or his frantic mirth. He no longer treated with cruelty her whom he had vowed at the altar to love as his own life. No! in one important sense the word, Archie Gray, from the moment he took the pledge, was a changed man. He was more gentle, more careful, more affable, and more affectionate in his own house, and to his own family, than he had been before.

We have spoken of the quiet serenity that reigned around the hearth of this household. On an evening, however, in the fall of 1843, that serenity was disturbed. Murmurs of discontent were heard, and sometimes a loud and angry voice, in the dwelling of Archie Gray. Mr. Thompson, an intimate friend of the temperance movement, who took a deep interest in the reclaimed, had that night dropt in upon Archie to see how he was getting on. It so happened that a public dinner of the inhabitants of the village was to be held on the following day in commemoration of an ancient custom, and Archie had been entreated by his companions to attend the dinner party. He wished to go; his wife wished not to go; and this was the subject of the altercation ended to.

"Don't you think, Mr. Thompson," said Mrs. Gray, "that Archie would just be running into the very midst of temptation with his eyes open, if he were to go to that dinner?"

"I do indeed think," replied Mr. Thompson, "that he should not go. His position there will be one of great peril. Temptations will be thickly set before him and around him. The companions of his former follies will be there. He will be urged to taste. He will be gibed, laughed at, and made the butt of ridicule, if he persist in refusing. I think it is best to keep out of harm's way. I tremble for the consequences if he go."

"But," said Archie himself, "several abstainers have bought tickets to the dinner, and why may not I? I will be in their company. We will show our superior principles. We will testify against the drinking customs. We will be a check on those who take their toddy. In one word, we may do much good."

"Archie, I am much afraid you are deluding yourself," replied Mr. Thompson. "For you, who were lately the victim of intemperance, to go to that festive meeting, where mirth and song and wine are to abound, is as if the brand newly plucked from the burning were again to be brought near to the flame. What would be the consequence? It would kindle again in a moment, and burn more fiercely than before; and even those abstainers who have been sober all their days, do not, I think, display a wise policy in going to parties whose hilarity depends on the flowing wine-cup or the toddy bowl."

"What objections have you to their being present at such meetings?" enquired Archie.

"Objections at once numerous and strong," replied Mr. Thompson. "Their influence is thereby destroyed. The world is not careful to make nice discrimination in conduct, and will ever reason, that if abstainers can sit in a drinking company, they may just as well drink themselves. Their professions are laughed at. Men will say, if the evil be such a terrible thing as those fellows make it, how could they sit comfortably in its presence a whole night? Their reproofs go for nothing. To think of reproving men who are getting maddened with the excitement of strong drink, is, to say the least of it, preposterous foolery. Nobody will credit their motives. Who would give a man credit for his motives who sat at the gaming table that he might put down gambling, or in the chair of the scorer, in order that he might discountenance infidelity. All men will be amazed at their conduct. A temperance reformer sitting a live-long night in the midst of a drinking throng! Can opposites agree or extremes meet? They virtually violate the last clause of their pledge. They are pledged to discountenance the causes and practices of intemperance. What are these? What, but the drinking customs! the drinking of toasts and healths over the toddy bowl!—and how can they more effectually countenance them than by sitting in the drinking party of which these customs constitute the very heart and soul?"

"Thank you, Mr. Thompson; you reason wisely and well," said Mary Gray. "Oh, that Archie would but listen to you in time! It gives me inexpressible pain to see his

principles beginning to give way before the influence of Mr. Waterston and his respectable short-pledged friends. A woman's opinion may be laughed at; but, sir, I cannot help thinking that these men are either weak-minded or weak-principled. Their judgment or their courage is at fault."

"But, Mary," said Archie, with a smile of something like triumph, "did not personal abstinence reclaim me; and if it was able to reclaim me, is it not sufficient to preserve me in the paths of sobriety?"

"No, no, Archie," replied the noble-minded woman, "mere abstinence from taking strong drink did not reclaim you. It never reclaimed any drunkard. It never will. You abstained from giving as well as taking; from touching and handling as well as tasting. Had we kept drink in the house, Archie, you never would have stood firm. You remember how at first you fell before the very sight of the temptation—how much more so before the touching or the handling of it! Nor will it preserve you. If you have the daring to take the brimming wine-cup into your hand, your brain will become bewildered, your eyes will swim, your resolutions will give way, and you will pour its contents down your throat. The short pledge, perhaps to all men, but assuredly to the drunkard or the reformed man, is a delusion, a veil on the eyes, a flattering unction to the heart, which may do for a little, but will be stripped off or dispelled by the first rude blast of temptation that blows."

"Is it not plain," said Archie, "that if all men become personal abstainers, intemperance will cease to exist?"

"The question may be put as a problem," said Mr. Thompson. "Given, the existence of the evil intemperance; given, the drinking customs the cause of that evil; will a remedy prove adequate to the removal of the evil which allows the customs still to remain? Now, Archie, I will trust the solution of this in the hands of a schoolboy, or any one who has ever deciphered a problem in arithmetic."

"I confess," replied Archie, "that the problem is a very simple one, as you have put it. The remedy would allow the cause to remain untouched, and, therefore, could not remove the evil. But this does not apply to the short pledge. The short pledge removes the cause of the evil."

"Most distinctly it applies to the short pledge," said Mr. Thompson. "The whole drinking customs are embraced in three simple words, 'taking and giving,' and the short pledge never touches them. By the short pledge, I am permitted to give, which supposes that another is allowed to take; hence both the giving and the taking, that is, the entire drinking customs, are untouched by it. I would rather be 'a no-pledge-at-all man' than a short pledger, and simply depend on a healthful public opinion for doing the work."

"Well, well," said Archie, "though I may not be able to answer you, my mind is made up. I intend to go to the dinner, and to co-operate with the short pledgers. I hope to bring them up to the long pledge."

"Going to the dinner, and beginning your co-operation with the short pledgers, are two actions that go well hand in hand," said Mary Gray. "But, oh, I tremble to think that both you and I, Archie, may rue in direst grief the hour when you took such a step."

"Flatter not yourself, Archie," said Mr. Thompson, "with the pleasing idea that you will be able to bring the short pledgers up to your principle. I never knew a short pledger brought up to the long pledge by the co-operation of long pledgers; but I have known many a long pledger who, through the influence of the short pledger, has abandoned the long pledge, and some who have fallen away altogether."

While the discussion was thus going on, a knock was heard at the door, and the next minute the disputants were saluted by Mr. Jackson, the secretary to the short pledge society, and the most eloquent advocate of its claims. Mr. Jackson was little in stature; yet would he strut about with

an air of highest consequence, as if the world were all his own; and when at any time he was rallied by the ladies about the neatness of his figure, he would turn round upon his heel quite indignantly, and exclaim—

"Could I in stature reach the pole,
Or grasp creation in my span,
I'd still be measured by my soul,
The soul's the stature of the man."

He knew that Paul, and Pope, and Watts, were little men, and he very naturally thought that as he resembled them in physical, so also did he resemble them in intellectual proportions. The only other remarkable thing about the praiseworthy secretary was the fluency of his tongue. It would seem that for this he had been celebrated all his days; for after he had made his maiden speech at a temperance meeting, his mother could not help exclaiming, "I knew that my Willie would do weel, for he was aye gifted with the gab, e'en frae the time when he was a bit bairnie." At the same time it must be mentioned that while he was becoming popular as a speaker, among the knowing sorts of folks,

"Still the wonder grew,
How one small head could carry all he knew."

We have mentioned these traits in his character, because according to popular rumour, they afford a clue to the *causa efficiens* of his principles. Mr. Jackson, it was said, liked long speeches, but every thing besides short and neat short days, short courtships, short men, and short pledgers. When the usual greetings were over, Mr. Thompson introduced the subject of which they were speaking by saying, "Your appearance, Mr. Jackson, is exceedingly opportunely, as we are just condemning the short pledge: and since you are its chosen representative, and eloquent champion, we may now hear something in its favour."

"Oh! you are very extreme men, you long pledgers, and scarcely deserve to be reasoned with," said the little man with an air of great composure.

"Extreme men!" exclaimed Mr. Thompson, "a very convenient appellation indeed, and generally applied to the world's true reformers. I am afraid we are not worthy of the name. The fishermen of Galilee were 'extreme men'; the world thought them extreme, even to madness. The martyrs were 'extreme,' and their extremity was even of endurance of death for their principles. Luther was a 'extreme man.' So was Wilberforce, and a host of others who, though defamed while they lived, will nevertheless be honoured to the latest of time. The world is indebted for all its great reforms to 'extreme men,' and extreme principles. We are as extreme as truth and consistency are, but not more so."

"That is all very fine," said the worthy secretary; "but if we can in any way soften down the prejudices of our opponents, ought we not to do so?—and if we can get me to go half the way, is it not better than that they should not go any part of the way at all?"

"I confess," said Mr. Thompson in reply, "I never liked half-way principles, half-way measures, or half-way men for any thing. It does indeed seem exceedingly plausible to speak in such a strain; but I believe it is consistent with all history and experience, to say, that half-way principles are very feeble things; half-way measures, abortive reforms; and half-way men, persons who not only never go farther than the half-way themselves, but prove an obstruction in the path of others, and hinder the efforts of those who are thorough-going good men, and true."

"But my principal objection to the long pledge," replied Mr. Jackson, "is, that by acting it out in life, you frequently deprive others of their liberty; and I cannot see that you have any right to do this. I like to be obliging, courteous, and social to all men. If I choose, I may refuse to drink

self; but why should I prevent others from drinking, if they think it right to do so?"

"Ah!" said Mr. Thompson, "I am glad, Mr. Jackson, to hear you speak thus plainly. You wish to reform the world of intemperance, and at the same time to accommodate yourself to the tipping prejudices of the people. You do not think that the drinking customs are such a fruitful source of evil as to warrant you in standing entirely aloof from them. You may not drink yourself, but you have no objection to sit and see others drinking; or even, in order to show your courtesy, you will mix toddy for the ladies, and add it freely round. This, I must say, appears to me to be a very feeble principle. The elements that compose it utter weakness. It will never become such a principle of action as to urge men on to a successful struggle against the giant evil. A thousand may practise it, and yet it will never become powerful. If you multiply weak principles and weak principles a thousand times over, the product will be weakness of principle still."

"But," said the secretary, interrupting Mr. Thompson, with great warmth, "but, sir, come to the essence of my objection; what say you to the loss of liberty to which you subject others? Liberty, sir, liberty is a precious thing, the best flower that earth grows."

"I wish I only saw you in the full enjoyment of liberty," replied Mr. Thompson. "You are still willing to be the slave of tyrant custom. You have not courage to break asunder its fetters, and cast them from you. And yet it ill becomes one who is himself a slave to shout so loudly about liberty. But to your objection. I do not see how I deprive any man of his liberty, by not presenting to him intoxicating drinks. Truly, Mr. Jackson, I think you speak words without meaning. If there were no greater degradation of liberty than this, the jubilee song of pure and perfect freedom might be sung all the world over. Do I deprive the opium-eater of his liberty, because I do not keep him in my house, and help him to half an ounce when he asks for it, or the smoker, because I do not present to him a pipe, cigar? Or the card-player, because I do not keep for him a pack of cards? I do not believe that any of these things is productive of one tith of the evil that the drinking customs generate. No, no, Mr. Jackson; the cry of liberty, which you have raised against the long-pledgers, is of those old cuckoo cries which delude the simple; but, when men who think for themselves, appear to be mere sounds without sense."

"But, then, the courtesies of society, sir, the courtesies of society; remember these," ejaculated the worthy secretary in a tone of rising indignation.

"Do you mean to say, Mr. Jackson," asked Mr. Thompson, "do you mean to say that the courtesies of social life—for we assail no other courtesies but those that are deemed more valuable than the interests and desires, hopes and the happiness, present and future, of the six hundred thousand of our fellow-creatures, who through the influence of these courtesies, are wrecking and foundering for time and eternity in the devouring whirlpool of intemperance? Weigh them in the balance, and the courtesies you speak of will prove lighter than vanity and air. These courtesies, indeed! that are scathing the fairest flowers of earth; turning streams of pleasure into waters of gall; poisoning the very fountains of existence; sowing seeds of fell ruin and black woe in ten thousand happy hearts; and scattering firebrands, arrows, and death, in the path of mortal life, and amid every circle of human life. Surely, friend, courtesies like these are far more to be feared in the breach than in the observance."

"I confess," said Archie Gray, "that Mr. Thompson has to have the best of the argument. My judgment approves of the position he has taken, though my feelings go

against it. He is consistent, though extreme. The disease is desperate, and he prescribes a desperate remedy."

"Indeed, Mr. Jackson," said Mr. Thompson, addressing him, "I often wonder on what grounds you take a pledge at all, or what precise reasons you can assign for the principles you have espoused."

"Numerous and weighty, sir, are the reasons which conspired to make me an abstainer," said the confident secretary, assuming an attitude of oratorical defiance.

"Pray, what may some of them be?" enquired Mr. Thompson.

"Why," said Mr. Jackson, "I abstain, because I think intoxicating drinks are injurious to the human system; because he who takes them is in danger of becoming a drunkard; because the drunkard's only hope lies in abstinence; and because the drinking system is the cause of an immense amount of evil in the church and in the world. These are some of my reasons for abstaining; can you assign stronger for yours?"

"To me," said Mr. Thompson, "such reasons only prove the inconsistency of your conduct. Let us look them fairly in the face. You abstain, because intoxicating drinks are injurious to the system; i.e., you will not take them, least they injure your own system; and yet you reserve the right of giving them, to the injury of another. You abstain, because he who takes them is in danger of becoming a drunkard; i.e., you will not yourself run the risk of becoming a drunkard by taking them; at the same time you reserve the right of putting others in the way of risk, by giving them to them. You abstain, because the drunkard's only hope lies in abstinence; i.e., in a touch-not, taste-not, handle-not abstinence; not your *partial abstinence*, if I may use such a self-contradictory phrase; an abstinence from only part of the drinking customs, for drunkards will never be reformed if you allow them to sit in the drinking company, or take into their hands the cup that ruined them. You abstain, because the drinking system is the cause of much and grievous evil; and yet it is but a very small part of that system, that you pledged yourself to put down. By holding this one opinion, that you are warranted in giving drink to others, you grant that men are justified in making drink, in selling drink, in buying drink, in taking drink, and in holding drinking parties. The distiller, the brewer, the publican, can say as much, and go as far as you. Candidly speaking, sir, I do not see that you have got a single inch of ground to stand upon, in order to the maintenance of your principles."

"These arguments of Mr. Thompson proved too hard for the short-pledge secretary. He could not stand them, and therefore he waxed very wroth, and, giving his head a toss, with an air of affected dignity, he exclaimed, "It's in vain, sir, to condescend to argument with you extreme men. You will not listen to those who can reason. You have evidently never made Aristotle your study, for you jump to conclusions without any regard to your premises. I will not, therefore, waste my breath and time upon you." And having thus said, Mr. Jackson, with an abruptness quite in keeping with his nature and manner, bade Mr. Thompson and his two friends a half-muttered good bye, and walked out at the door.

Mary Gray warmly thanked Mr. Thompson for the noble defence which he had made of the principles that reformed her husband. Archie himself confessed that he was sorry that he promised to go to the dinner; but yet would not agree to cancel his engagement. Mr. Thompson affectionately counselled him, and then took farewell.

That night was a sleepless one to Mrs. Gray. She dreaded the day that was coming; and when morning dawned, and the sun rose in unclouded splendour, it seemed to her to be shrouded in a pall of gloom. She thought she beheld the storms of adversity gathering above her head. She wept, and on her knees implored her husband not to go to the public dinner. "Archie," she said, "for your own sake

I entreat you not to go. For my sake, and the sake of your helpless children, I implore you not to go. As you love me, do not go. As you think of the gloomy past, say that you will not go. As you value our character, our happiness, our all, do not go." Could such earnest and affectionate entreaty fail? Yes, it failed. Archie said that abstainers were to be there; and as he had promised he would go.

Archie Gray did go to the dinner; his pastor, who was a long pledger, was there; several short pledgers were present, some of whom were mixing toddy from "mere courtesy," and handing it round; and most of them were drinking toasts. He became excited with the songs and the toasts and the speeches; he was thrown off his guard; one terrible word explains the rest—he fell.

ADDRESS.

The following address was delivered at a public Temperance Meeting in Mr. Adams' Sabbath School Room, Quebec Suburbs, Montreal, by Mr. Thomas Jones, May 27, 1847.

My respected friends,—As the subject of Temperance is one that is so dear to my heart, I feel great pleasure in this opportunity of presenting it to your most serious attention.

It has been so often, and so almost universally alluded to, and explained, that it seems difficult to present it in any new aspect, so as to fix your attention, convince your judgement, and influence your conduct. Yet the subject is so important—involving such vital interests—that next to true religion: all philanthropists feel themselves imperatively called upon to promote the principle from which they derive such unspeakable happiness and benefit.

If the individuals who advocate the principle be humble in life, they dignify themselves by the virtuous path they pursue; if they be exalted in station, they add a priceless gem to their diadem; for no jewel in the crown of distinction, is more brilliant than that of *mercy*! Sacred writ states that "Blessed are the merciful, for they shall obtain mercy." And our immortal poet Shakspeare, beautifully enforces the passage thus,

The quality of mercy is not strained,
It droppeth, as the gentle dew from Heaven
Upon the earth beneath;
It is twice blessed—'t' blesseth him that gives,
and him that receives.
It is mightiest in the mighty,
And becometh the throned monarch
Better than his Crown!

And, surely, mercy cannot be more nobly dispensed than in pitying those who have no mercy for themselves. It is a melancholy truth, that hundreds of thousands in the world, daily give evidence that they have no mercy on themselves.

We can seldom pursue a public paper, but our feelings are shocked and lacerated, by instances of the victims of the fell destroyer *Alcohol*!—who unceasingly pursues his infernal march over those who have been immolated upon his sacrilegious altar, to swell the awful triumphs of his victory, achieved by the destruction of the bodies and souls of those who have fallen under his dreadful influence!

Drunkness has no connection with health; persevering inebriety cannot be allied to salvation! This picture, horrible as it is, must be considered too feeble a representation of the sad reality. I would fain hope that none here personify any part of the picture, and I also trust that no one will ever experience the fatal effects. The subject of intemperance, and its consequences, is so prolific, that hours may be employed in arguments and representations respecting it; but time will compel me to use condensation. I therefore proceed to observe that, health, property, and happiness, are desired by all mankind; and to ask—Will the use of Alcohol contribute to all, or any of these? Most me-

dical men of character, have declared it to be decided Poison. Systematic inebriates swallow it wholesale, moderate drinkers retail; the former soon meet with further rewards, the latter receive only a little *procrastination*: but remember that *Poison* it is. No mathematical axiom was ever more clear; and the *penalty* of your devotions to it, you must sooner or later pay. Medical men and Chemists have decided the three following points, viz.: 1st, All fermented liquors contain Alcohol; 2nd, Alcohol is a Poison; 3rd, Poison continued, sooner or latter, contributes to disease and Death. These are, therefore, universally admitted, being as demonstrable as that the sun shines at noon day.

A short period since, the evidence of 500 of the most distinguished medical men in the world was brought before a Select Committee of the British House of Parliament, who will select a small part of their evidence:

Dr. Kirk was asked—"What is the nature of ardent spirits?" He replied—"mark the answer:—'All of them contain, as their basis, Alcohol—a narcotic stimulant, possessing properties similar to opium, which you know to be a Poison.'" To the question, "what is Poison?" Drs. Mussey and Johnson replied, "any substance which contributes to destroy life; such as *Alcohol*, *Prussic Acid*, *Arsenic*, *Corrosive Sublimite*; they are the same with respect to their destructive tendency. Dr. Mussey added, "mix Alcohol with whatever you may, its destruction of health and life is equally the same with *Arsenic*? quantity and time make the difference: the one an immediate; the other a more lingering death. Dr. Gordon said, "it would be difficult to find a more destructive Poison than Ardent Spirits." Dr. Ure stated, "It has been the *Aqua Mortis* that is, the *water of death* to myriads of the human race. Dr. Henry Green says, "Alcohol, in all its forms, is to be regarded as the most *Virulent Poison*!" Dr. Frank said, "tendency of Alcoholic drinks when used even moderately to induce disease, premature old age, and death!"

The great Sir Astley Cooper the head of his profession and physician to the late King, said—"No person has greater hostility to *drum drinking* than myself; in some that I never suffer any ardent spirits in my house, think them *Evil Spirits*! and if the poor could witness the *White Livers*; the *Dropsies*; the shattered nervous systems; cancerous affections which I have seen, as the consequence of drinking, they would be aware that *Spirits* and *Poison* are synonymous terms! other physicians swell the list of frightful number. We tremble as we contemplate the fearful consequences, *White Livers*; *Diseased Kidneys*; *Dropsies*; *shattered nervous systems*; all sorts of fever and the *Delerium Tremens*," as a closer under the operation or influence of which, if the unhappy parties do not cut other people's throat, they cut their own! Hopeful of any thing, to travel through life with! Who but a man would continue to drain the *Poisoned Chalice*? Dr. Eschsch said that, "half the men who died every year of fever might recover if they were not in the habit of drinking ardent spirits. Dr. Wm. Burk, Inspector General of Hospitals, said, "two-thirds of the diseases and deaths of Europeans in the East Indies are in consequence of indulging in the use of spirituous liquors." The celebrated Dr. Cheyne of Dublin, a man of infinite modesty and talent, said, "Should 10 young men begin at 20 years of age to use but one glass of spirits of 2 oz a day, a small quantity, and never increase it; 9 out of 10 would shorten life more than 10 years! Mark this, ye moderate drinkers, and tremble: let all inconsiderate youths remember, that simply sipping robs them of 10 years of life of 40 or 50; heart sickening thought; melancholy reality."

No doubt, some will say, "This may be all very well with respect to your first-rate drunkards, but there is none of me; I am a moderate man, I drink but little spirits, that mixed with a large portion of water." Others may

"I only drink beer, and can, therefore, have nothing to say." Let us, then, refer to the celebrated and aged Dr. Gordon's evidence. He said:—"What the numerous physicians have stated respecting alcohol and its direct tendency to the destruction of life, I most cordially and distinctly subscribe to." He added, and I wish you to mark it particularly:—"Diluted spirits destroy as effectually, though more slowly, as undiluted, and therefore the addition of water does not make any change in the properties of distilled spirits."—That is, a gallon of water affects not even a teaspoonful of whiskey; as soon as it is taken inwardly, it is separated; the spirit, after inflaming and injuring the coats of the stomach, &c., is taken up by distinct vessels, and proceeds to circulate the blood, and thus lay the foundation of numerous diseases!

The innocent beer-drinkers I would refer to Dr. Gordon, of the London hospitals, who said:—"The mortality among the large brewery men, and the coal porters, who are brought to the London hospitals, is frightful in the extreme; the mortality of these beer-drinkers attacked with any acute disease, they are unable to bear depletion, and die almost immediately." I wish to remark here upon an observation I have frequently heard—"though beer may even be a little useful, I cannot do without it, because, as a *working man*, require it to *strengthen me*." Indeed, then, before I admit this plea, you must prove to me that it does strengthen, and that you are prepared to pay *eight times* as much for it as for another quality of equal potency, without its deleterious effects.

Beer, to say the best of it, is a compound of water, malt, sometimes hops, molasses, and certain "*doctor's capers*." A gallon of this simple and precious mixture will cost you sixteen pence, and when placed in a still and decomposed, analysed, it is found to contain a nutritious substance, the value of which is only two-pence and a small fraction; all the rest of the grain used in the manufacture evaporates in steam, &c. Thus you give sixteen-pence for two-pence worth of strength—what infatuation! Would not a large pound, and a pound of good beef-steak, which may be obtained for the same money, afford you a greater degree of vigour? But some may say—"We do not care about this reasoning, we like it, and we will have it." With madmen and fools, I shall not attempt to argue; but to all rational persons I would say, if you wish to enjoy health and happiness, dash to the earth the *poisoned chalice*, and immediately cease, and continue, unceasingly, *teetotal principles*; wish no longer in your affections the insidious enemy, who is ever active to rob you of your health, your wealth, your peace of mind, your character, and your life.

To a benevolent and thinking mind, there is not a more repulsive and pitiable character than a confirmed drunkard; let us not despise, but commiserate him—consider his misfortune, not his crime; he is unhappy, because he is not virtuous; peace and serenity of mind dwells not with depraved appetites, therefore pity him. But while our pity is extended to the individual, we must ever detest the principle by which he is influenced.

We have the highest judicial authorities in the world for saying that nine-tenths of the crimes and misery which afflict mankind have their prolific source in drunkenness. What stimulates the seeming courage—nerves the arm, and holds the stiletto of the murderer?—'tis brandy! What frequently disposes the non-industrious, and the pursuers of sensual pleasures, when lacking means to gratify their propensities, to lay violent hands upon another's property, regardless of the ignominious consequences?—it is, alas! too frequently the sparkling goblet. What urges on the incendiary in his circle of destruction, of which he is the centre; and ironically smiling at the liquid flame before him?—it is the properties of alcohol! What renders so many subjects accessible to the enviable privileges of the British constitu-

tion, and induces them to oppose the benevolent magistrate in his exertions for the preservation of the public peace, setting at bold defiance the laws of God and man?—it is, too frequently, the intoxicating draught! What gives such powerful aid to the seducer in his crusade against the honour and peace of the gentler sex—those tender and confiding beings in the nobleness and truth of man—the sharers of our joys and sympathisers in our sorrows—the fairer part of creation, whom every manly heart would glory in protecting with his life: what, I say, materially aids the "white-livered" scoundrel in his successful attacks, which frequently deluges with tears, almost of blood, an amiable and affectionate family, of whom the tender plant was the ornament and pride, and might have been the solace and support of their declining years, if this viper had not crossed her path; what powerful auxiliary, I ask, does this monster in human form, this stranger to all the nobler feelings of the human heart, frequently have recourse to in his plans of seduction? The answer is too obvious;—it is the wine cup! What has the widow and the orphan so frequently to deplore?—it is the abandoned drunkenness of him who should have been their natural protector! Is not the fate of the unhappy suicide to be considered as accelerated, if not caused, by alcoholic indulgences? In this chequered scene of existence, fortune is not always stable; it frequently takes to itself wings and flies away. Providence, also, in his wise and benevolent dispensations, sometimes removes the blossoms, as well as the matured fruit, from our domestic circle, and disappointments attend our best exertions. In these trying moments the Christian bows and adores; but the mere man of the world flies for relief to the bottle—he repeats his efforts to drown reflection in the purple flood; at last, driven to despair, he impiously and violently snaps the silken cords of life, and thus presenting himself at the bar of Infinite Justice, demands, as it were, his final doom!

Oh! alcohol, alcohol! thy wages are sure, but bitter. What too frequently occasions the tears to flow from the ministerial messenger of heavenly peace, as he stands by the bedside of the departing, but despairing impenitent? It is the heart-rending consciousness that "Ephraim" has been left alone to his idol of drunkenness! In short, it is the firm conviction of wiser heads and warmer hearts than mine, that the overwhelming floods of drunkenness, like an agitating ocean, have made more shipwrecks of the temporal and everlasting happiness of man, than all the evils which attack his frail bark in her passage through the stream of time to eternity.

Let us now view the unhappy inebriate as he approaches his domestic circle: observe him leaving the haunts of his midnight orgies, frequently as a staggering maniac; avoid his fœtid breath, but behold his lustreless eye, his vacant stare, the streaks of purple and red in his face, his bloated cheeks, his emaciated frame, and tottering limbs; will you not pity such? Then follow him to his miserable home, the abode of penury and want; and if he be the head of a family, view his affectionate and heart-broken wife, the sharer of his former joys, but, alas! now his sorrows; view her, I say, in almost a state of nudity, deficient in everything but abuse and ill usage; yet she welcomes him with a languid smile, even through her tears. Then hear his innocent children's cries for food, the reply to which, if he be not too far gone in his cups, will be a sullen countenance and severity of language, embellished with oaths and blasphemies, for the tyrant alcohol has drained his purse, and hardened his heart, perverting all the finer feelings of his nature, and rendering him the unresisting victim of every corroding passion; will you, then, not pity him?

This much under drawn picture has a thousand realizations every day in every metropolis, and in almost every large business town and city. But here I must pause—I can view the scene no longer in company with pity; many

indignation has taken fire. Let the fell destroyer, alcohol, be arrested in his demoniacal march! let the banner of sobriety be unfurled. Advance the standard of teetotalism, and let my brother advocates join me in the charge. Methinks I hear the heart-cheering response. "We will!"

In their name, then, and clothed in the panoply of their principles, I implore the drunkard to pause in his mad career; I beseech him to consider and re-consider those steps which are leading him to destruction, both temporally and spiritually. In the name of religion, in which true happiness is alone centred, I implore him to abstain. In the name of his faithful wife; in the name of his dear children, the pledges of his affection, I call upon him to reform. The united voice of honour, of virtue, of real safety, of happiness and peace, calls aloud to all—*refrain and be sober*. By all that is dear to you upon earth, by all that is sacred in heaven, and by all your hopes of hereafter, I echo the call—*refrain and be sober*.

You must have observed that in the course of this address I have alluded only to the masculine gender; but there may be an excess of delicacy; and am I only drawing upon my imagination, in supposing that there are some *mothers* in society, who cause the blossoms of their affections to yield the blighted fruit of pernicious example? Unquestionably the sweet remains of the wine-cup are not always immediately removed from the table, and as the children advance in life, they are frequently the confidential purchasers of the *private* potion; yes, the private potion—a devotion to which is a dagger in the bosom of beauty, that no station or qualification can extract; the lily will droop unheeded, even by charity herself. Example is more powerful than precept. Is it by teaching your beloved offspring to drink, you prove your affection for them? You have an awful responsibility; your children have immortal spirits.

A passing word to the wholesale and retail dealers in the nefarious drug alluded to. In the face of the world, I charge them with being panderers to vitiated appetites, and contributors to human destruction; for all who feed the flame contribute to the conflagration; and I hesitate not to tell them that, though their traffic be legalized, they are no less traffickers in human blood. I repeat it—they are traffickers in human blood. The curses of the widow and the orphan will chaunt their requiem, and their plea of *legality* will not be recognized at the bar of Infinite Purity.

There is another class who contribute to destroy the health and happiness of society; I mean those keepers of "shee-been," or unlicensed houses, for the sale of spirituous poison. The publican, whether from compunction or convenience, dismisses his noisy and staggering company at 11 or 12 o'clock at night; but on arriving at home, some member of their family is sent, for they are generally unable to go themselves, at 1 and 2 o'clock in the morning, for an additional portion of the deadly stimulant; the individuals alluded to will not hesitate, even in the depth of winter, to rise and deliver it. When reasoned with on this nefarious practice, they invariably plead their *poverty* as an excuse. Is their individual poverty to be permitted to destroy surrounding thousands? Is their poverty to be removed only by the misery and tears of the widow and orphan. Oh! that these things may speedily cease, and the principles of virtue and religion usurping their beautiful and heart-cheering supremacy, sweep from our land these pestilential plants, and the sunshine of returning sobriety and peace shed its benign influence over our future path, clothing it with the verdure of increasing happiness.

I am anxious here to pay my humble tribute of praise to the United States, for their noble and successful exertions in the cause of temperance. The trumpet of moral regeneration has sounded through the length and breadth of the land. They originated the principle, they fostered it in its infancy, and by manly exertion, and persevering industry, they have

brought it to almost maturity. If a civic crown was assigned to every individual who saved the life of a Roman citizen, what *ciadem* will be a sufficient reward for the exertions of those who have saved, and will save, the lives of thousands? History will, deservedly, write them—*Public Benefactors*.

I must, also, not forget the Rev. Theobald Mathew's virtuous exertions in Ireland in the temperance cause. Millions have been his converts; children, yet unborn, will bless his name with gratitude; and the great and good of the land will honour his living steps, and breathe a prayer for the peace of his departing spirit. All who pursue the same benevolent course—I particularly allude to official temperance advocates—are entitled to, and will receive a similar reward; but they will also have a much higher—they will experience the consciousness and luxury of doing good, the exquisite feelings derived from doing which are too pure and refined for language to do justice to. Need I say—" *Do thou and do likewise*."

I have thus urged you to a grand moral effort, but let me not rest in mere cold morality; if there can be morality without religion, which is somewhat doubtful, there cannot be religion without morality. When you have burst asunder the chains of your thralldom, you will be met, at almost every step, by various difficulties and temptations; but faint not, seek for strength from on high; you cannot remain in security one moment by yourself, but "He is faithful who hath promised, that as your day is, so shall your strength be."

Should any defer this reformation to what may be termed a future or more convenient season, remember that God has declared—"Except ye repent, ye shall all likewise perish." A drunkard's death-bed is a very feeble security for repentance. A drunken man cannot approach the throne of divine grace with acceptance; and should the dawn of eternity thus find him, his unrenewed spirit can never draw near with Infinite Purity. "Seek ye," therefore, "first the kingdom of God and his righteousness," and Omnipotence will vouchsafe you his Spirit to conceive, and strength to perform every good word and work. Be firm, then, steadily, be unceasing in your efforts to reform and refrain, but *give to God all the glory*.

In conclusion, I would observe, should any to whom I now address myself, adopt, or continue alcoholic indulgence even in the most moderate degree, which you see, from the highest authority, is pregnant with the most destructive consequences; remember *you have been warned!* Should you approach a drunkard's grave, a reproving conscience will whisper—" *You have been warned!*" Should a wife or children, struggling with poverty and misery through life and without hope in their end, through your pernicious example, pronounce a curse, instead of a blessing, upon you, the unutterable anguish which will then pierce your soul will not permit you to plead—" *I was not warned!*"

Should the outraged morals and peace of society, and the reproofs of the guilty companions of your criminal pleasures, prefer their accusations, you will remember you *were warned*. In the Sacred Volume, the charter of your salvation, you are repeatedly warned. Above all other considerations, should you persevere in your mad career to the end, and the frowns of an avenging God accompany the withdrawal of His mercy from you, at the awful moment when your soul trembles on the precincts of eternity, conscience will faithfully declare, "*you were warned*." Oh, then, remember, I beseech you, e'er it be too late, remember that *now you are warned!*

My respected readers,—In this address I have endeavoured to place before you the true effects of alcoholic propensities when used as drinks of indulgence. I have shewn, from authorities to which all must bow, that it is alarmingly destructive of health, strength, and longevity. Who would have the temerity to state that it contributes to wealth

our, or happiness? In my delineation of characters, I may have been feeble, but I have drawn truly; I can have no object but your permanent happiness and welfare; I therefore beseech you to examine, with candour, what I have advanced, and let not decision precede due reflection. If the calmness of reason influence you in the pursuit of the truth, I have little doubt of the happy issue. God commands us to be sober. In deep humility may we implore the Holy Spirit so to direct us, and to Him, alone, be all the glory.

Progress of the Cause.

CANADA.

ANCASTER, July 5, 1847.—Since I last addressed you, the cause of Total Abstinence has not progressed much in this place. As to numbers, our society is much the same as it was six months ago. It was generally thought, at the period of granting licences, that the magistrates of this township were going to grant licences only to those who they thought would keep respectable houses, and who were provided with good accommodation; they refused some of them at the first application, but latterly granted licences to all who chose to apply for them. The sign of the tavern, (pardon the word tavern not being hotel), sign boards in the village of Ancaster, would furnish a good subject for Douglas Jerrold, or some of the writers for *Punch*; we have the Farmers' Home, with the Rose, Shamrock and Thistle entwined, then the Farmers' and Mechanics' Hall, the Ancaster Hotel, the British North American Hotel, the Odd Fellows Hotel; we have all these splendid sign boards, with their gilt letters to attract the attention of the passers by, where a good house for accommodation would serve the business of the place. We had a house opened by Mr. T. Bary on Temperance principles, when the friends of Total Abstinence, to the number of 38, sat down to a supper, given by Mr. Bary at the opening of his house, on Tuesday the 29th of June last. The viands were served up in a style to please the most fastidious. After supper the company adjourned to the Temperance Hall—Philip Spain, Esq., in the chair. Addresses were delivered by Mr. Thornton, School Superintendent, by Mr. Spencer, President of the Gore District association for the suppression of intemperance, and by Dr. Cameron. The exercises of the vocal choir belonging to the society, was a theme for praise for all who had the pleasure of hearing them; all seemed pleased with the pleasant evening they had spent. I have no doubt if temperance houses were properly conducted, and well supported by temperance men, that they would be a great help to the temperance cause. Although we do not number so many members as some other societies do, and although we have no assistance from the clergy, except occasionally from one of the Methodist denomination, yet our labours in the cause have not been in vain, and we sincerely trust that the Almighty will be pleased to bless our exertions in the cause, and that all our exertions in the cause will be actuated by love to our fellow men.—ZENO.

SOUTH BRANCH, June 23, 1847.— * * * * *
I would like to take the *Advocate*. I feel the want of all the temperance information and statistics possible to be obtained; as we have commenced introducing the subject of temperance in a neighbourhood where temperance was never heard. I have formed two societies numbering about 80 members, and expect to form another in a week or two. I lecture on the subject more or less every week, hence the necessity of temperance information. C. F. P.

BYTOWN.—We attended the monthly meeting of the Bytown Total Abstinence Society, held on Wednesday evening last at the Odd Fellows' Hall, where we had the pleasure of hearing an able and comprehensive lecture delivered by the Rev. J. T. Byrne, Congregational Ministers of this Town. The audience was comparatively large, and we were gratified to see present a more than average number of the fair sex, and quite a collection of interesting boys (members, doubtless, of the juvenile branch) together with a number of soldiers belonging to the Rifles. The Rev. Lecturer delineated, in a masterly manner, the diversified and debasing evils of intemperance, and depicted in true and practical colours, the great and numerous advantages to be derived from the adoption, and steadfast adherence to the principles of the Total Abstinence system, deducing, in the course of his address, incontrovertible facts from history, and evidences from the experience of learned and scientific men, in corroboration of the utility and expediency of the theory and practice of the system based upon the principles he was advocating. After exposing the danger and inadequacy of the moderate system, and proving the superiority of the plan of thoroughly adopting the only and radical cure of Total Abstinence, Mr. Byrne took up a number of the objections generally urged against the system, and in our opinion completely demolished the arguments adduced by lovers of the bottle to the full adoption of the Total pledge. After the conclusion of the address, and a few preliminary observations from the Rev. Mr. Durie, the thanks of the meeting were very deservedly given to Mr. Byrne for the interesting and effective lecture he had delivered. A number of names were then obtained to the pledge—among whom were six soldiers—and the public business of the evening closed. The Rev. Mr. Durie will address the next monthly meeting of which due notice will be given. It is rather strange in an intelligent community like that of Bytown, that some of the talented lay members of the Temperance Society do not come forward as lecturers, to assist the Reverend Gentlemen, who alone, almost exclusively thus far, have taken an active public part in this great enterprize.—*Ottawa Advocate*, June 22, 1847.

JERSEY SETTLEMENT, June 28, 1847.—Knowing the interest you take in Temperance matters, I am induced to send you a brief account of the 5th Annual Celebration of the Gore District Temperance Association, held at the Village of St. George, Township of Dumfries, on Tuesday, the 22d inst. Notwithstanding the unfavourable appearance of the weather during the early part of the day, a large concourse assembled, accompanied with Banners, &c., of the different Societies in the vicinity of St. George. About noon a procession was formed, under the direction of Mr. M. C. Henderson, President of the Beverly Society, who acted as Marshal during the day. After passing through the Village, the Procession returned to the ground prepared for the occasion. In the absence of the President and other chief officers of the Association, Mr. John Carpenter, President of the St. George Society, was called to preside. After some preliminary arrangements were made, the audience were interested with eloquent and energetic speeches delivered by Messrs. Rikert and Barker, and Rev. Messrs. Camfield, Fitch, and Vincent, enlivened by the spirit stirring music of the Beverly and Jersey Settlement Temperance choirs. At the close of the meeting, the Procession was again formed, which passed through the Village and returned to the Temperance House of Mr. R. Oakly, where after a short and energetic address by the Marshal of the day, the Procession was dismissed, and all parties returned to their respective homes, highly delighted with the pleasing event of the day. I cannot, in justice to the parties concerned, close this communication without noticing the praiseworthy efforts of the managing committee of the St. George Temperance Society. Notwithstanding the short notice they received of the time and place appointed for the Celebration, they immediately set to work—selected a beautiful white oak grove, on the premises of Mr. E. Willson, for the place of Meeting—provided ample accommodation in the way of seats, &c.—secured the attendance of talented speakers—and, in every possible way, contributed much to the pleasure and convenience of a highly respectable and intelligent audience. Upon the whole, it was a scene of deep interest and satisfaction to the friends of the cause, and no circumstances occurred calculated to mar the enjoyment of the day. I am, Sir, yours respectfully, W. S.—*Dundas Warder*.

ENGLAND.

NATIONAL TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held in Exeter Hall, on the evening of Thursday, May 20th. The large room was well filled by a very respectable and attentive audience. On the platform were distinguished members of Total Abstinence Societies from various parts of the kingdom, including several medical gentlemen, and ministers of religion.

Joseph Sturge, Esq., who occupied the chair, stated that he had been a teetotaler for about twenty years, that he had proved the excellence of the system in various parts of the world, and that his conviction was, that alcoholic drinks were wholly unnecessary for persons in health, and that at least as good a medicine could be found for the sick. He related several instances in which the force of example had operated to induce persons to become abstainers, and expressed his belief that the principle was spreading. He regretted that the petition which that society presented to the Parliament about six months ago, had not been attended to; if it had, as much food might have been saved as would have kept the population from want till next harvest. All would agree that something was due to others in their own individual practice; and he hoped all would seriously consider, that by every draught they took they were depriving some poor person of a meal of food. Great as was the distress in Ireland, he believed it would have been greater had it not been for the spread of teetotal principles. A letter which he had recently received from Theobald Mathew confirmed him in that opinion. In conclusion, he called on the meeting to pay special attention to the rising generation, as it was a matter of great importance to enlist them in the cause.

Mr. T. Beggs, the Secretary, read a brief report, which contained a rapid sketch of the progress of temperance principles throughout the world.

Benjamin Rotch, Esq., one of Her Majesty's Justices of the Peace for the county of Middlesex, moved the following resolution:—

"That this meeting deeply deploras the extent of Juvenile ignorance and depravity in this country, and as it has been shown, by the clearest evidence, that it is to be attributed in a great measure, to the drinking habits of the people, and that it is a vast obstruction to the efforts of Christianity at home and abroad; this meeting most earnestly calls upon all classes of the community, by the adoption of temperance principles, to aid the society in the subversion of evils so aggravated and multiplied."

No class of men, he said, could be more struck with the vast amount of Juvenile depravity, than those holding the office of Magistrate in that great metropolitan county. They were about 600 in number, including the *elite* of the nobility, members of parliament and others; and yet when he read and saw how very little was done to remove Juvenile ignorance, or to check Juvenile depravity, he was truly astonished. *Drunkenness and crime* had been united, hand in hand, ever since drunkenness had been known. Yet the temperance cause had to contend with one most formidable foe, namely, the cash account of government. That was a fortress it was of little use to assail. But he was happy to know that the sentiments expressed at meetings such as the present, and sent forth to all parts of the country through the medium of the press, would exert an influence which it was not easy to calculate. As a Magistrate, he had much to do with prisoners, and that had given him opportunities of making known the truths of temperance. He never attempted to inveigle them into teetotalism, but he told them simple truths which they had never before heard, and which might be of use to them when they were permitted to come forth again to the world. What had been the result? Why, that about *three-fourths* of those prisoners had earnestly applied to him, to be allowed to take the pledge. He told them that if they could show him any valid reason for it he would do so, and, that the audience might judge of the nature of those reasons, he would give them one, which had been given to him by a poor boy but the day before, in Clerkenwell prison. The boy said, "My mother was a drunkard; she was ill, and the clergyman who came to see her on her death-bed, left the room saying, that her drinking habits rendered her incapable of listening to what he said. But I have another reason. I am the son of a lamp-lighter, my father also was a drunkard. He used to be paid on the mornings, and thus he got drunk before his duty began. I got paid in the evening just in time to meet my father and hold the ladder for him; but one night my master kept me an hour later than

usual, and when I went to meet my father, I found him dead upon the pavement! he had fallen from his ladder intoxicated. Now sir, won't you let me take the pledge?" Was not that a sufficient reason? He had been called to account by his brother magistrates; they said he had no right to allow men in prison to sign any such document;—though they often allowed men to sign documents which were supposed to be for their interest; but he opened his book of history before them—he read tale after tale to them; and then with one accord, they allowed him to take his own course. In reference to juvenile delinquency, he had come to the conclusion, that until they educated children before they were old enough to be considered as criminals; till they had shown them the horrors of drunkenness and the public-house; till they had taught them useful employments; they would not succeed in keeping them out of their criminal calendars. As a was, children were turned into the streets by parents who wished to indulge in drunkenness at the public house; there they learned all manner of evil; then they committed crime—were sent to prison—whipped—discharged—committed crime again—were again tried; went on from one degree of crime to another, till they became full grown felons, and were at length transported. If they would keep children innocent, they must take care to educate and to occupy them. As to the latter part of the resolution, he believed that nothing so much retarded the spread of the gospel, both at home and abroad, as the use of intoxicating drinks. There was not an intelligent minister but would say that intemperance was the greatest evil he had to contend with: and he hoped that all the members of that society who had any connection with mission societies, would, on every opportunity, urge attention to the most important subject. Mr. Rotch concluded by cautioning all present against being satisfied with merely attending large meetings in fine places. Let them go home and promulgate their principles. In their own families, when they had friends at their tables, let those friends see that they were teetotalers. Let there be no want of hospitality; but let the guests learn, when they found no strong drink upon the table, that the best pledge of hospitality they could possibly give, was the not setting before them that which was sure to do them injury.

The Rev. Michael Castleden, of Woburn, seconded the resolution. Seventy-eight years, he said, had passed over his head, but he blessed God that he did not die, before he had signed the teetotal pledge. Again and again had he wished that he had done so forty years ago. It would have been better for the body, better for the mind, and better for the pocket. Since he had been a teetotaler, he had enjoyed his health, his strength, and the comforts of Providence. He used to have a white tongue, a painful head, a bad appetite, restless nights, and, worse than all, the doctor. But teetotalism had enabled him to get rid of all those things, and the doctor too. The fine hair appearance of this venerable minister added greatly to the force of his testimony.

The Rev. Dr. Burn, took a rapid review of the progress made by teetotalism in the course of the fourteen years of its existence, and then pointed out some things which, he thought, the cause demanded, such as greater union among its friends, greater pecuniary aid, and special organization. It wanted a Christian organization, a medical organization, a working-man's organization, and a literary and statistical organization. If they wished to promote education, to lessen misery, to have their granaries filled, to abolish crime and capital punishment, and to spread the Gospel of Christ; let them exert themselves to promote teetotalism.

J. S. Buckingham, Esq., moved the following resolution:—

"That in the opinion of this meeting it is at all times a sinful waste of the bounties of Divine Providence, to convert wholesome grain into intoxicating beverages, but especially at the present time, when thousands are dying from starvation, and the necessities of life are raised in price to the population, resulting in wide spread misery and distress; and they cannot but hold all those who drink these liquors so produced, as responsible for the melancholy consequences resulting from their use."

Mr. Buckingham dwelt, chiefly, on the folly of the Government, in turning a deaf ear to the entreaties made to them to keep the grain of the country from being destroyed in distilleries and breweries. The stock of food in the country was less than in former years, and if Government instead of increasing that stock, allowed it to be destroyed, they were deeply criminal. But how greatly was that criminality increased, when it looked on with indifference, and actually allowed a vast quantity of food to be converted into a poisonous drink which was flooding the country

with immorality. Many persons seemed to have some idea of economizing; but while they aimed at saving a few pounds of sugar, and yet indulged in the use of those drinks which involved the destruction of large quantities of grain, what was it but straining a gnat and swallowing a camel? It was the duty of Government to watch over the welfare of the community; and he trusted that at the ensuing election, men would be chosen who would consider it worth their while to improve the condition of society. John Rutter, Esq., of Shaftesbury, seconded the resolution. "Numerous plans," he said, "for economizing food, had been proposed, most of which were founded on the principle of self-denial. And yet, strange to say, there was one plan which had never been proposed, either in the public papers, or in Parliament, notwithstanding its collective wisdom; it seemed never to have struck them that the best way in the world to meet the impending evil was, no longer to destroy the food of the people. It had been demonstrated, that 8,718,000 quarters of barley were annually consumed in the manufacture of beer and spirits, two-thirds of pernicious drinks. Two sacks of malt would produce fifteen gallons of spirits; and 100 lbs. of barley were spoiled to make 80 lbs. of malt. Now it was ascertained that 22,551,591 gallons of spirits paid duty; that occasioned the destruction of 496,000 sacks of barley. 60,000,000 bushels of malt paid duty; and occasioned the destruction of 15,000,000 sacks of barley, making a total of 17,496,000 sacks of barley annually destroyed. When, again, it was ascertained that a man and his wife with their children consumed at the rate of one bushel of corn per week; so that the amount of grain annually destroyed was sufficient to sustain seven or eight millions of people for one year, a number equal to the entire population of Ireland. And what was the state of things while this destructive course was pursued? Why, it was most appalling. People were dying of starvation by thousands. Labourers were banishing themselves to places distant from home, in the hope of gaining a subsistence, and scarcity was rapidly approaching our own doors. Poor's rates and taxes were greatly increasing. A number of the manufacturing poor were becoming unemployed. More matters were deranged in consequence of the large sums of gold sent out of the country to purchase the corn of other lands. Such were some of the evils resulting from this annual destruction of 200,000 quarters of grain which might have been converted to food for the people? A number of palliatives were proposed. Brown bread was to be substituted for white, and a limited quantity even of that. All seemed to think that some self-denial was required; but neither the Queen, nor the Government, nor the people generally, were yet sufficiently enlightened, or sufficiently moved, to try the real remedy, namely, no longer to destroy any portion of the people's food. Reasons were assigned for the scarcity; it was said to be a visitation of Providence by which the potato crop had so greatly failed, and grain had become so scarce and dear. But it was easy to prove that it was the folly and wickedness of man which had made food so scarce. The food which was sent as a blessing, man had converted into a curse. No grain, convertible into bread, had been destroyed for the last ten years, there would at the present time have been food enough to spare for every individual in the land. So much as it regarded the question of waste; but the case was still worse. Not only was that large portion of nutritious grain destroyed, but it was converted into a most pernicious luxury. It was manufactured into various drinks, which were wholly unnecessary, and the use of which became a curse to individuals and the nation. Strong drink was the prolific source of disease, poverty, crime, and death. Did not our rulers see this? Surely they would not permit. Mr. Chadwick, the secretary of the Poor Law Commissioners, had stated that duty was paid on drinks which cost 25,000,000 per annum, a sum from four to five times the amount of poor's rates, and equal to the whole of the deposits in the savings' banks. And every shilling thus spent was lost in its consequences, and in the costs of those consequences, such as the punishment of crimes, and the repairing of mischiefs, and at large, that enormous sum, was paid, chiefly, by the working classes. Could our rulers be ignorant of the nature and extent of the evil? Yet they refused to check it by the only rational means. What was their excuse? Why, "the revenue would be endangered." Then, let them charge the deficiency on the rich and those that had property, and no longer corrupt the people in order that they might raise taxes! Let them no longer encourage a system by which their morals were corrupted, and

then accuse them of want of education! Instead of providing the people so abundantly with gin shops and beer shops, which were in fact schools in which they were educated and trained in all that was evil, let them adopt measures for securing the sobriety of the people, and then they would have both inclination and ability to provide suitable schools and masters for themselves. He had no hesitation in stating, that the system of drinking patronized by the government, presented an almost irresistible temptation to the mass of the population, and was one of the greatest barriers to the spread of a sound and scriptural education. It was a fearful thing to hear the cry of hunger coming from every quarter, and it ought to arouse Christians, Sunday-school teachers, ministers and people to reflect deeply, and to exert themselves zealously and wisely for the public good. His hope was that as the people were every day becoming wiser, they would take their own cause into their own hands, and do that for themselves which the Government did not seem disposed to do.

Henry Clapp, Esq., of Massachusetts, U. S., moved as follows: "That this meeting records its approval of the proceedings of the World's Temperance Convention, and the steps taken by the National Temperance Society, with a view to give effect to its resolutions; whilst, at the same time, it expresses its conviction that still more energetic measures require to be put forth; and would, therefore, urge the friends of the cause to follow the noble examples of pecuniary liberality already given, and thus enable the society successfully to prosecute the designs of the Convention."

He said that no one had more reason to be grateful for that Convention than himself. It had brought him into acquaintance with some of the best friends of that and other noble causes; he had seen them in public and in private, promulgating their salutary principles; and now he was about to return home, he should do so, fresh with their spirit, which, he trusted would animate him, and urge him on to new and increased exertion. If that society, only fourteen years old—a mere stripling—had accomplished so much, who could say that the cause moved slowly? The winds of heaven were filling its sails; it was urged on its course with a noble and generous impulse, and it would be wafted successfully over every wave of opposition.

The Rev. John Burder, A. M., of Bristol, seconded the resolution, and rejoiced in the opportunities which his being a pledged tectotaler afforded him of advocating the principle in private. He believed that moderate drinking was the high road to intemperance; and with his views, he believed it would be a sin for him to depart from the practice of entire abstinence.

Mr. Sturge having to leave the chair, it was occupied during the remainder of the evening by Mr. Rotch.

Mr. Beggs read a memorial which was prepared for presentation to the Queen. The adoption was moved by Dr. Lee, of Hartwell Park, and seconded by J. D. Bassett, Esq., who expressed his regret that such a course had not been pursued months before. It was carried amidst hearty cheering.

R. Hicks, Esq., moved as follows:—

"That this meeting hail with the liveliest satisfaction the growing opinion in favour of temperance principles amongst the members of the medical profession, and would urge upon the friends of Temperance in general, the importance of employing every means to enlist the influential class in favour of the practice of total abstinence from intoxicating drinks."

He supported the resolution by pointing out some of the numerous evils that resulted from the use of alcoholic drinks, and by urging upon females, especially young nursing mothers, abstinence from such drinks, as they valued their own comfort and the very existence of their children. Dr. Ferrier, of Worthing, seconded the resolution, which was carried unanimously.

W. Janson, jun., Esq., proposed a resolution of thanks to the two chairmen, which was seconded by J. Ainstie, Esq., of Devoizes; carried with hearty cheers, and briefly acknowledged by B. Rotch, Esq. The meeting, the interest of which was well sustained, then broke up. We regret that our limits will not allow us to present a more lengthened report.

SCOTLAND.

Our esteemed correspondent Mr. D. Sinclair, of Devoizes, has just favoured us with a copy of the "Forbes, Elgin, and Nairn Gazette," of the 6th ult., from which we have made the following

quotation: it is an important move in the right direction, which we should greatly rejoice to see other churches imitating:—

FREE CHURCH SYNOD OF MORAY.

This very rev. Court met at Elgin, on the 27th April. The Rev. Mr. Thornburn, Inverness, Moderator, preached from Isaiah xxi. 2.—“Watchman, what of the night?”

After divine service, Mr. M'Watt, Rothes, was called to the Chair.

The preliminary business being adjusted, the Synod took up the report of the committee appointed last year on Temperance.

Mr. Thornburn, Inverness, addressed the Synod at great length and power on the evils of intemperance, and besought his brethren to check a practice which was rapidly undermining every religious and social virtue. He recommended a synodical letter to the churches.

Mr. Grant Forbes was not certain as to the beneficial effect of a Synodical letter. Many people did not read these documents and many more did not peruse them carefully. He conceived a much more effectual method would be, to press home the subject from the pulpit. He had thought and felt much on the subject lately; and the judgments with which they had been visited gave him the opportunity of pressing it home on his people. About 18 years ago, he had made an effort in Forbes, to abolish drinking customs at funerals; and he believed his views had been very generally acted upon in that respect in the town of Forbes. But in many places this disgusting habit was still continued; and of all times, the time of death, was the most unreasonable to have the bottle on the table. Very much depended on a few of the leading people taking the lead in the matter and showing a good example. At present God was teaching them on this subject, by destroying a large portion of their crops; and it ought to be laid to heart. He took the opportunity on the recent day of fasting to draw the attention of his people to this subject. He held that the British Government could not conscientiously call on the people to acknowledge the judgments of God, while they did not take the one step which they might and ought to have taken, to avert the pressure of this calamity, by putting an entire stop to the distillation of grain. They were not entitled or justified in calling for the intervention of God, till they had done all that man can do to mitigate the calamity. He looked for much good if ministers of the gospel would deal faithfully with their people. He had done so. There were some people who said, “why, if our minister goes on in this way, we will leave him, and go to other churches.” Well, let them go. No church was ever strengthened by drunkards. The sooner the corrupt branches are removed, the better; the more rotten the materials, the sooner will the building fall; and terrible must be the fall of such a church.

Mr. M'Lachlan, Stratherrick, stated that drunkenness had decreased in the Highlands.

Mr. Allan Garmouth, spoke at length on the prevalence of intemperance.

Mr. M'Kenzie, Nairn, remarked that in the town of Nairn, with a population of 2000, no less than £5000 were spent for intoxicating drinks in nine months!!!

Mr. M'Gillivray, Keith, said he knew a town of 30,000 inhabitants, where not less than £90,000 per annum were spent in intoxicating drinks.

Mr. Grant begged to say, that while in the whole synod of Moray last year, the sum of £9000 was raised for the Sustentation Fund, no less than £10,000 was spent in the parishes of Forbes and Kinlos, with a population of 6000 on intoxicating drinks. He was not quite sure of the correctness of Mr. M'Kenzie's statement regarding Nairn; for he had seen in the *Elgin Courier* some time ago, that neither Forbes nor Elgin could compete with that town in its consumpt of spirituous liquors—there being £13,000 consumed in that town on drink annually! He agreed with Mr. M'Kenzie that markets had a most pernicious effect; and the feeing markets particularly, which fostered, more than any other, habits of drunkenness and sensuality. He really thought if any measures could be taken to abolish feeing markets a great step would be gained.

The Synod agreed to petition Parliament against the facility which presently exists for granting licenses for the sale of spirituous liquors. The Synod then adjourned.—*Bristol Temp. Herald.*

The above is real progress. Only a few years ago scarcely any notice was taken of the matter. It is a pity, however, there is not a syllable about total abstinence.

Miscellaneous.

No TROUBLE.—The drinkers of water needed not to care what the wine was laid waste; they could live as well without it, as they had done,—it was no trouble to the Nazarites. The more delights we make use of to our satisfaction, the more we expose ourselves to sorrow and disappointment.—*Matthew Henry.*

THE FOUR SIX.—What more foul common sin among us than drunkenness? And who can be ignorant, that if the importation of wine, and the use of strong drink, were forbid, it would be clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors.—*Milton.*

DREADFUL DEATH.—An inquest was held before Mr. R. H. Aberdein, lately, on the body of a man named Henry Fowler, quarryman, aged about 30 years, who was in the employ of Mr. Job Fowler, lime-burner, at Uplyme, whose body was discovered on the 4th inst., by another workman named Bowditch, lying in the middle of the kiln. When Bowditch got to the kiln, the flames were between five and six feet above the top of the kiln, and on looking very earnestly at it he distinguished the body of a man lying on his back, with his left leg drawn up. He called for assistance, and the body was got out, and was identified by the small portions of the dress, which were not consumed by the fire, to be the body of the deceased d. The body was roasted to a cinder; no feature of the face could be distinguished; and his left leg was separated at the knee-joint, by the action of the fire. The deceased had been drinking at a public-house on the previous evening when he left, he went to his master's house, and left there between 8 and 9; he was in liquor, but appeared to be capable of taking care of himself. The lime kiln is about 30 yards from Mr. Fowler's house; no noise was heard after deceased left the house. The jury returned a verdict of “accidental death.”—*Bath Chronicle.*

BENEFITS OF TETOTALISM.—T. R., a stone mason, says (M. W. H. Buchanan) in answer to our enquiry how he was getting on, said, I thank God I was able to end last year and begin this without strong drink, and I hope to end my days without enjoying strong drink again. Sobriety prevents me owing any money in Newcastle a single shilling: it was not always so. M. Y. says, that the Missionary's (W. H. B.) visit was the beginning of better days for her, her husband, and children, and hopes Divine providence may help her to stand by her husband, to alleviate the cause which preserved them in the hour of adversity and sorrow.

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

GOOD EXAMPLES.—The carriers of Philips, Maine, U. S., had not only pledged themselves against drinking any intoxicating beverage, but, also, not to be instrumental, in any way, in bringing ardent spirits into the place for others to drink.

NO ALCOHOL FOR THE SICK.—So long as alcohol retains a place among sick patients, so long there will be drunkards; and we would undertake to estimate the amount of responsibility assumed by that physician who prescribes to the enfeebled dyspeptic patient, the daily internal use of alcoholic drinks, while, at the same time, he knows that this simple prescription may ultimately ruin his health, make him a vagabond, shorten his life, and cut him from the hope of heaven.—*Dr. Mussey.*

At a meeting held at the London Tavern, to promote the objects of the Associate Institution for putting down the trade in seduction and prostitution, Mr. Buckingham remarked on the fact that was made of strong drink, as an instrument to aid in the accomplishment of infamous purposes. “It was notorious,” he said, “that strong drinks were so employed. From the stomach those fiery liquids ran through the whole frame, and mounted the brain; and their two-fold influence was to inflame the passions and to weaken the reason; to remove the helm, so that the vessel went wherever it was led by impulse.” And the Rev. Mr. Monroe, Chaplain of Bridewell, observed that—“but for the instrumentality of strong drinks, the cases of seduction would

far less numerous." These sentiments were warmly cheered by a large and respectable audience, and, what added greatly to their effect, in our estimation, was, that they were uttered in the hearing of a worthy Baronet, the principal of one of the largest breweries in London.

FATHER MATHEW THE GREATEST PHYSICIAN OF THE WORLD.—Thomas Beaumont, Esq., Surgeon, Bradford, Yorkshire, stated lately at a public meeting, that the able and learned editor of the *British and Foreign Medical Review*, and Physician to His Royal Highness Prince Albert, Dr. John Forbes, had treated, formerly, in foot-notes in the *Review*, the subject of teetotalism with levity, but that he had now become fully convinced of the truth of the temperance principles, and had declared that Father Mathew was the greatest physician of the world.

In the temperance movement I see nothing that is opposed to the Gospel, but everything that is in harmony with its divine operations.—*J. J. Gurney.*

Poetry.

THE FIEND OF THE WASSAIL BOWL.

The earth seemed ever clad with flowers,
With sunny homes of love;
The joys which charm'd the human heart,
Were joys the virtuous prove.
To honour, truth, and friendly faith,
Man bound him heart and soul.
Till the spoiler came, and stain'd his name
The Fiend of the Wassail bowl.

Then arise, ye brave, arise!
Let the song plead not in vain;
Arise! that this mighty slayer
Of his thousands may be slain!

When o'er our fields, and gardens fair,
His poisoning pinions passed,
He swept the ripe fruit from the earth,
Like chaff before the blast.
In the peasant's peaceful dwelling-place,
Good cheer, and faces fair,
And happy hearts he found—but left
Dark desolation there.

Then arise, ye brave, arise!
That the fiend may cease to reign!
Arise! that this mighty slayer
Of his thousands may be slain.

He breathed—our living waters pure
Grew black beneath his breath;
He looked, and beauty's richest bloom
Soon felt his look was death.
Even on our tender infant plants
He laid his blighting hand,
Till, like helpless buds in winter's blast,
They wither'd from the land.

Then arise, ye brave, arise!
That the flowers may bloom again;
Arise! that this mighty slayer
Of his thousands may be slain.

He touch'd our men of might, and lo!
Those men of warlike deeds,
Struck by his lightning powers, they shook
In the wind like rotten reeds.
How he laugh'd when the warmest heart,
Grew cold beneath his spell;
When powerless grew the strongest arm,
And the flag of freedom fell.

Then arise, ye brave, arise!
Arise, wipe off the stain!
Arise! that this mighty slayer
Of his thousands may be slain.

The honey of the flowery earth,
He turn'd to bitter gall;
And off the bridal garments gay,
To winding-sheet and pall.

Till faith, and honour, truth, and trust,
And true love's holy flame,
And virtue's hope of future bliss
All mockeries became.

Then arise, ye brave, arise!
And burst his galling chain;
Arise that this mighty slayer
Of his thousands may be slain.

But lo! a high and mighty hand
Hath written on the wall,
That this emitter who has smitten us
In thousands soon shall fall!
Then up, ye brave, with heart and soul,
Nor give the good fight o'er,
Till the cruel Fiend of the Wassail bowl
Be crushed for evermore.

Then arise, ye brave, arise!
Let the song plead not in vain,
Arise! that this mighty slayer
Of his thousands may be slain.

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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JULY 16, 1847.

SHOULD THIS SUFFICE?

St. Andrews, Brock District, June 12.—The Temperance Society in this place is doing well. We organised our society on the 26th of April last, and gave it the name of St. Andrews, Brock District, Temperance Society; whereof George Benner was chosen president; J. E. Vining, vice-president; J. D. Allen, secretary; F. F. Cogswell, treasurer; and a committee of seven. At the time of the organisation of the society, we numbered sixty-nine; since which our society has increased to the number of ninety-eight, in good standing. It is true we have had upwards of an hundred, but were obliged to expel five, leaving us the above number. On Thursday evening last, we had a lecture given us by Dr. Hyde, of Embro, which gave universal satisfaction. He likewise exhibited to the people Dr. Sewell's plates, the first seen in these parts. At the close of the meeting, we obtained a few more names. The most of the inhabitants of our village are on the right side. Let this suffice for the present.—*JACOB D. ALLEN, Secretary.*

Our esteemed correspondent says, "Let this suffice for the present;" but we are not so easily satisfied. Ninety-eight members in the course of a few weeks, is a fair number, and gives an excellent opportunity for introducing information, both by lectures and the press. We think the *Advocate* has a species of claim on the support of the total abstiners of Canada, and we should think that the same good which has attended its perusal elsewhere will result from its circulation in St. Andrews. In St. Andrews, Canada East, within only a few weeks, the Rev. Mr. McKay, of that place, procured us *forty-two* subscribers in one day, and was most kindly received by all to whom he applied. Is there any thing to prevent the secretary of the other St. Andrews, either alone or with another office-bearer or friend, making the circuit of the village, or even the township? The labour would not be lost.

One thing is very clear, that the fortress of intemperance is not yet to be taken by storm. There are two kinds of besieging made use of in war. Some places can be carried by a *coup de main*, taken by assault, a hot affair, and all is over; others again must be blockaded, trenches must be dug, batteries erected, and great care taken to cut off supplies. Sappers and miners are engaged with under ground and above ground work, everything showing the strength of the place, the height of the battlements, and the ample provision made to sustain a protracted siege. Perhaps, too, one forlorn hope after another volunteers and falls. Still the day when the breach is pronounced practicable arrives. Though it be long delayed, still it comes at last. Let us hope, then. We are engaged in a blockade, and must have patience. Yet must we neglect no means of annoying the enemy. We must have our proper weapons of offence continually in use. And of all these weapons, the press is one of the most important; and when we say we and our, we do not mean a mere editorial *tee*, but we, the total abstainers of Canada, are bound to increase our exertions, to carry forward our batteries, and see to it that the work advances, by those who have been induced to join the society becoming nuclei from which the advocacy of the cause goes on. The things taught by God were to be committed "to faithful men, who should be able to teach others also." Faithfulness to any good cause is a good characteristic: why should it not be to the temperance cause? But the kind of faithfulness spoken of by the apostle, can not well be carried into action by any but those who are informed on the subject which they would advance. Information is to be gained by reading, conversation, lectures, etc., and we confess we have no high opinion of the teetotaler, who, having himself received the knowledge of the temperance principle, and even acted on it, never thinks of getting any additional information respecting it, nor of giving the information he possesses to others. He may accomplish both by reading and circulating temperance publications. To whatever else he reads, we ask him to add the *Canada Temperance Advocate*, and obtain subscribers for it. We think our list of subscribers should have been larger this year, but it is not too late. From the first July, our publisher will be very happy to mail them to any party for the half year, at 1s 3d.

These remarks are not intended to be confined to our friends at St. Andrews. The secretary says, however, "Most of the inhabitants of our village are on the right side." Now, this is the proper place for an experiment. If "the most of the inhabitants are on the right side," would it be impracticable to have the *whole*, and banish the death doing alcohol from it altogether, and let us see that extraordinary thing, a village without a tavern or spirit shop, or even a private glass of liquor? We do heartily wish we could raise a spirit of emulation on this point amongst the villages and townships of Canada. When "revellings and such like" stand in the way, the gospel neither runs, has free course, nor is glorified; but when one of "the works of the flesh," which seems to carry all the others in its train, bears sway, ministers are discouraged, and the work of the Spirit seems prevented. This discouragement, no doubt, many ministers leave in their own way, by refusing to admit the principle of total abstinence as the correct one. It must, however, be urged on them by laymen at every proper opportunity. A case of such faithful urging of the truth on an influential section of the church lately came under our notice, and we may have occasion to refer to it yet. We have reason to believe that the leaven is spreading, though it may be slowly, and our business is to see that the leaven is introduced.

THE TEMPERANCE QUESTION BEFORE THE HOUSE OF COMMONS.

Individuals much younger than the oldest inhabitant can remember the time when but a single voice was heard within the walls of St. Stephens, pleading for the slave, and yet the Emancipation of all under the rule of the British Crown, has been earned years ago. It is encouraging to know that the Legislature of Great Britain does sometimes hear the truth on the point of Total Abstinence and the evils arising from the use of strong drinks. About the same time that Mr. Brotherton was showing in the Lower House, the true state of the case, Lord Campbell, in the Upper House, entertained it with the praise of Scotch Whiskey, whose "goodness" would all be gone if it were to be manufactured from sugar. It seemed evident that the noble Lord spoke *con amore*; we do not say under its influence, yet there are those in the House of Lords who do think right on this matter, and we may live to see the day when moral and spiritual bondage will be found too galling, and our race "will be redeemed, regenerated, and disenthralled by the irresistible genius of universal Emancipation."

Mr. Brotherton did not wish to prolong the debate, he merely rose to offer a suggestion to the house. He understood the object of the government measures was to mitigate the distress of Ireland by providing food for the people. It was proposed to convert sugar, which might now be considered a necessary of life, into spirits and beer, in order that the barley might be used as food. From returns on the table of the house, it appeared that 27,000,000 gallons of spirits were annually consumed, being at the rate of one gallon for every man, woman, and child, in the United Kingdom. In addition to which, 600,000 gallons of wine, and that about 400,000,000 gallons of ale, were consumed. Now the cost of these united, amounted to between £45,000,000 and £50,000,000 sterling. Upwards of 40,000,000 of bushels of malt were charged with duty for home consumption last year. Thus the produce of two or three million acres of land might as well be thrown into the sea; for, in his opinion, *intoxicating liquor produced nothing but poverty, crime, disease, and wretchedness*. It was used as an argument for the repeal of the corn law, that if the poor man had to lay out an additional sum in the purchase of food, he had less to expend in clothing and other necessaries. And so it was in this case: if the people spent their wages in drink, they would have less to spare for clothing. The more they expend in articles of manufacture, the better it would be for the home trade. *Of twenty shillings expended in spirits, the amount paid for labor was only about eightpence; but if twenty shillings were laid out in articles of manufacture, from six to ten shillings went into the pocket of the artisan*. Now, if the house would use their moral influence in encouraging ABSTINENCE SOCIETIES, and discouraging intemperance, they would do more to ameliorate the condition of the people, increase their comforts, elevate their morals, than by any measure whatsoever. People were very apt to complain of bad government, but it appeared that they voluntarily taxed themselves to the extent of FIFTY MILLIONS sterling.

We call attention to the rules for the preservation of health on the next page. They were drawn up by a committee of medical men in Scotland on the 10th of last month, and most of them are applicable any where. The disease lately introduced so extensively into many of our cities seems to rejoice more particularly in localities where there is impure air arising from decaying vegetable matter exposed to the sun's rays, or decomposing animal substances. These, therefore, are to be guarded against, but cleanliness of person is of primary importance, and must not be neglected. We rejoice to find the testimony against whiskey, which may be understood to condemn the whole row of alcoholic drinks.

We would respectfully suggest to the various Boards of Health throughout the country to have these rules printed in tract form.

for general distribution. To the Board of Health of this city, or any other, who may send orders before the 1st August, our publisher will supply them at the rate of 10s. per thousand.

RULES.

TO BE VERY CAREFULLY OBSERVED, AND NEVER RELAXED, BY ALL THAT WOULD PRESERVE HEALTH, AND AVOID THAT DREADFUL SCOURGE TYPHUS FEVER.

(From the *Scottish Guardian*)

The following useful practical suggestions are in circulation amongst the poor and working classes:—

General Rule.—TEMPERANCE, CLEANLINESS, and BREATHING PURE AIR, are three of the surest means of securing health, and preventing attacks of Typhus Fever, or any other disease.

1. Very often open the windows of a room, and at the same time the door, and let the air go through. You need not sit in the draught, that is dangerous. The windows of common stairs and passages should always be kept half open. Is this the case in yours?

2. On getting up in the morning, air the room well in the way just mentioned; let the draught of air pass through the bed or beds for at least half an hour, before they are made up. Making up a warm or ill aired bed will itself produce disease. Hang the blankets before the fire every now and then. Keep bed, bedding, and bedstead as clean as possible.

3. If possible never wear in the day the shirt or shift you sleep in. Air both well, when taken off, in the air draught. Never wear them more than a week.

4. On getting out of bed, dip a sponge or towel in water, and give a rapid wash with it to the whole body, rubbing it dry with a hard rough towel. Cold water is best, but warm water may be used, if cold is disliked. Accustom your children not to be afraid of the cold water sponge. They will come to like it, and to apply it themselves. If your employment is dirty, wash at night also. Wash your children all over every night, and, at least, their faces, hands, and necks, every morning.

5. Sweep out your room, passages, and stairs, every day, and wash them once a week. White-wash at least twice a year. The trouble and expense are nothing compared with the great benefit to your health.

6. Do all you can to avoid hanging your washings to dry in the rooms you live in. Nothing is more dangerous to health. Soapsuds, foul water, and filth, should be removed from the room without delay.

7. Use as much water in the house as you possibly can. Carrying it in is laborious, but the labour will be well repaid in health and comfort. The time is at hand when every house, however humble, will have its own water-tap always giving water, so that no cistern or water vessels will be needed.

8. Never live on poor food, that you may save the money for drink. Simple directions for thrifty and good cooking will soon be sent to you. Strive to learn the best ways in the meantime from neighbours that can cook well.

9. Lose no opportunity of walking and taking exercise in the open air.

10. When typhus fever, small-pox, or scarlet fever is in your house, be sure to keep the rooms well aired, and separate as much as you can the healthy part of the family from those who are ill. Do not enter your neighbours' houses, or allow idle gossipers to come into yours; and do not go to church or meeting, or send your children to school. You thus prevent the spread of the disease. Carelessness in these things, we know, are great cause of fever spreading amongst the poor.

11. Never, unless duty calls, go into a house where there is disease; and, when you are obliged to do so, never enter sitting, or when warm with walking; avoid the patient's breath, and stay as short a time as possible.

12. Whether the patient dies or recovers, be sure to wash most carefully every article of clothes or bedding he has used. Get a bottle of solution of chloride of lime from a druggist; often sprinkle the bed and floor with it, and keep a plate of it on the floor. Do all in your power to avoid keeping the dead in the same room with the living; never have any "wakes;" and bury without delay.

Lastly, Take a very serious thought on the subject of WHISKY—the grand source of poverty, want, and disease—the grand destroyer of health, of morals, of character, of home, of comfort and peace. Ask yourself this question—*Is the enjoyment of the dram or the tumbler a good bargain for the loss of all these?* Sensible men are taking this thought. Many a young man is resolving to have done with drinking, and enjoy life really, which no one does who drinks. He lives a wretched life; and mark this, he must for ever continue poor. NO DRINKER EVER RISES ABOVE THE LOWEST POVERTY. Mark this, too, TYPHUS FEVER FINDS OUT THE DRUNKARD AND FASTENS ON HIM.

We earnestly entreat you to comply to the utmost of your power with these simple rules. Use the means God gives you. Make no excuse about want of time and opportunity. Show that you will do all you can for yourselves, and depend upon it others will aid you. But while you obstinately refuse to keep your houses and your persons clean, you cannot expect your fellow-creatures to go near you, risking health and life itself in the vain attempt to help those that will not help themselves. Begin, then, *this very day*, to clean yourselves, your clothes, and your houses, and let fresh air in by every door and window.

John Aitken, M.D.

William Brown, M.D.

J. A. Easton, M.D.

Andrew Fergus, Surgeon.

William Finlay, M.D.

Joseph Fleming, Surgeon.

William Hall, Surgeon.

J. Hay, Surgeon.

William McDonald, M.D.

Andrew McEwan, Surgeon.

George McEwan, Surgeon.

John McEwan, M.D.

Joshua Paterson, M.D.

Robert Thomson, M.D.

J. G. Torrey, Surgeon.

The undersigned, in consequence of the great prevalence of fever recommend instant attention to these sanitary means which medical skill has prescribed for preventing its increase, and which, by the Divine blessing, may prove effectual in arresting its progress.

Alex. Hastie, Lord provost of Glasgow.

William Arnot, Minister of St. Peter's Free Church.

Robert Baird, M.A., Procurator Fiscal.

Jas Barr, D.D., Minister of St. Enoch's Parish.

Alex. J. D. D'Orsey, Minister of Anderston Episcopal Ch.

William Fleming, City Missionary.

Thomas Harvey, City Missionary.

George Home, Inspector of the Poor.

George Mackay, Superintendent of Police.

Samuel Miller Minister of St. Matthew's Free Church.

John Robson, D.D., Minister of the United Presb. Church.

A. N. Somerville, Minister of Anderston Free Church.

Gavin Struthers, D.D., Minister of the United Presb. Ch.

Hugh Wallace, City Missionary.

ADVICE TO SOCIETIES.

To the Editor of the *Bristol Herald* (England.)

Will you allow me, through the medium of your *Herald*, to call the attention of the societies composing the Somerset Union to one or two things connected with their operations, which to my mind are objectionable, and which will—as in fact they have already done—tend to lower the standard of advocacy in the country.

In doing so, I hope I shall not be misunderstood. I have nothing to complain of *individually*, but, on the contrary, much to be thankful for. I have always experienced that sympathy, either from societies or individuals, which has been as marrow to my bones, in the possession of which I feel it very encouraging to

labour. But at the same time, others have suffered, and the respectability of the union has been depreciated.

I believe you will not secure that kind of agency which the present state of the temperance reformation requires, unless some of the societies are more generously disposed than has been the case in some instances. The temperance advocate is the representative of the teetotal body, and the people are disposed to judge of a society by its representative. Let him be treated as a temperance teacher, and not as a tramp and adventurer. Each society ought to provide a comfortable home for him in every place, free of expense; and in case the journey is too long, or the weather unfavourable for walking, either help him on the way, or give him the means of living. This can be easily done, if the teetotalers will feel universally interested, and not leave the responsibility to one or two in every place. If every temperance advocate had to give a penny a day to a thousand individuals, though he might be rich to begin with, he in the end would be very poor, and those who had received the penny but very little better. But if a thousand individuals were to give a temperance advocate a penny a day each, he would be placed in comfortable circumstances, while they themselves would scarcely miss the mite. I hope my brethren will see to this. A drunkard, in his cups, would call it shabby to leave a poor fellow to help himself who is helpless. Teetotalers, we expect better things of you. I shall be sorry if the union should be involved in debt in consequence of my visit. Other advocates have grumbled all the way round the union; but I prefer publicly telling you your faults, believing you have sufficient evidence to convince you that I am individually happy in my work, and merely wish you success and prosperity in future.

Yours faithfully,

THOMAS WHITTAKER.

The writer of the above is himself a zealous and successful agent and lecturer. His remarks are straightforward and true. We commend them to general notice here, not in order that matters may be remedied, as we are not aware that they are wrong; but that the respectability and efficiency of our lecturers may keep pace with other improvements in the province.

INTEMPERANCE AND DEATH.

Last Lord's Day three young men named Wm. McMullan, Peter Malloy, and Patrick Halford, together with the wife of Malloy, went over to the peninsula in a skiff, and spent a considerable part of the day in drinking at the tavern or grogery established there under the auspices of our Corporation. Malloy and Halford became so intoxicated that Mc-M. refused to re-cross with them in the skiff and returned by the horse-boat, which, with the small steamer, affords, we regret to say, strong temptations and facilities for the desecration of the Christian's day of rest. The other parties crossed in the skiff safely until they reached a point between the end of Small's Wharf and the shore, when the boat upset in about five feet of water, and, melancholy to relate, both the men were drowned, (yet one of them, when sober, was an expert swimmer,) and the woman was rescued with great difficulty by the activity of a coloured man who witnessed the accident. Both parties were in the prime of life—the one a carpenter, the other a miller—and one of them (Halford) had but a few days before arrived here from Ireland with his mother, who is now left childless and a stranger in a strange land. The scene was heart-rending when the widow was called to witness the dead body of her only son, the support of her old age; and was rendered more deeply affecting by the innocent playfulness of an infant child of Malloy, patting the clay-cold features of its dead parent, and pronouncing his familiar name, while the mother, half-drunk and half-drowned, was lying in a state of insensibility in an adjoining room. Who are the criminal participators in the untimely death of those men? The Corporation is criminated by licensing any grog-shop or tavern on the Island, for public convenience requires nothing of the kind: the proprietor of the Tavern is criminated in furnishing the alcoholic poison which first brutalizes and then destroys: all, indeed, who engage in ministering to the vices of society are in some degree answerable for its crimes. Who can estimate the wretchedness and misery—the amount of disease and crime which annually results from our 200 city taverns and grog-shops? When will our Legislatures, our Judges, and our

Magistrates awaken to the importance of giving the weight of their example and influence to stay the progress of this evil by advancing the cause of the Temperance Reformation? The welfare of Society imperatively demands it.—*Toronto Examiner.*

Education.

EARLY RISING.

Many literary men seem quite regardless of the fact, that their health depends greatly upon the degree of rest, study, and exercise taken; as much so, in fact, as upon the nature and quantity of their food and clothing, and their intervals between their meals. Retiring to bed at an early hour, and rising early, are habits which would be found highly conducive to their health, and well adapted to prepare them for going through their day's work with a refreshed and cheerful spirit. It is also a business-like habit, and that is no small recommendation of an author in the eyes of those from whom he would wish to find encouragement and employment. Let it be remembered, too, that nearly the whole of our great men ascribe the extent and success of their labours to their having accustomed themselves to go early to bed, and rise early in the morning, and to this many have attributed their excellent health and length of life. We can at least speak for ourselves, not that we rise particularly early, but that we follow a rule of going early to bed, and insuring, as far as possible, a good sound sleep. Sound sleep is in fact indispensable to the health of men daily engaged in literary pursuits; without this species of pacification, the nervous system becomes overwrought, and bad health in various distressing forms is the result. Let it therefore not be forgotten that early rising is valuable only so far as it insures early retiring to bed, and the habitual tranquillisation of sleep.

Homer, Horace, Virgù, and numerous other ancient writers, were early risers. But not to go back to so remote a period, let us restrict our examples within the last three centuries. Sir Thomas Moore, who assures us it was by stealing time from his sleep and meals that he was enabled to complete his "Utopia," made it his invariable practice to rise at four; and he became so well convinced of the excellence of the habit, that he represents the Utopian as attending public lectures every morning before daybreak. When Bishop Burnet was at college, his father aroused him to his studies every morning at four o'clock; and he continued the practice of early rising to the end of his life. Bishop Home states, that during the composition of his very excellent version of the "Psalms," "he arose invariably fresh as the morning to his task." Sir Matthew Hale always rose early, and studied sixteen hours a-day. Addison, when sojourning at Blois, rose as early as between two and three in summer, but remained in bed till eleven or twelve in the depth of winter. Dr. Doddridge says it is his habit of early rising that the world is indebted for nearly the whole of his valuable works. Fabricius states that "Linnaeus arose very early in summer, mostly about four o'clock; at six he came and breakfasted with us, about one-eight of a league distant from his residence, and there gave lectures upon the natural order of plants, which generally lasted until ten." Dr. Tissot says that Zimmerman was accustomed to rise very early in the morning, and wrote several hours before he began his professional visits. Paley, who in the early part of his college career frittered his time away in the society of idle and extravagant acquaintances, was one morning awakened at five o'clock by a friend, who reproached him with the waste of his time, and of his strong faculties of mind. Struck with the justice of the rebuke, Paley, from that time forward, rose at five o'clock every morning, and continued the practice ever after. It is easy to conceive how this excellent reform contributed to the achievement of the celebrity of the author of "Evidences of Christianity," "Moral Philosophy," &c. Bishop Jewell rose regularly at four; and Dr. Parkhurst the philologist at five in summer and six in winter, in the latter season always making his own fire. Franklin and Priestly, among our philosophers, were early risers. It is to the hours he gained by early rising that we owe the numerous volumes which issued from the pen of Sir Walter Scott. He rose at five o'clock, and lit his own fire when the season required one. By six o'clock he was seated at his desk, which he did not leave till breakfast time between nine and ten. After breakfast he devoted two hours more to his solitary tasks, and by noon he was, as he used to say, "his own man." When the weather was bad, he remained at work

essantly all the morning; but his general rule was to be out on
back by one o'clock at the latest; while, if any more distant
mission had been proposed overnight, he was ready to start on
by ten; his occasional rainy days of uninterrupted study fam-
as he said, a fund in his favour, out of which he was entitled
draw for accommodation whenever the sun shone with special
graces.

News.

Return of Sick and Deaths at Montreal Emigrant Sheds.

	Patients.	Deaths.			
		Male.	Fem.	Ch	Total.
5,	1326	4	9	12	25
6,	1567	15	13	7	35
7,	1630	5	7	8	20
8,	1856	18	12	9	39
10,	1712	11	10	15	36
11,	1493	20	13	1	34
		73	64	52	189

Nearly the whole number at Sheds are sick.

ST. LAWRENCE AND ATLANTIC RAILWAY.—We learn from the
Brookline Gazette, that the works on the St. Lawrence and At-
lantic Railway are to be rigorously prosecuted during the present
season, and that the directors have resolved to open to the public
the first fifteen miles from Montreal, in the month of May next,
and a further section of fifteen miles to St. Hyacinthe in the
month of August following; the remaining distance to Acton
will be completed the same autumn. The necessary engines and
cars are contracted for in Montreal—at least we believe the nego-
tiations for that purpose are completed.—*Transcript.*

We understand that several fatal cases of Ship Fever have taken
place in the emigrant lodging-houses of this city, and that the
disease is caught by those who purchase feather-beds and other
articles from the new comers, who are in a sickly state.—*Id.*

On Monday, as the steamer St. Louis was coming into port
with two barges in tow, a canoe, containing four young lads, was
seen; two were drowned, the other two were saved by clinging
to the sides, until assistance reached them.—*Herald.*

EXECUTION AT GUELPH.—Charles Coghlin was executed at
Guelph, on Thursday last, for the murder of Richard Oliver.
The unhappy man made a confession, which has since been pub-
lished, in which, although he acknowledges the act, he denies all
intention of inflicting a deadly wound upon the unfortunate Oliver.
His apprehensions were entertained of a riot, perhaps a rescue,
at the place of execution; and therefore precautionary measures
were adopted to prevent such an occurrence. A large concourse
of people assembled; and at ten o'clock, a.m., the unhappy man
suffered the extreme penalty of the law. No rioting, however,
took place.—*Guardian.*

EXTRAJUDICIAL OATHS.—ODD FELLOWSHIP.—A prosecution
has lately commenced at Springfield, Mass., against certain
members of the Odd Fellows' Lodges, for giving public exhibitions
of the secrets of the Order. This was done under the law which
prohibits unlicensed theatrical exhibitions. The defence set up
was that the exposure was not to be regarded in the light of a
theatrical exhibition. One of the Order was summoned to give
evidence, but refusing, on the ground that he would violate his
oath obligations to his lodge—the Court held that he was
not to answer. At this stage of the proceedings, the prosecu-
tion was withdrawn, and "the Order was saved from expo-
sure for the present." During the process, the Counsel for the de-
fence stated, that it was a penal offence for any one to assume
the obligations as that to which the witness referred, and the
Court cordially agreed with the opinion of the Counsel. The
Odd Fellows of Canada may learn something from this fact wor-
thy of their attention.—*Examiner.*

THE GREAT BRITAIN STEAMER.—Another attempt was made
last week to liberate the Great Britain. She has been got to
sea and there is a prospect of her ultimate disenthralment.

BOYED SCHOOLS.—On Tuesday evening a very numerously
attended meeting was held at the Hanover Square Rooms, when
Ashley took the chair. Among the number on the platform
were the bishop of Norwich, Lord Kinnaird, Hon. W. Cowper,
Hon. Fox Maule, M. P., Hon. and Rev. Baptist Noel, and

a number of clergymen. The report stated that there were 16
schools open daily, morning and afternoon; 33 open on Sabbath
morning, afternoon and evening; 41 buildings comprising 80
schools of both sexes, which are situated in the lowest and most
wretched localities of London. The total number of these are
about 5000 children of both sexes, and upward of 540 teachers.
A special fund had been established for a school of industry or
juvenile refuge, in one of the most wretched localities in West-
minster, to which a lady in the first instance subscribed £200 and
subsequently £3000 with a view, under the latter donation, of re-
ceiving 50 girls.

Mr. Roberling, of Pittsburgh, has the contract for constructing
the immense wire suspension bridge across the Niagara river,
below the falls.

The Cleveland Plain Dealer says, that a single merchant of
that city, paid the sum of \$200,000 for wheat and flour, between
the 17th and 27th ult., being an average of \$30,000 a day.

A. P. Salter, Esq., left Detroit in the *Samuel Wood*, on Mon-
day last, with a party of men, en route for Lake Superior, where
he has received instructions to survey, and report to head quar-
ters upon the several mining locations, &c., in that region.

The propeller *Earl Cathcart*, arrived at Windsor on Monday
the 21st, and will proceed to the Bruce mines, in the course of
next week, for a load of Copper Ore.

Fever in Glasgow is raging at a fearful rate, and no sufficient
accommodation is yet provided. Up to Wednesday week, there
were 417 cases on the lines of the district surgeons of the poor
alone; on that day there were thirty-eight cases of fresh lines!
Four of the Roman Catholic clergymen in Great Clyde street are
now laid up with fever.—*Reformers Gazette.*

FEVER IN LIVERPOOL.—The *Liverpool Albion* records the death
of another medical officer, Mr. John Whitley, who, in the dis-
charge of his duties as surgeon to the parish, has fallen a victim to
the prevailing malady of typhus fever, making the third medical
man who has met a premature death within a very few weeks,
besides a number of others filling subordinate situations, of whom
the public hear little or nothing.

The railroad companies in England contract to carry the Mail
45 miles an hour.

A congress of delegates from the German States, will soon be
assembled at Dresden, in order to establish a general system of
reduced postage throughout Germany.

TERMINUS OF THE PATH OF GLORY.—The *New Orleans Picayune*,
thus sums up the amount of glory which has fallen to the
share of the heroes of Monterey; "Just one year ago there march-
ed through our streets, as noble and splendid a body of men as
ever went forth to battle. They were about 900 strong. The
men were in the vigour of youthful manhood; and in as perfect
order and with military precision they paraded through our city,
the admiration of our people broke forth in loud applause of the
gallant array. This was the first Tennessee regiment, under the
heroic veteran, Col. Campbell. They left our city, fresh from
their own happy homes in the mountains and by the river sides in
healthful Tennessee, full of hope, ambition, and patriotism; they
departed in cheerful spirits and with impatient ardour for the scene
of war. * * * "On Friday last, the whole of this
gallant regiment, whose history we have thus briefly sketched,
arrived in our city. It numbers just 350—about one third the
force with which it left. And this loss it has sustained in a 12
months' campaign. It has averaged a loss of 50 men a month."

The Pope has altered the manner of reckoning time at Rome,
where the people used the mode of counting 24 hours, from half-
an-hour before sunset, and has ordered the public clocks to be
adopted to the common European reckoning. His holiness thinks
they have hitherto been behind the times at Rome.

Three of the greatest projects in contemplation at present, are a
canal across the Isthmus of Darien; another across the Isthmus
of Suez, connecting the waters of the Mediterranean with those
of the Red Sea; and the third, a Railroad from Lake Michigan
to the Pacific Ocean. The completion of either of these would
constitute an important era in the history of trade and commerce.

THE JEWS OF ROME.—The *Siecle* publishes the following letter,
dated Rome, 2d ultimo: "The pope has appointed a committee
to inquire into the position of the Jews. His plan is to withdraw
them from their detestable ghetto. There is a controversy in the
ghetto on the subject of the pope. "Young Palestine" is of
opinion that *Pius IX. is the Messiah!* The conservatives
maintain that he is merely a great prophet.

A RAILWAY TO CHINA.—S. B. Rogers, of Nant-y-glo, has published a pamphlet on the practicability of constructing 10,000 miles of railway through Europe and Asia and thus connecting London and Paris with Canton and our East India possessions, and all the great cities and provinces on its route. The route proposed is by Paris, Munich, Vienna, Belgrade, and Constantinople; thence through Syria, Persia, Beloochistan, and Scinde, to Oodipoor, Calcutta, through the Birman Empire, and the north part of Cochin China, to Canton.

AMERICAN SLAVE TRADE.—Three thousand new Africans are imported annually through Texas into Louisiana, &c. feloniously, according to United States law. Fifty thousand native American citizens, some of them whiter than their masters (and this class of orthodox colour is constantly increasing), have been, for a number of years past, bought and sold like beasts, in the State south of Pennsylvania, feloniously, according to God's law. Of this internal slave trade, Washington, to which you send, Christian reader, your representative, is the metropolis.—True Wesleyan.

DREADFUL ACCIDENT AT BRUGES.—A fearful accident happened last week, at the Madeleine church, Bruges. One of the priests while performing mass, was suddenly struck to the ground, by the falling on his forehead, of the marble head of an infant Jesus, which had become detached from its body. Fracture of the skull and a severe wound, were the consequence to the unhappy clergyman, who died in great agony.

The great comet of 1264 and 1566 is expected by astronomers, to re-appear at the latter end of this or the commencement of the following year. March 10, 1848, is considered the most probable period. The nodes of the comet's orbit lie very close to the earth's path.

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