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I'M TOO YOUNG.

"I think, George, I'm too young to be a teetotaler; it's a very good thing for you, but I'm too young," said Jane right to her cousin, who was spending the Christmas holidays at her parent's house.

"Are you too young to know right from wrong, Jane?" "Why, now I think you are laughing at me, George! Why I'm in the Bible class at school. I shall be nine next day, and you ask me if I know right from wrong!"

"Well, Jane, don't be angry—you complained of being too young just now; but if you know right from wrong, why abstention from strong drinks is right, and drinking is wrong. And if you are not too young to know, you must be too young to do, what is right."

"I never do drink, George, only a glass of wine at our cool breaking up, and a little taste of punch with uncle when I go to see him—that's all."

"Are you in the habit of often seeing people drink these things?"

"O no, George! My parents are teetotalers, you know. I have no such drinks at home. I only see them at uncle's, and at our breaking up."

"Why, Jane, in that case, you take them as often as you get them, and the drunkard does no more."

"Dear me! how harshly you speak—comparing me to a drunkard! Who ever heard of a little girl being a drunkard?"

"Little girls grow to be women; and women, Jane, are sometimes so lost, as to be drunkards. I have read in the works of a great poet these words, 'The child is father to the man;' meaning, that the habits we get in childhood, stick with us. Do you think the strip of muslin you are wearing would ever be done by you, if you never begun?"

"What a simple question! Why to be sure it would not?"

"Well, simple as it is, the case of poor lost drunkards is that strip of muslin. Every drop they took, from the first beginning, helped on to the completion of their bad habit, as surely as every stitch you take helps on till the dress is completed. Is not that plain?"

"Why yes, it seems so."
"Every thing, Jane, both good and evil, must have a beginning; and the habits we get in childhood are often so strong, we can never throw them off. You mentioned, just now, uncle John, and his punch; and you know he learned to take strong drink in his youth in the navy, and now he is quite disabled with the gout. What is the reason he does not become a teetotaler?"

"Oh, he says he is too old, and that he learned to drink in his youth."

"He was not too young, Jane, to learn to drink! You think yourself too young to learn to abstain."

"Oh, if I ever thought for a moment I should be a drunkard, I would not think myself too young."

"And do you suppose any one ever does think of becoming a drunkard?"

"Why, no; I dare say they get into a bad habit before they are at all aware of it. But, George, how could I refuse to take wine at the breaking up; I should be laughed at."

"And would you do wrong, for fear of being laughed at? O, that is not like a child who reads her Bible. You know you should do your duty, through good report and through evil report. Some wicked people laugh at religion, would you be ashamed of religion on that account?"

"O no! for our Lord has said, 'Whosoever is ashamed of me before men, of him will I be ashamed.'"

"Well, then, why be ashamed of teetotalism, which is a plain carrying out of our Lord's command, 'Do good, as ye have opportunity, to all men.'"

"Well, I think I have been wrong."

"I think you have, Jane. You are not too young to read your Bible, and to understand parts of it. Neither are you too young to be a Christian. How then can you be too young to understand this plain fact, that if you would for ever avoid the snare of intemperance yourself, and set a good example of perfect sobriety to others, you must abstain from drinks that cause intemperance."

"Well, George, I thought it did not matter much about children being teetotalers; but you have taught me better. I see that we are never too young to do that which is right."

EFFECTS OF INTOXICATING LIQUORS ON HEALTH.

Tract, No. 4, issued under the authority of a Committee of the Free Presbytery of Paisley.

Alcohol is the intoxicating principle of ardent spirits, wines, ales, cider, and all other inebriating liquors common in this country. It is classed by Orfila, Christison, and other writers on poisons, along with ether, opium, tobacco, &c., as a narcotico-acrid poison; that is, one which destroys life by producing irritation and stupefaction; and it is obtained by the process of distillation from liquors which have undergone the vinous fermentation. It does not, however, exist in any of the fruits or grain used in their manufacture, and is only formed by the destructive fermentation of the saccharine matter or sugar which these contain. If a pound of sugar is fermented, about one half of its constituent elements reunites

to form carbonic acid gas—the “choke damp” of miners, so called because it almost instantaneously destroys life when breathed into the lungs. The other half of the elements of sugar unites to form alcohol—a fluid which, if swallowed in even much smaller quantities than an ordinary draught of water, proves instantaneously fatal; so that by fermentation, the sweet, nutritious, safe, and wholesome substance called sugar is resolved into two poisons—carbonic acid gas and alcohol; one of these may be inhaled into the lungs, but it is not breath—the other may be imbibed into the stomach, but it is not drink.

Fluids, such as pure water or ardent spirits, do not require digestion, they pass directly through the coats of the stomach into the mass of blood circulating in the body.

That alcohol is absorbed, is proved by the odour of the air expired in breathing. If this proceeded merely from a little of the spirit being left in the mouth or throat, a draught of water would remove it. Dr. Ogston, of Aberdeen, remarks, however, in his paper on drunkenness, that “when the patient smells strongly of spirits, its odour will not always be perceived in the stomach, the contrary is sometimes the case, this fluid having been previously absorbed;” and in one case observed by Dr. Percy, of Edinburgh, the spirituous odour continued for three hours after the digestive organs had been washed out by the stomach pump. Magendie was the first to demonstrate the transmission of spirits unchanged from the stomach into the circulation; he gave a quantity of spirit to a dog, and on examination a short time afterwards, found none remaining in the stomach, while it could be obtained by distillation from the blood of the animal. In a similar experiment, Teidemann and Gmelin detected alcohol in the contents of the splenic vein, (that is, the vein which returns the blood which circulates in the stomach) while they could not detect it in the chyle, or digested food, which, as a milk-like fluid, enters the circulation through a totally different set of vessels, called lacteals.

The exhalents of the lungs are not, however, the only channels by which the blood seeks to throw off the load of alcohol which it circulates. Sir Anthony Carlile, and Drs. Wolff, Kirk, Buchanan, and Ogston, have each furnished cases in which the fluid effused into the central cavities of the brain was impregnated with spirits, and in some of these even the distinctive character of the spirituous liquor previously swallowed was retained. Thus “Dr. Wolff found that the surface, and still more the ventricles of the brain, had a strong smell of brandy.” In the case reported by Sir A. Carlile, in which a quart of gin had been previously swallowed for a wager, “the fluid in the brain was distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability”—it appeared to be “as strong as one-third of gin and two of water.” Dr. Kirk says, “I dissected a man who died on the first day of this year (1830) in a state of intoxication, after a debauch in ‘first-footing.’ In two of the cavities of the brain (the lateral ventricles), was found the usual quantity of limpid fluid. When we smelled it, the odour of whisky was distinctly discernible; and when we applied the candle to a portion of it in a spoon, it actually burned blue—the lambent blue flame characteristic of the poison, playing on the surface of the spoon for some seconds.” And on examining the brain of a man who had killed himself by drinking rum, Dr. Percy says, “I could distinctly recognise the peculiar odour of rum.” There are also cases noticed in which a spirituous odour was discernible in the serous cavities of the chest.* Dr. Percy detected alcohol in the substance of the brain and

liver, and also in the blood, the urine, and the bile, the relative quantity found in the brain being so great as to lead him to suppose that there existed some peculiar affinity between the alcoholic fluid and the cerebral substance. And he says, alcohol “may be separated with great facility from the bile and liver; and this may serve to explain the frequency of hepatic disease in habitual drunkards.” The following experiment by Dr. Percy will illustrate the potency of alcohol as a poison, and the rapidity with which it may, even in its strongest state, be absorbed into the blood, and circulated throughout the living mass. About an imperial gill of pure alcohol was injected into the stomach of a dog, which for a day or two previously had received but a scanty supply of nutriment, “but scarcely was the injection completed, when the animal uttered a loud plaintive cry, and, being dropped, fell lifeless to the ground. Not a gasp was afterwards taken; nor after the lapse of one or two minutes, could a single pulsation of the heart be felt.” On inspecting the body of the dog only sixteen minutes after commencing the experiment, Dr. Percy found “the stomach was nearly void, containing only some bilious matter, and the intestines also were generally void and contracted;” but by distillation from the brain, he “obtained a supernatant stratum of alcohol, not less than one-third of an inch in depth, which burned with a blue flame, and dissolved camphor.” he adds, “the blood also, procured from the different cavities of the heart, and great veins of the chest, furnished, on analysis, a stratum of Alcohol half an inch in depth; on opening the chest, a decidedly alcoholic smell was perceived; the brain also was thought to emit a somewhat spirituous odour.” Dr. MacNish says, “the perspiration of a confirmed drunkard has often a strong spirituous odour. I have met with two instances, the one in a claret, the other in a port drinker, in which the moisture which exuded from their bodies, had a ruddy complexion, similar to that of the wine on which they had committed their debauch;” and it is an opinion of some medical writers, that the secretion of the milk becomes impregnated with the alcoholic liquor taken by the nurse, and affects injuriously the constitution of the child; indeed, considering the diffusible nature of alcohol, it seems impossible that this or any other secretion can escape contamination. The spirit is carried wherever the red blood circulates, and passes beyond this point into the white substance of the brain, and into those serous cavities, where only the serous or watery part of the blood should enter, and seems so completely to pervade every organ and tissue of the body, that this circumstance has been taken advantage of to explain that most horrible of all bodily diseases, “spontaneous combustion,” to which the drunkard is peculiarly obnoxious. Thus Dr. Apjohn, writing on that malady says, “that the bodies of drunkards may become, as it were, soaked with alcohol, seems fully established by observation; thus Breschet found the different tissues of the bodies of criminals, opened shortly after execution, to evolve a strong smell of eau-de-vie; and a similar observation has been made by Dumeril and Cuvier, upon the body of a labourer at the Garden of Plants, who died from the effects of a large quantity of wine which he had drunk for a wager.”

Such is the mode in which alcohol acts, and, after this mass of evidence, there can be little doubt that spirituous liquors enter the circulation very much in the state in which they are swallowed, and again, in considerable proportion, pass off unchanged in the breath or perspiration, and in the various secretions of the body. There is reason, however, to believe that the alcohol is not all thrown off in this way. These facts are not inconsistent with the opinion long since advanced by Dr. Trotter, and more recently supported by the eminent German chemist, Liebig, namely, that alcohol enters largely into combination with the oxygen of the blood. The chemical properties of spirituous liquors affect also the various solid tissues of the living body.

* Ether is a fluid very analogous to alcohol, and a case is recorded in the *Lancet*, v. 1, 1836-7, in which, after a quantity of this drug had been administered, “a strong smell of ether was perceived” to proceed from all the surfaces of the brain, and the odour of ether was also observed in those serous cavities which contain the lungs and the heart.

Professor Pereira, in his able work on *Materia Medica*, describes the local effects of alcohol:—"The local effects of alcohol, or rectified spirit, are those of a powerfully irritant and caustic poison. To whatever part of the body this agent is applied, it causes contraction and condensation of the tissue, and gives rise to pain, heat, redness, and other symptoms of inflammation. These effects depend principally or wholly on the chemical influences of alcohol over the constituents of the tissues: for the affinity of this liquid for water causes it to abstract the latter from soft and spongy parts with which alcohol is placed in contact; and when these are of an albuminous or fibrous nature, it coagulates the liquid albumin or fibrin, and increases the density and firmness of the solid albumin or fibrin. The irritation and inflammation set up in parts to which alcohol is applied, depends (in part) on the resistance which the living tissue offers to the chemical influence of the poison; in other parts, it is the reaction of the vital powers brought about by the chemical action of alcohol." Dr. Pereira also admits the existence of a *dy. amical* action, analogous to those magnetic and electric influences which certain substances exert on each other without undergoing any appreciable change in their respective properties, and by virtue of which alcohol occasions local irritation and inflammation, independent of its chemical agency.

Alcohol in its concentrated form is never, however, used externally, even as medicine; but the ordinary spirituous liquors are sufficiently powerful to produce the most detrimental effects upon the *healthy* constitution. These effects vary from the slightest degree of irritation, up to intense inflammation and ulceration, and from the slightest degree of constitutional excitement or exhilaration up to the deep weakness, Coma, Apoplexy, and Death.

All are familiar with the painful and mischievous effects of even a single drop of spirits on the eye, and it is well known, that such painful sensations are not experienced in the stomach when spirits are swallowed; the conclusion drawn is, that as the pain is absent, so is the injury. The best positive evidence to the contrary of this conclusion, is furnished by the case of a young American soldier, St. Martin, who unexpectedly recovered from the effects of a gun-shot wound, which healed with a valvular opening into the stomach, allowing the appearance of its internal surface to be examined by the eye. Dr. Beaumont, his physician, took advantage of this circumstance, to ascertain more fully the laws of digestion, and the effects of different substances on the coats of the stomach. After the free use of ardent spirits, Dr. Beaumont found the mucous lining of the stomach "covered with *inflammatory*, and *ulcerous patches*, the secretions vitiated, and the gastric juice diminished in quantity, viscid and unhealthy; although St. Martin complained of *nothing*, not even of impaired appetite." St. Martin was, in his general habits, a healthy and sober man, yet Dr. Beaumont observed that "*the free use of ardent spirits, wine, beer, or any intoxicating liquor, when continued for some days, has invariably produced these morbid changes.*" It was only when drinking was continued for a longer time, or to a greater excess, that he complained at all. St. Martin's is the reverse of an extreme case. There are thousands who, although taking great credit because "they never take more than one glass," do so simply because they cannot bear the gastric irritation occasioned by a second. Those individuals, on the other hand, are most likely to contract habits of intemperance, whose digestive organs best resist the irritating effect of alcohol, and who can, therefore, indulge glass after glass with comparative impunity. In like manner, the liver, the kidneys, the brain, and nervous systems, are all subject to injury of their structure, and derangement of their functions—a multitude of complicated diseases is the consequence, and, according to Liebig, alcohol, by combining with the oxygen of blood, deprives the

muscular system of its natural source of strength, and thus "diminishes the force available for mechanical purposes." The practical effects of this will be illustrated by the following observations of Sir John Ross, who remarks that when men "under hard and steady labour are given their usual allowance, or draught of grog, or a dram, they become languid and faint, *losing their strength in reality*, while they attribute that to the continuance of their fatiguing exertions." "He," continues this eminent navigator, "who will make the corresponding experiments on two equal boats' crews, rowing in a heavy sea, will soon be convinced, that the water drinkers will far outdo the others;" and in the great majority of fatal cases of intoxication, death is caused by the blood—from the combination of its oxygen with alcohol—becoming poisoned and totally venous, and destitute of vital qualities. The appearances on dissection, according to Dr. Ogston, being rather those of "asphyxia than of apoplexy."

When spirituous liquors enter the circulation, a greater or less degree of vascular and nervous excitement is the consequence, the mind is exhilarated, the feelings elevated, and a greater amount of muscular activity, and energy, can for a time be brought into play; this is attended, however, by a great waste of mechanical power. It is the love of this undue and temporary, though pleasing excitement, which constitutes the great inducement to drink; for as the effect soon passes away, it is necessary to repeat the dose, in order to remove the physical and mental depression which unavoidably follows, and as the stimulant loses its effect by repeated application, it becomes necessary to increase the quantity, so as to produce the desired state of feeling. Alas! how often is the drunken appetite thus formed, and this "mockery" followed into the regions of death. This is the grand source of fallacy in reasoning on the effects of spirituous liquors. To all the demonstrations of physical injury caused by their use, it is answered, "I feel the better of a little." Judging from their delusive feelings, persons who use tobacco, or opium, can make the same reply, and the employment of these and all other narcotic substances, is also liable to the same result—namely, the formation of an augmenting appetite for their exciting effects; and this is the most fatal objection to their unnecessary, though experience has shown that it does not apply to their strictly medicinal, use.

The temporary employment of spirituous liquors may be necessary to remove or counteract disease, or to support an exhausted or defective state of the constitution. Dr. A. Combe, in his excellent work on Dietetics says, "in these cases they ought to be considered as medicine," and adds, "if all the functions of the system are already vigorously executed *without* the aid of spirits, their use can be followed by only one effect—*morbid excitement*; and it is in vain to contend against this obvious truth. The evil attending their unnecessary use may not be felt at the moment, but nevertheless it is there." The following important MEDICAL TESTIMONY, signed already by about 1000 medical gentlemen, including the medical advisers of her Majesty's household, the heads of the Army and Navy medical departments, and by many of the most distinguished medical authorities and writers of the day, will show the necessary conclusions:—

"I. That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors, as beverages. II. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. III. That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time. IV. That total and universal abstinence from alcoholic liquors, and intoxicating beverages

of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

DANIEL RICHMOND, Paisley.

SERMON ON TEMPERANCE.

BY THE REV. CHARLES MACKAY, NEW BRUNSWICK.

"O thou man of God, there is death in the pot."—3d. Kings, iv. 40; second last clause.

"Whatsoever things" says the Apostle Paul "were written aforetime, were written for our learning." We may, therefore, my brethren, derive instruction from the facts of sacred history, as well as from the principles, the doctrines, and the precepts of the Gospel of Christ. Let us look then at the historical fact, which stands in connexion with our text, and let us inquire what are the *practical lessons*, which, as professing Christians, we ought to deduce from it.

It is mentioned in the chapter from which the text is taken, that God was graciously pleased to honour his servant Elisha by employing him to work several striking miracles, one of which is thus recorded. "And Elisha came again to Gilgal; and there was a dearth in the land, and the sons of the prophets were sitting before him: and he said unto his servant, set on the great pot, and seeth the pottage for the sons of the prophets. And one went into the field to gather herbs and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. But he said, Then bring meal; and he cast into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot." You see from this history my brethren, that there was a "Great Pot in Gilgal in the days of Elisha, and in a season of great scarcity, and dearth. But there is a greater pot in New Brunswick at the present hour, at a time, too, when the cry of famishing thousands is entering our ears. There was poison in the pot in Gilgal, which for a while remained undiscovered. It has also been found out beyond the possibility of doubt, that there is poison,—destructive poison in the pot, which is amongst ourselves. So soon as the sons of the prophets ascertained that there was a dangerous ingredient mixed with their food, they refused to touch it, although it was an honoured prophet of the Lord that had bidden them partake. And should we not follow their example in this respect, and abstain from a thing which contains the deadly ingredient of Alcohol, whatever be the character, the talents, the learning, the piety or the standing of the man who would thoughtlessly or innocently tempt us to our ruin? The moment the persons around the Gilgal pot perceived their own danger, and the danger of others, they immediately raised a warning voice and exclaimed, directing their eyes to the prophet of the Lord "O thou man of God, there is death in the pot." And should not we, my brethren, who have discovered the life-destroying contents of the pot which is amongst ourselves, go to every minister of the Gospel in the land, and let each hear the warning sound both loud and long, "O thou man of God, there is death in the pot?" No sooner was Elisha made aware of the dangerous contents of the pot in Gilgal, than he wrought a miracle to cure the evil, and to make the hurtful food to become safe, and then there was *no harm* in the pot. Should not we do so likewise? True we cannot work miracles now.—The day for miracles is past and gone, but certainly we can do *something*, and surely that "servant of the most High God, that minister of the pure and heavenly religion, which proclaims peace on earth, and good will toward men" will not be held *guiltless*, at the last, if he does not exert himself in some way or other to remove the intoxica-

ting pot altogether, or do something to prevent his fellow men from partaking of the destructive liquor it contains for the piercing cry issuing from the lips of unnumbered broken-hearted widows, and wretched fatherless children sounding awfully in the ears of every gospel minister, and that cry is, "O thou man of God, there is death in the pot." Is this sound entering my own ears, and touching and affecting my own heart, together with a deep sense of my responsibility to God, which constrains me to appear before ye this evening, to address you on the interesting and important subject of Temperance.

I am well aware that it is a very common opinion, not only among Christians in general, but even among ministers themselves, that Temperance is not a proper subject for the pulpit on the Sabbath day. This, I confess was my own opinion until very lately; but I asked myself the question—Is temperance a *vice* into which some of the members of my congregation are in danger of falling? Then it ought to be exposed, in its nature, insidious tendency, and fearful consequences even on the Sabbath! Is total abstinence commendable? Is it the best known *temporal* security against the existing danger? Then, it ought to be recommended as a universal adoption even on the Lord's day. But there is another reason why ministers should take up this subject on the Sabbath and bring it before the minds of their hearers and it is this, many men are not their own masters, they have not their own command of time. They are engaged in business till late in the evening. They cannot secure leisure to go to the appointed hour to hear a week night lecture. And, moreover, many men who are their own masters, as who can command the time, are so prejudiced against the subject of Temperance, that they have no disposition to listen to anything we have concerning it. Yet these are the very men we wish to benefit. These are the very persons who are retarding the progress of our cause. These individuals are to be found in our congregations on the Sabbath day. And I ask, in the name of common sense, why we should not seize the opportunity thus afforded us, of endeavouring to interest these men and to enlist their sympathies on our side—by depicting before their minds, in vivid, burning words, the pernicious influence, the evil example, the dangerous tendency of even *moderately* partaking of intoxicating drinks? "It is lawful" says Christ "to do good," any kind of good, temporal as well as spiritual good, "on the Sabbath day."—Temperance, then, in my opinion, is a suitable subject for the pulpit, and I shall from time to time bring it before you as my judgment may dictate, or as circumstance may require. And when, as a church, you tell me that I must not do so, that I must not bring it into the pulpit, and introduce it into any of my Sabbath sermons, then, we shall be prepared at once to separate, and I shall go where I shall be permitted to sound forth the statement without restraint that in our own day, in the present existing state of society I regard the temperance cause as a glorious, godlike cause. I shall go, where, without let or hindrance, I shall be allowed to make it known that in my estimation the temperance reformation stands next in beneficent effects, to the "glorious Gospel of the blessed God." The one regards the bodies of men, the other regards their souls. We do not indeed ascribe to temperance, what the gospel alone can accomplish. But we do say, that in innumerable instances total abstinence has saved multitudes from wreck and ruin in the present life, has prepared them *soberly* to listen to the soul saving truth concerning Christ, has brought them where they have heard these truths faithfully proclaimed, and where, by the grace of God they have been made to feel their power so that they have become not only outwardly reformed, but inwardly renewed—not only saved in body, but saved in soul, not only received into the favour of men, but reinstated in the friendship of God, not only restored to their places in the world, but restored to the confidence of the Christian Church, not only brought

smiled upon by earthly friends, but smiled upon by their Father who is in heaven.

Thus we regard temperance as the handmaid to religion, an important looking at facts we are constrained to say, the most important auxiliary to the spread of the Gospel in the present day. But let us look to the language of the text, and employ it by way of accommodation to the subject before us "there is death in the pot." Yes, brethren, there is a natural death in it, there is spiritual death in it, and there is eternal death in it.

1st. To show that there is natural death in the intoxicating pot, were this the time, and place, for such an exhibition, I could present before your view such an array of thrilling facts, as to the number and diversified character of the deaths, occasioned by this poisoned pot, as would be enough, methinks, to make the very blood cruddle in your veins. I shall, however, spare you such an exhibition, and will only observe that there is everything in intoxicating drink that leads to death. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." To use the language of another "could we place before you with something like the vividness of reality the numberless domestic evils to which, the use of intoxicating liquor gives rise—could we measure the countless tears of bitterness that are shed, and make you hear the deep drawn sighs that are heaved, and the yet deeper groans that are uttered from almost every corner of our land—could we put a tongue into every festering wound which it has inflicted within the domestic circle, and bid them relate to you their saddening tale of woe—could we summon up the dead to bear witness to the silent sorrows that have been endured, to the fond hearts that have been broken—to the firm constitutions that have been shattered—to the dishonoured graves that have been filled" nothing more would be required to convince you of the body murdering power of this monster evil.

My own mind was recently deeply awakened and powerfully drawn to the consideration of this subject, by several affecting circumstances, one or two of which I shall now relate. Before leaving Canada, some kind friend sent me a Glasgow newspaper, containing a report of the speeches delivered at a public meeting, held in that city, under the auspices of the "Scottish Temperance League," of those favourable to the preservation of human food.—The object of that convention was to adopt resolutions, and carry out measures for mitigating the then existing distress, by discouraging the application of human food of any kind in the production of alcoholic drinks. At that meeting, in seconding a motion, one of the speakers rose and said, "I find that the consumption of grain in Great Britain, in the manufacture of intoxicating beverages far exceeds six millions of quarters, which triples the quantity of foreign grain entered annually for home consumption. Last year this country imported six millions of quarters of grain, and this year they would probably have to import ten millions of quarters; but these were two extraordinary years, and if they would take the trouble of looking back for twenty years, they would find that the average quantity annually imported, did not exceed what he had stated." "Now," continued he, "they consume upwards of six millions of quarters of grain in their distilleries and breweries, which if put an end to, they would have so much food in the country, that instead of being a corn importing, they would be a corn exporting country, to the extent of four millions of quarters of grain annually, and would give to 2000 ships a freight of 2000 quarters each." Observe, my brethren, this appalling statement was made by a much respected, intelligent, Christian man, at the very

time that a fearful famine was raging in our fatherland. At the very time when we were sending our ships loaded with provision from America, from Canada, and from other places, to preserve the lives of starving thousands. At the very time when hundreds were dying daily for want of food in Ireland and the Highlands of Scotland, the once loved home doubtless of many now before me. At the very time when some of us (myself among others) were actually begging the loan of money, that we might send it to the relief of suffering humanity. Yes, at that very time the fearful truth came out, that had it not been for the buying up of immense quantities of grain by professedly Christian men, for the purpose of being worse than destroyed—manufactured into a death-dealing poison to keep the intoxicating pot so full, that men might easily obtain and drink of its contents, that had it not been for this, the inhabitants of Britain would have had bread enough and to spare. Not one need have died—the most distressing and revolting of all deaths—death from sheer starvation! Not one need have witnessed such common scenes as hungry children crying violently for bread, to their no less hungry parents. Not one need have beheld some members of a family already dead, and the other members of the same family looking mournfully on the lifeless bodies of their kindred, themselves reduced to living skeletons, and hourly expecting to breath their last, and to go to the place where "the weary are at rest." They might all have been preserved alive, both cheerful and happy, and might have had over and above the supply of their own necessary wants, four millions of quarters of grain to send elsewhere, to the relief of others.—This astounding fact aroused all the dormant energies of my mind, and set my whole soul on fire, in the blessed cause of Temperance.

Laying down the paper containing this painful statement, my eyes suffused with tears, I involuntarily exclaimed, "Is this, indeed, a land of Bibles, and ministers, and sanctuaries, and Sabbaths? Do we indeed profess, as a nation, to be influenced and actuated by the pure, the mild, the merciful religion of the Lord Jesus Christ, which tells us to deny ourselves for the good of others—which commands us to love our neighbour as we love ourselves? If we are so influenced and actuated, why was there, and why is there, still so large a quantity of the people's food allowed to be destroyed? Oh! where is the humanity of the humane? Where the morality of the moral? Where the philanthropy of the philanthropist? Where the Christianity of the Christian? when such an immense amount as six millions of quarters of grain could be permitted to be manufactured into an intoxicating drink, to be used as a beverage, during a period of dreadful famine without one noble, one mighty, one united Christian effort having been put forth to suppress the distilleries and breweries, and thus preserve at once both the people's food and the people's lives. Where, thought I—amidst this scene of poison, and this ocean of death, amidst the shrieks of mothers, and the tears of widows, and the wails of sufferers, and the cries of orphans, and the groans of drunkards, and the starvation deaths of thousands—where, O! where is the Christian church? the reservoir of purity—the light of the world—the salt of the earth—the protector of morals—the bestower of blessings—the instrumental saviour of the bodies and the souls of men. 'Tell it not in Gath, publish it not in the streets of Askalon,' that the Christian church has failed to do her duty in the noble cause of Temperance; and in consequence of her criminal neglect, multitudes have already perished, and multitudes more are perishing even now. May she soon be convinced of the right stand to take against this great evil, which at present exists amongst us. May she soon come to our help, and to the help of the Lord, to rid the land of the destructive influence of alcohol. And then the monster-pot which occupies such a prominent position, will speedily be shattered in a thousand pieces."

The death of a member of the congregation, over which I recently presided in Canada, the victim of *strong drink*, was another circumstance which deeply affected my mind, and induced me to take the stand I now take in the Total Abstinence cause. The person to whom I allude was a man of fine appearance, and noble aspect: a man possessed of a good education, and of warm, generous affections; a man most industrious in all his habits, and who was on the fair way of acquiring a large inheritance, had it not been for his infatuated love of strong drink. A more regular attendant at the sanctuary on the Lord's day, or a more attentive hearer of the Gospel while there, when free from the influence of alcohol, never sat within the walls of the place where I ministered in holy things. Poor fellow! I think I see him now. Many were his attempts at reformation, many were the resolutions of amendment which he formed. Many were the prayers which he requested me to present on his behalf. Many were the tears which he shed over his infatuated conduct. But, alas! he was the abject slave of his imperious lust. The appetite for strong drink ruleth the man. In the hour of temptation he always fell, and he fell at length to rise no more. And do you think that I could stand quietly by and see this arch enemy of God and man enter within the precincts of the sanctuary, and take away his victim from before my very eyes without making a warning voice be heard by those young men who were under my spiritual oversight, and some of whom I knew were beginning to drink of the drunkard's pot? No, my brethren, I should have considered myself unworthy of the name of a minister of Christ, and unfaithful to the souls committed to my care, had I not with all the fidelity and tenderness I could exhibit, solemnly and earnestly warned them against the very first beginning of that fatal course which had brought their well-known acquaintance to a premature death—a dishonoured grave, and a drunkard's doom. Oh! it is high time that the ministers of the Gospel should speak out on this subject. It is high time that every pulpit in the land gave forth a clear, distinct, and certain sound on this subject. It is high time that every officer in the church took a firm and decided stand on this subject. It is high time that every Christian on earth had his sympathies powerfully enlisted on the side of this subject. It is high time that all professing to be influenced by supreme love to Christ, and to feel deep compassion for perishing souls, should throw away their own little, petty, paltry, personal, selfish considerations, and should act at once upon the broad, noble, general, generous, large-hearted, truly benevolent, and really *Scriptural* principle, laid down by the apostle, when he says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Brethren, let us imitate the apostle in this respect, for it is God-like, it is Christ-like to deny ourselves for the sake of others. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that ye, through his poverty, might be rich."

May I not then address you and say—Christians,

Wealth, labour, talents, freely give:

Yea, life itself, that they may live;

What has your Saviour done for you,

And what for him will ye not do?

(To be continued.)

LEGISLATIVE MOVEMENTS IN NEW BRUNSWICK.

(From the Mail.)

FREDERICTON, February 8th, 1848.—On motion of Mr Partelow, the House went into a committee of the whole in consideration of a Bill to incorporate the Saint John Temperance Temple Company. Mr. Barbare in the chair.

Mr. Ritchie being called upon to explain the objects of the Bill, said that the Bill explained itself. A number of respectable individuals in the city of Saint John were anxious to form themselves into a Company for the erection of a building, which was intended for the purpose of Temperance meetings, and other purposes connected with the philanthropic objects which these people had in view. And to facilitate this object, they were solicitous to obtain an Act of incorporation. The promulgation of temperance principles was, in his opinion, a public benefit, and he would therefore willingly support the petition of the applicants for the passage of this Bill.

Mr. Boyd said he was afraid if they passed this Bill their statute book would soon be loaded with Acts of Incorporation from all parts of the country.

Mr. Partelow was not at all afraid of loading the statute books with Acts of this description. The cause of temperance was a glorious cause, and he rejoiced to see it prospering, as it was now doing in St. John and throughout the country. The building which this company proposed to erect would be an ornament to the city, and afford the philanthropic projectors an opportunity of promulgating their praiseworthy objects.

Mr. Wark hoped he should see applications for such incorporations from every county in the Province; he had such fears as the hon. member from Charlotte, and was delighted with the progress which temperance was now making. He would support the Bill.

Mr. Carman had no objection to temperance societies, and had he any to this Bill, and so long as legislation was confined to matters of this kind, he would gladly lend temperance societies his aid, but if they should ever attempt to coerce others who differ from them in opinion, he should raise his voice against such interference. Public opinion was the only theory which could have the effect of lessening the consumption of ardent spirits. He would, however, state one fact which was rather startling. The whole export of Lumber, the staple export of this Province, amounted round numbers to £400,000 a year. The imports of ardent spirits, wines, and ale were valued at £80,000, or near one quarter of the whole exports of the Province. This was a startling fact, and one which should not escape the notice of the Legislature.

Mr. Smith attributed most of the crime and almost the poverty in the Province, to the use of ardent spirits, and would give his support to the Bill, and all other measures which he believed calculated to remove this dreadful evil.

Mr. Hannington also warmly supported the measure, stating that he believed it was intended principally for the Sons of Temperance, who he thought were going the right way to work. They were not forcing their opinions down other people's throats, but were exercising, as far as they could find out, a most beneficial persuasive influence, which would tell with the very best effect on the prosperity of the Province. He would certainly go with the Bill.

Mr. Tibbets said, that of all the Temperance movements he had seen, there had been none which was to be compared with the Sons of Temperance. It was his firm belief that in a very short time this organization would number amongst its members three-fourths of the inhabitants of this Province (hear, hear.) There could be no doubt about it; these Sons would drive grog out of the Province (hear, hear.) They were going on, and he believed would go on, until they had accomplished the banishment of rum. There were two states in the United States where rum could not be purchased, and he believed the Sons of Temperance would yet be able to make it preciously scarce in New Brunswick (hear, hear.) The hon. member from Northumberland said that he would not listen to Temperance people if they should try to take steps to accomplish their object by legislation; but he could tell that hon. member that the day was not far distant when

These people must be heard, and their influence must soon be felt on the floor of that House. If the Legislature refused their aid, the people themselves would take the necessary steps to do away with this traffic. He would, however, insist on this Bill having the usual guards, by making the stockholders liable for double the amount of their stock.

Dr Thompson objected to the name of Temple, this was a phrase which he thought should not be applied to a place where such language was used, as was sometimes used in Temperance lectures.—He would move that instead of Temple the word hall be substituted, as he had no doubt it would turn out that politics would be as frequently discussed in this building as Temperance.

Mr. Brown said he had the honor to belong to the Sons of Temperance, and would for the information of his colleagues state that there was a provision in the Constitution which prohibited politics from being mentioned in the Division Room, and any member who did so would immediately be put down, he should leave the House to say which was the best authority.

After some discussion about introducing a clause to make stockholders liable for double the amount of their stock, Mr. Tibbets withdrew that proposition, and the Bill was agreed to with amendments. Mr. Hazen remarking that from the favorable reception the Bill had met with, he hoped a small grant in aid of the building would be sustained by the house.—*New Brunswick paper.*

A DINNER PARTY.

In travelling some years since, says Basil Montagu, I met with a young foreigner, who, having spent his winter in London, was about to return to his native country. He descended with some satire, and considerable vivacity, upon the manners and customs of England. But of all customs, said he, the most ridiculous appears to me to be the mode in which you drink healths; one would think that drunkenness was a virtue, and that, in order to incite men to it, it was necessary to persuade them to swallow large potions, by associating with the glass the friend we value or the mistress we love. I arrived in your great metropolis with a desire to profit by the many sources of improvement which it affords; and in order to acquire useful commercial information, I had many recommendations to your first merchants; but the cup of knowledge was for ever put from my lips by the cup of Circe; and the morning's wish to be a man, was fatally counteracted by the daily conspiracy which invariably made me a beast. It was in vain that I pleaded my dislike to wine, my inability to understand the political sentiment which I was called upon to pledge, or the toast—the name of a man of whom I had never heard. I was answered by some trite remark of compliance with custom, which was enforced by an adage of “doing as Rome as others do.” This proverb is translated very literally by an Englishman for the benefit of all foreigners, but he can never be made to understand it in any country but his own. Having survived a course of dinners, with much suffering of body and mind, I saw an election impending, and felt that I must retreat or die. I prepared for my departure, not without many imprecations upon that demon, so falsely called hospitality—how unlike the household deity I had been wont to worship!—It was necessary, before I left the country, that I should entertain in return. My friends were invited, and my friends came. The dinner was prepared at one of their best taverns, and my orders were observed; for it was plentiful and profuse. When that silent satisfaction prevailed, which declares that every man has ate so much as be possibly can, I addressed my guests to the following purport:—

I am very sensible of your kindness to a stranger; I do not see any man here who has not vied with his neighbour in performing the rites of hospitality in pursuance of good old

customs, and for the glory of England. You have taught me how to be kind, and I in my way will endeavour to requite you. Upon giving a signal, a large Westphalia ham was set upon the table, and each man furnished with implements for eating. Having cut a large piece and put it upon my fork, I stood up with much solemnity, and said—*the King!* My guests endeavoured to evade this. Gentlemen, said I, I call you to order; this is not a matter of choice, and I shall fine every man a bumper of ham who does not eat to the glory of that virtuous monarch. It was in vain that my friends repeatedly assured me they could not eat, that they disliked every sort of swine's flesh! that they should be seriously ill! God forbid that you should not be sick, said I, my dear friends; which of you suffered me to depart well, or in my senses? I trust that I am not less hospitable, nor less alive to the merits of the great men you have taught me to reverence! Not an orator in either house shall be forgotten; not an admiral or general that shall not have his corresponding piece of ham. Why should I dwell longer upon this scene? I obliged them to eat for the honour of their country, till, sick and disgusted, I permitted them to depart; but I trust they carried with them a subject for reflection, which will be recollected with advantage when I am far from them.

EFFECTS OF RUM IN AFRICA.

(From the New York Evangelist.)

While the friends of temperance are encouraged by the success which has attended their efforts in this country, perhaps they are not fully aware of the dreadful ravages of intemperance in heathen lands. The quantity of ardent spirits annually exported to the shores of Africa is immense. Rum has long been the great commodity used in the purchase of slaves, and is also an important article in legitimate commerce. Nearly every foreign vessel that visits the shores of Western Africa is abundantly supplied with rum and other spirits, which are disposed of at the slave factories, and to the natives in exchange for the products of their country. It is distributed through the country, and much of it is carried far into the interior. In its train follow evils similar to those experienced in this country, only vastly greater. The influence of intoxicating drinks upon the native African is much more destructive than upon the European or the North American Indian. Upon the Indian it operates as an opiate, and he lies down and sleeps it off. But upon the African it produces exactly the opposite effect, exciting him and rendering him almost frantic. The Africans are exceedingly fond of rum. It is used on all great occasions, such as weddings and funerals, and is regarded as indispensable at their *devil-dances*, which sometimes last ten or twelve days. When a rum-freighted vessel arrives, often the missionary feels that he may as well close his doors and cease his labours till her departure, and the rum she has left is consumed. Many of their cruel wars are caused by rum. The following is a specimen of rum's doings in Africa:—

“There was a beautiful romantic town situated on an eminence on the north side of the Gaboon river. The town commanded a fine view of the river and the surrounding country. It was inhabited by a quiet and peaceful community, over whom an old man presided with patriarchal simplicity. Often had the missionary visited this retired place and proclaimed the message of the Prince of Peace; but now a different visitor was to come. A vessel arrived in the river and landed a quantity of rum in a town on the south side of the river, some twenty miles below. Soon after a cask of this fire-water found its way to this lovely town. The following evening a large number, including several men from an adjoining tribe, assembled to enjoy the foreign luxury. Intoxication followed, and a great quarrel ensued, during which one of the invited guests—a brother of a chief—was killed. His comrades fled and raised the war-cry. Ere the

morning dawned, an army of savage bushmen were on their way to avenge the death of their countryman. The old patriarch, with his people, was obliged to evacuate his town, and flee to a larger town for safety. The enraged foe advanced, reduced to ashes the deserted town, and declared war against the whole tribe. All communication between the two tribes was cut off, and the whole community thrown into a state of alarm. The towns were placed in a defensive state, and guarded night and day for weeks and months, during which several persons were killed. Trade was suspended and the travels of missionaries interrupted. Finally, after several months' hostility, the difficulty was settled by the payment of a large sum of money to the tribe which had lost the man in the original drunken quarrel."

This is only a specimen of the blighting curse of rum in that dark land. Quarrels, bloodshed, and war are its attendants. In addition to the monstrous slave-trade, which has for ages caused Africa to bleed at every pore, the representatives of Christian lands have inflicted scarcely a less wound by supplying her with the means of self-destruction in the shape of rum.

ONCE A MISSIONARY.

MR. JUSTICE COLERIDGE ON DRUNKENNESS.

During the recent gaol delivery for Yorkshire two young men were convicted of a highway robbery. They received excellent characters from several witnesses, and on the night of the robbery, it appeared that they, as also the prosecutor, were in a state of intoxication. The jury found them both guilty, but recommended them to mercy on account of their previous good character, and because they, as well as the prosecutor, were all drunk at the time. His lordship, addressing the prisoners, said, "The jury, on account of your previous good character, and because all the parties were drunk at the time, have recommended you to mercy. I must say that the first ground is an exceedingly good one; but I think if the jury had considered the mischief and crime that results in this county, as well as in every other part of England, from the use of liquor in excess, they would hardly have considered that that is any extenuation of your offence. True, you would not, perhaps, have committed this offence if you had not been in liquor; but if a man will commit crime when drunk, he should take care not to get drunk. I venture to say that in much more than half the offences which have been brought before the assize, liquor has had something to do. Liquor has either been the temptation beforehand to robbery to get something to purchase it, or it is the provocation under the influence of liquor that causes them to quarrel, and perhaps commit murder; or it is liquor upon which the fruits that have been obtained by robbery are generally spent; and it seems to me that, but for the cases where offences are brought on by the excessive use of intoxicating liquors, the courts of justice might be nearly shut up. I am sure that a great deal more than half the time of criminal courts is taken up in consequence of offences which have something to do with liquor. The first recommendation of the jury I shall take into consideration, but the second I cannot. The laws of this country do not allow drunkenness to be either a justification or extenuation of any offence. The old law said that if a man killed another when drunk he should be hung when sober. It must not be for a moment heard that intoxication is to be anything like an excuse for "crime."—*Daily News*.

A ROYAL TEE-TOTALLER.

Our total abstinence friends are not, perhaps, generally aware, that Charles XII, "the mad King of Sweden," as he was called by some of his cotemporaries, was a pledged man, if not a member of a teetotal society. The anecdote

on which this statement is founded is given in M. de Bury's "Essai Historique et Moral sur l'Education Française." Charles, as every body knows, in the commencement of his career, drank to great excess. In one of his drunken bouts he so far overstepped the limits of propriety as to treat the Queen, his mother, with great disrespect. The next day, on being informed of his rudeness, he took a glass of wine in his hand, and repaired to the Queen's room. "Madam," said he to her, "I have learned that yesterday, in my cups, I forgot myself towards you. I come to ask your pardon—and to prevent recurrence of such a fault, I drink this glass to your health; it shall be the last during my life." He kept his word, and from that day never tasted wine. We may add, by way of recommendation to the habit, that in his subsequent life no King was ever known to have undergone greater hardships and enjoyed better health than this cold water monarch.—*Episcopal Record*.

Progress of the Cause.

CANADA.

DUNHAM, Feb. 28.—Long has been the time since I have been present at a temperance meeting that was so much characterized by the true spirit of the cause, as one I attended on the evening of the 25th of this month at Stanbridge Ridge—it was truly cheering to me. A number of addresses were delivered by ministers and others, that seemed to take right hold of the audience, and among them a little boy arose and gave an address that was truly astonishing. So you see that the Lord is raising up a generation to advocate the "teetotal" cause. This blessed cause, that has been for some time bathed in mourning, is rejoicing and advancing, and never did the true disciples show out a more determined spirit of "conquer or die," than at the present. At the close, the President said he rejoiced that one new name was added to their number, and he could say that every lady in the house was a member of their Society (and there were many ladies present), and, the best of all, there were 10 copies of the *Advocate* subscribed for. We intend having, on the 8th of March, a general meeting at Philipsburg, where we hope there will be a general turn out, for a revival in the temperance cause is much needed in this place, and glad, indeed, should we be if some advocate from town would be out and address the meeting. Moderation stands prominent here, and is "drunk every day;" the ministers and clergymen need renovating, and there must be strenuous exertions made in Philipsburg, else many a youth will be lost. The time is short, and what is done must be done quickly. All the popular influence of this little village is against us. "Hear, O friends, give ear, O beloved," "come over and help us."—K.

DARLINGTON, March 2.—As you are always desirous to know how the cause of total abstinence from all intoxicating drinks is getting on, I cannot say so much in its favour in this neighbourhood as I would wish, although, allowing for many removals, and some dead, and a few broken their pledge, we are standing our ground against the enemy with a small increase this last year. I am sorry to see so much indifference with professing Christians as there is. I find a great many of them, after having signed the pledge, set themselves down and think they have nothing more to do. But my Christian experience teaches me better. I find that alcohol, and the makers and sellers thereof, are very diligent in doing their offices; and shall we, who profess to love the Lord Jesus Christ, be indifferent in advocating a cause which is for man's present and eternal welfare and the glory of God?

Christian friends, it is to you I call; let us wako up to our duty, and do all we can, by precept and example, to reclaim the poor drunkard and bring him to the feet of Christ, and to get him in his right mind; and let the Scripture be for ever sounding in our ears, that no drunkard shall inherit the kingdom of heaven, and that we, as Christians, will be hold responsible if we neglect to do our duty; and as one who, having been reclaimed from the dreadful degradation of drunkenness and misery into which I had fallen, I feel for my brother drunkard and his family, because they have immortal souls bound for an eternity, and, if not reclaimed and converted, must suffer the vengeance of eternal fire for ever. Let the church universally send up their prayers in faith to him who hath promised to hear and answer, and then we may expect to see drunkenness come to an end, taverns closed, distilleries demolished, and the church of God reign triumphant.—JOHN ARKARSON, Secretary to Salem Chapel Society.

QUEBEC.

A Second Meeting of the Quebec Total Abstinence Society took place at St. Roch's on the 17th of last month; it was held as before in the capacious rigging loft belonging to John Munn, Esq.

As on the former occasion, a large assemblage of persons were present, many of whom were French Canadians. The usual number of speakers addressed the audience in support of the several resolutions proposed. Amongst the speeches delivered at this meeting was one in French, intended to meet the wishes and for the benefit of those present who spoke that language.

Mr. Munn favoured the society with his presence on this occasion as well as the last; at the close of the regular business of the evening, a vote of thanks to that gentleman expressive of their sentiments for the obligation conferred in affording them a second time the use of his premises, was unanimously passed by the meeting.

The following are the resolutions adopted:

No. 1.—That it is truly deplorable to observe the utter apathy and indifference with which a large portion of the community look on and see the wide spread ravages which this evil is producing around us, and that it is unbecoming the character either of the patriot or the Christian to remain an unconcerned spectator while a desolating scourge like that of Intemperance is threatening to unbinge and disorganize the very frame work of society.

No. 2.—That the drinking usages of society, sanctioned and countenanced by persons occupying prominent stations in the Church and in the world, present a most formidable barrier to the more general diffusion of Total Abstinence principles; and until such practices cease to be approved of and indulged in by all classes, intemperance will continue to abound on every side.

No. 3.—That the prevailing idea of the beneficial effects of alcoholic liquors upon the system cannot be too soon exploded, and it is cordially to be desired that more general enquiry on this point should take place in order that people may be convinced by the conclusive evidence which exists on the subject, that nothing is more delusive than the belief that any real benefit is derived from the practice of habitually using intoxicating drinks.

TEMPERANCE IN GANANOQUE.

During the present winter the committee of the temperance society in this village have been making strenuous exertions to promote the great and important cause in which they are engaged. They have held numerous public meetings, which have been addressed either by members of the society, or by able and eloquent lecturers from other places. Their crowning effort, however, was made on the evening of Friday last, the 19th ultimo, when a grand festival or soiree was held in the stone school house. The interior of the building presented a beautiful appearance. On each side of the president's chair was a union jack, and the walls were covered with green boughs, which had been arranged by the ladies in the most elegant and tasteful forms. A large chandelier suspended from the ceiling in the centre of the room, shed a brilliant lustre on the decorations, and on the happy company which thronged the room. The duties of chairman were ably discharged by Mr. J. R. Raynall, president of the society. After an abundant service of tea, coffee, cakes, &c., had been supplied by the

stewards, and after a short speech had been made by the chairman, the room was entered by the Right Rev. Bishop Phelan, of Kingston, who, happening to be here on the discharge of his pastoral duties, had kindly consented to attend the meeting, and deliver an address on temperance. After his lordship had sat awhile, and engaged in conversation with the Hon. John Macdonald, the Rev. Henry Gordon, and other gentlemen on the platform, he was introduced by the chairman to the meeting, and proceeded to deliver an address, characterized by his usual energy and eloquence. He showed that, by drunkenness, a man degrades himself far below the level of the brutes; he condemned the drinking of intoxicating liquors altogether, and proved by an appeal to Scripture, and common sense, the duty and advantages of entire abstinence. His lordship spoke for about an hour, and throughout the whole of his address he was listened to with the most profound attention. He gracefully acknowledged a vote of thanks which was given to him, and immediately afterwards retired amid loud shouts of applause.

The Rev. Henry Gordon, of Gananoquo, next addressed the meeting. After expressing his cordial concurrence with every sentiment which had been uttered by the gentleman who had just left them, he delivered a speech, which, for sound argument and sparkling humor, we have seldom heard surpassed. He utterly demolished the objections which some learned divines bring from the Bible against total abstinence. He said that though many of these rev. gentlemen were far superior to him as regarded talents and attainments, and were perhaps far better read in the ponderous tomes of Calvin—yet, as regarded the temperance question, they were not so intelligent as many of the little boys who sat before him. The rev. gentleman was loudly cheered at the close of his address.

The meeting was afterwards addressed by the Hon. John Macdonald, and by several other members of the society. The speeches were agreeably blended with temperance hymns and songs, sung in superior style by a choir under the leadership of Mr. George Mitchell. At midnight the meeting broke up, and all present retired to their respective homes, fully satisfied with the proceedings of the evening, and resolving to be present at the next temperance soiree.

There were many circumstances of a pleasing character connected with this meeting. It was pleasing to see the rich and the poor, the old and the young, the learned and the unlearned, meeting together on common ground to enjoy a few hours of social happiness. It was more pleasing still to see that those present were not under the delusion that social happiness is inseparably connected with the drinking of intoxicating liquor. And it was most pleasing of all to see two clergymen of churches so opposed to each other in many things as the churches of Rome and Scotland, agreeing to appear on the same platform for the purpose of denouncing the enemy of all religion and morality, INTemperance.—Kingston Agency.

NEW BRUNSWICK.

NORTON TOTAL ABSTINENCE SOCIETY.

Mr. Editor.—As it has been the custom of total abstinence societies to give you some account of their proceedings (and we think it a good one), for the encouragement of other societies, and the friends of humanity in general, I send you the following:—

Our Society met on the evening of the 17th of January, the meeting was then opened with singing and prayer—addresses were then delivered by several of the members—then came on the election of officers for the ensuing year. Mr. John Hayes, was elected President, Mr. Joseph Stewart, Vice-President; Mr. George Burnett, Secretary, Mr. William Crabb, Treasurer; and Messrs. Wm. Hay, Henry Jackson, Thomas Hicks, Joseph Pickel, and Charles Baxter, Committee.—Next came on the petition to the House of Assembly which was unanimously adopted, and four new members were added to our list. Whilst we view the past year, we have to acknowledge that we have not been so active in the good cause as its merits demand.

This society is willing to co-operate with other societies in sending an able temperance missionary through the Province. We feel thankful to the St. John Society for sending Mr. Kellogg and others amongst us. We promise to pay £5 to the Young Men's Total Abstinence Society for the support of Mr. Fayson for one year; the half of that sum has already been paid, the

remainder is in readiness when the services are performed by him or any other effectual lecturer.

We think the Temperance Convention might be the means of advancing the cause, if carried out efficiently. The cause, as it stands amongst us at present, seems to be encouraging; for the tavern-keepers in our vicinity are getting very poor, and some of their supporters are applying for support from the parish. We are sorry to say there are some in our vicinity that goes hard against the society who ought to know better, but we think we have reason to hope that the day is not far distant when they will be compelled (for character sake) fall in with the great temperance movement that is spreading its healthful influence far and wide.

The meeting, then, after passing a vote of thanks to the President and Vice-President for their services the past year, broke up with the satisfaction of having spent a pleasant evening.—*Temperance Telegraph.*

GRANVILLE, Dec. 28, 1847.—Mr. George Ballentine, a gentleman from St. John, N. B., lately visited this neighbourhood, and lectured on the subject of Teetotalism. The first meeting was held on Christmas evening, at the close of which thirty-five persons enlisted under the banner of Total Abstinence. A second lecture was delivered on the evening of the 27th, at which time twelve additional names were added, making in all forty-seven, a glorious result, all things considered. The following is the organization of the society in this place:—At a public meeting held in the Baptist Meeting-house on the 27th December 1847, it was unanimously resolved—1st, That a Total Abstinence Society be organized, to be denominated the Middle Granville Total Abstinence Society. 2d, That the regulations of the St. John Total Abstinence Society be adopted as the order of this Society. 3d, That the following gentlemen be elected office-bearers of this Society:—William Withers, sen., President; Joel Wade, Vice-President; Thomas Withers, Treasurer, John Milbury, Secretary, with an Executive Committee of nine persons.—*Temperance Telegraph.*

BENT VILLAGE, Dec. 21, 1847.—A meeting was held in the Wesleyan Chapel, County of Annapolis, Bent Village, on Tuesday the 21st December. Mr. Ballentine from St. John, N. B., opened the meeting with singing and prayer. As there has never been a Temperance Society organized in this place, it was therefore proposed that an organization should take place, and a Society formed, to be called the Bent Village Total Abstinence Society. This having been put to the vote, it was carried without opposition. Mr. Ballentine then delivered a lecture on Total Abstinence to a large meeting of ladies and gentlemen, who appeared to be highly pleased with what he said on this important subject. The following were named as office-bearers:—David Hall, Esq., President; James Bent, Vice-President; John A. McArthur, Secretary; Elias Bent, Treasurer; and a Committee of nine. A vote of thanks was given to Mr. Ballentine for his praiseworthy exertions in the cause of temperance.—*Temperance Telegraph.*

UNITED STATES.

MASSACHUSETTS LEGISLATIVE TEMPERANCE SOCIETY.

This Society met at the Representatives Hall on Wednesday evening of last week, and was organized by the choice of His Excellency George N. Briggs, President.

While the Committee were making nominations, Mr. Allen made a few remarks, showing the importance of such societies as the one he was then addressing. It was to the members of the Legislature that the friends of temperance out of the Legislature looked for support. The supporters of intemperance had heretofore demanded the decision of the law on this subject, and by this demand had tacitly avowed their disposition to abide the results of that decision. The highest tribunal in the country had passed upon the question, and he (Mr. A.) was disposed to hold the enemies of temperance to that decision.

His Excellency Governor Briggs, on taking the chair, remarked upon the importance of the Society, both in its influence on the members of the Legislature and their constituents. They were looked upon on all sides. How pernicious, then, would be the influence of the members of the Legislature here in Boston, if they were visiting grog-shops and tippling houses. On the other hand, if they were consistent temperance men—practical men,

they would possess a mighty power for good. They would preserve that manly dignity which was incumbent on them by the reason of the trust reposed in them. There had been great contentions about the constitutionality of certain temperance laws. They were appointed to legislate on temperance, and they could enact one thing without fear; they could join the temperance society, and give the weight of their moral influence on this subject. No one could say that this was unconstitutional. No one could complain of an infringement of others' rights.

His Excellency in the course of his remarks, threw out many practical hints, and concluded by expressing his pleasure at seeing about twice the usual number present, and hoped that the meeting would increase in interest so long as the Legislature should be together.

Hon. John Reed (Lieutenant-Governor) then rose and warmly supported his Excellency. In the course of his remarks, he referred to prisons; it had been his lot to be acquainted with the character of the inmates. Nothing was more frequent than petitions praying for the pardon of criminals on the ground that they were intoxicated; so that the crime actually lay in their drinking, inasmuch as this was the immediate cause of their breaking the law and exposing themselves to the punishment. After many reminiscences of his past life, Mr. Reed gave way to the

Hon. Zene Scudder (Senator from Barnstables), who said that he took great pleasure in his office in this Society; the emotions associated with this office were of a higher order than in any civil office. Mr. S. thought we were under as great obligation to the constitution of our bodies as to the constitution of the commonwealth. He had taken oath to support both these constitutions for three several years. He warmly concurred in the views of those who had gone before him; but, as he did not intend to make a speech, he would give way to those who might be disposed to occupy the time.

Mr. Stevens of Andover and several other gentlemen occupied the remainder of the time by appropriate remarks, reminiscences, &c. As this was merely a meeting for organization, no speakers were provided.

A 9 o'clock the Society adjourned to the second Wednesday evening in February.—*New England Washingtonian.*

Miscellaneous.

SUDDEN DEATH.—We learned that a man named Golding, living near Kingston, came to his death very suddenly on Wednesday last. It appears that he was coming to town, and stopped at a Tavern on the way, where he drank a glass of brandy and started on again. On his way he was overtaken by an acquaintance who was coming the same way in a sled, and who took him in. He appeared to be rather drowsy, and laid down in the sled and was covered with the horse-blanket, on stopping at an Inn an hour afterwards, he was found to be dead. He was about 74 years of age, and has formerly been much addicted to drinking.—*Herald.*

DEATH BY BURNING.—The Galt (Canada) Reporter records the decease of a man named Stewart, who was recently burnt to death at Puschich, having fallen into the fire-place while in a state of intoxication. The wife of this unfortunate man, it is said, was also burned to death about nine months ago from the same cause. Such dreadful results of degrading vice and suicidal excess, are indeed painful in the extreme, and truly fearful to contemplate.

TEMPERANCE PUTS WOOD ON THE FIRE, MEAL IN THE BARREL, FLOUR IN THE TUB, MONEY IN THE PURSE, CREDIT IN THE COUNTRY, CONTENTMENT IN THE HOUSE, CLOTHES ON THE BAINES, VIGOUR IN THE BODY, INTELLIGENCE IN THE BRAIN, AND SPIRIT IN THE WHOLE CONSTITUTION.

REVIVALS AND TEMPERANCE.—Some weeks since we gave a short account of a remarkable work of grace, extracted from a report of one of the missionaries of our Board in Tuskegee, Ala. A subsequent report says that the citizens of that town, by a large majority, adopted the form of a charter and submitted it to the Legislature, with a petition for it to become a law, the terms of which forbid the retail of any kind of intoxicating drinks, under a penalty of one thousand dollars. The Legislature has sanctioned it, and the corporation embraces an area of two and a half miles square. The grog-sellers and gambling-house keepers are now selling out and preparing to decamp, with many bitter maledictions upon the heads of the citizens. This town was said to have been

notorious for every species of dissipation prior to the outpouring of God's Spirit upon its inhabitants. Our inference from this fact is, that if we wish to purify the morals of a community we must send them the gospel. It is a magnet, which if it does not succeed in attracting men to heaven, at least elevates them to the high places of the earth.—*Pres. Herald.*

SAD AFFAIR AT FALL RIVER.—An affray of possibly a fatal character, occurred at Fall River, on Wednesday week. At about 5 o'clock, P.M. two young men named David Brownell and David Springer, the first a teamster, and the latter a bar-tender, who were on a drunken spree together, and who had but a short time previously visited a liquor store, quarrelled, and finally commenced fighting. Brownell threw Springer down, and stabbed him three times, twice in the abdomen, and once in the ribs, with a knife which he had in his hand previous to the quarrel. Springer was taken up and found to be so badly wounded as to render his recovery doubtful.—*Boston Traveller.*

DEATH FROM INTEMPERANCE.—The body of a man named Jonathan Leonard, a farmer of Middleboro', Mass., was last week found in Taunton river. It is supposed that he fell into the river while intoxicated, as he was of intemperate habits. He leaves a family.—*Boston Traveller.*

MELANCHOLY DEATH.—A man, named Caughey, was at a race, near Portaferry, on St. Stephen's day. He got drunk; and, while proceeding to the residence of his mother (who then lay dangerously ill), having lost his way, fell into a bog by the roadside. His body was found the next morning; and, on that side of the bog nearest the road, were found marks, which indicate that the poor man had struggled excessively to get out, but, softened by the previous rains, the moss did not resist his grasp; and there were no houses within hearing. A wife and seven young children mourn his untimely fate.—*Downpatrick Recorder.*

AWFUL SUICIDE.—A damp was thrown on the features of Christmas in Lunenburg, by the melancholy circumstance of a soldier of the detachment of the 88th, stationed there, having committed suicide by shooting himself, the ball passing through the chest and coming out at the back of the neck. It seems that on Christmas-eve he was the sentinel stationed before the officers' quarters, where he had an opportunity of meeting persons, some of whom conveyed liquor to the unfortunate man to such a degree that he became incapable of executing the duties of his post, and was accordingly stripped of his belt, and confined in the guard-room. In the morning he was brought before the commanding officer, who told him he should represent the heinousness of his offence to the colonel, with the view of bringing him to a court-martial. Being a man of very good character previously, it seems that this had such an effect on his mind as to cause him to meditate self-destruction. He complained of illness after his interview with the officer, and was accordingly allowed to retire to the hospital, which is situated in the upper storey of the barracks. A comrade brought him his dinner and a pint of ale, which each man was provided with through the munificence of the officers on Christmas day; but he desired the man that brought the dinner to drink the ale, as he himself did not care for it. The man being pressed to do so, drank part of the ale, and then retired on other business. Deceased was in a small room of the hospital, and took the opportunity, whilst the rest of the patients were in another apartment, to steal a musket, which he conveyed unperceived into the bed. He then fastened a string to his toe and attached it to the trigger, by which he was enabled to carry out the rash design. The report being heard, his comrades rushed in, and found him in the last gasp and enveloped in flames, as the sheet caught fire. When the smoke and fire were cleared away, the unhappy man presented a melancholy spectacle before the eyes of his comrades, to each of whom he was endeared, having been a general favourite from his many good qualities. He was a remarkably fine-looking soldier. His name is Mullins.—*Lun. Rep.*

ACCIDENT.—On Wednesday evening, about nine o'clock, a shoemaker, residing in Muslin street, named James McMillan, who was intoxicated at the time, fell over the Broomielaw quay at the Liverpool shed. He was some time in the river before he was brought out by the life-hook. On being taken out of the river, he was immediately conveyed to the Clyde Police Office, in an exhausted state, when Dr. Robertson was promptly in attendance, and applied the usual restoratives with considerable effect. The unfortunate man was afterwards conveyed home in a cab, and we understand that he has since quite recovered.—*Glasgow Paper.*

EFFECTS OF INTOXICATION.—On Saturday night last, a man named Campbell died suddenly in a house in High-street. Upon inquiry being made it was found that he had been drinking deeply during the New Year's time, and no doubt the death of the unfortunate man is owing to his immoderate potations.—On the same evening, or rather early on Sunday morning, a man named Gilchrist, residing in Kirk-street, attempted to cut his throat; but he had relented during the process and suffered little damage. He was brought to the police-office, and the wound timely attended to by the surgeon. A New Year's day drinking bout was the cause of the attempt.—*Ibid.*

Poetry.

YOUTHS' DREAMS.

The following narrative, true in all particulars, may be said to picture scenes of every day life, and cannot but touch the feelings of all who read it.

Delivered at the Britannia Tent, I.O.R., Soiree, March 9, 1848.

BY D. WYLIE.

Once on a time, two little boys sat chatting side by side
Upon a bank, where, 'neath their feet, a purling stream did glide;
And as they laughed at what had passed, they thought of future days,
And of the thorns and wayside flowers in life's oft devious ways.

High hopes were round those little boys; life's sky to them
Was clear,
And golden glories opened up, without a thought of fear,
For worldly subtleties to them were far beyond their ken,
And oft the boyish words burst forth, "Oh, were we only men!"

What lofty projects filled their minds, of wealth and large renown,
While from the highest niche of fame they brought their trophies down;
And one owned land in acres wide, and arbour hanging trees,
The other rolled in gold and gems, brought from the Indian seas.

And one would build a noble house, with garden and with lawn,
Whereon the stately deer would browse, with gentle timid fawn;
And then the other laughed outright, as thus they sketched out life,
The little rogue thought in his mind, "Ah, then I'll have a wife."

Thus did those little artless boys converse from day to day,
While o'er their heads slow moving time held on its certain way,
And week by week, and year by year, brought round the moment when

Those little boys were boys no more, but now were grown to men.

Fond ties had sprung up with their youth, and purer feelings felt,
Than can inspire the wealthiest lord that e'er to Mammon knelt;
Yet there were still within their hearts vast yearnings to fulfil,
And forth they ventured both at last, to climb life's rugged hill.

The one, he bled him o'er the sea, with gold hopes for his store;
The other, treasure-castles built, with high hopes on the shore;
But custom, stronger far than they whose principle is small,
Soon told that from their golden flight, that one, or both, would fall.

Year followed year, yet still the goal of wealth seemed far away,
And hopes which heretofore looked bright, now shone with darker ray.

For in their hearts the poison-cup threw its false pleasures up,
And hopes of those two boys were drowned within the drunkard's cup.

One of those boys lies low and lone, 'neath India's torrid soil;
The other lives, his young hopes gone, he knows nought now
save toil;

But, trumpet like, the temperance sound at last fell on his ears,
And, though no wealth be his, this cause will bless his later years.

Oh, may the youthful mind, with us, be tempered with right views,
And taught to spurn the poison-cup, and peaceful pathways choose,
So they may from the nation thro' the deep purifying load,
And draw the people's heart from sin, to serve the living God.

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 DISCOURTENEANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, MARCH 15, 1848.

THE DISTILLER'S FOREMAN; OR, THE TRIPLE DESTRUCTION.—No. II.

We may suppose the foreman meditating again respecting his employment. His employer had more than half persuaded him that there was not only no harm in the manufacture and traffic in intoxicating drinks, but that, on the contrary, they should be, by all means, encouraged as a source of good to the community. "I have heard a great deal about the destruction of food involved in the manufacture, and the destruction of body and soul which seems involved in their common use; but somehow, certainly, he had the best of it, when I tried to argue with him. I thought there was a great destruction of grain in distilling and brewing—as much, they say, for Great Britain as fifty million bushels. But he says that it is in the destruction of some things, and the wearing and spoiling of other things, that there is any circulation of money—that the grain is destroyed in making bread of it, as well as in making whisky; and that the farmers are most thankful to those who use the most of what is raised from the soil; for, of course, the greater the demand, the better is the price and when the farmers are well off, there is a prosperous country, for they, of course, are then best able to become customers of the importers or manufacturers of goods of any kind. Now, if our business, for the product of which there is an extensive demand, takes off a large portion of the farm produce, leaving a good market for the remainder to be used in other forms, then, it must necessarily and obviously be a good one for the country, and one which ought, by all means, to be prosecuted by us, and encouraged by the community. They talk about the destruction of food; but food is destroyed in whatever shape it is used. Then, again, large manufactories are always good, from the amount of money they circulate amongst the labouring population; and such ought to be specially encouraged when the raw material which they work up is of home growth, for we have thus all the profits and all the advantages within ourselves."

Thus might be supposed to reason the foreman when some one called him, and a farmer presented himself to receive a ticket for a load of wheat.

"Well, Mr. Foreman, I have sold you good barley for your distillery before now, but I never sold you wheat. You must get a fine price for your whisky, to allow you to pay a dollar a bushel for wheat. I more than half doubt if it is right to sell you so good an article to have it destroyed."

"Destroyed! Why, is your wheat not destroyed, let you sell it to whom you may? If the baker makes a loaf of it, he sells it to a man who has it destroyed, or consumed, or anything you like to call it. Whoever buys the wheat, buys it to destroy it, and pays you money for it, out of which you get your living, while, at the

same time, you are able to pay your labourers. Thus you see that whoever buys your wheat at a good price, and thus keeps up the price, is a good friend to you. Get you along, raise more wheat, barley, or whatever you can, sell it at the best rate, and never trouble yourself what the buyer does with it. The more manufactories there are in a community, the more work there is for those willing to work, and, consequently, the better for that community. If money is only circulated, that is the great thing. Then every one gets a little of it into his hand for a short time; as it passes along, he gets his living out of it, and hands it along to another, who, in his turn, gets his bread. At least, so master says, for I had a long talk with him on the subject. I had had running in my mind some ideas about the destruction of food. You see it was this famine that made me think about it. The English papers said that if there had not been 50,000,000 bushels of grain consumed in distilling and brewing, there would have been enough of food for five millions of people, and there never would have been a syllable about famine. As I was saying, I had a talk with master about it; but he knows all about political economy, and soon showed me that I must be mistaken, and that it was just a foolish notion I had, that I should get over as fast as I could. He said any day when I had leisure (I wonder when that day will be) he would let me have a loan of a book called 'The Wealth of Nations,' which, he said, would let me see quite clearly that I had not understood the matter, and that the more manufactories were carried on in a country the better. And then he said, true enough to be sure, that there was no manufacture in the country equal to ours in extent. Why, there is a distillery for almost every town, and we keep in employment the farmer, the tavern-keeper, and all the workpeople connected with them, independent of the men we have here. As I said before, just keep money circulating—keep every one employed, and then all goes right. Where there is plenty of money going about, there is plenty of food to be got, say what you like about destruction. If I employ a gang of men to dig holes in my field and fill them up again, if I pay them for it, that is all they need care about it. If I give them constant employment at the digging, they live and thrive quite as well as at any kind of labour. Now, we have got all these handsome works, which may be considered as in a double sense erected for the public good—they supply a commodity for which there is a large demand, and they create a circulation of money more extensively than any thing else that is manufactured in the Province."

"Well, Mr. Foreman, Job once said, 'How forcible are right words, but what doth your arguing prove.' You have turned, under your master's teaching, quite a political economist. I must leave you now, but we will have a talk about it soon. You have, however, forgotten one of the advantages of the distillery. It creates employment not merely to farmers and tavern-keepers, but also for lawyers, constables, judges, gaolers, &c., in this world, and, I fear, also employment in another world for other beings. Of that I say nothing more; but there is certainly in the matter a triple destruction—a destruction of food, destruction of bodies, and destruction of souls, and I should not wish to be responsible for it.

LEGISLATION IN THE MATTER.

The friends of total abstinence cannot but feel gratified with the information, that the evils attending the common use of alcoholic liquors are shortly to be brought particularly under the observation of government, as we find Colonel Gagy, in the House of Assembly, has moved for a committee to inquire into the best means for arresting the evils of intemperance.

Those who have advocated the temperance cause in Canada, have hitherto almost entirely left aside the law as a means of checking intemperance. They saw very plainly that the evil lay deeper than legislation could reach. Intemperance arose from the moderate use of beverages which, affording no benefit to the body, had the effect of creating a continually increasing desire for them. And this moderate use was so entwined with the customs of society, that the first thing was to have them broken in upon. Under a despotic government, the whole matter, if it so pleased the ruler, might have been attacked by a ukase or decree; but in a country where freedom exists, where, whatever other kind of free trade we have or want, we at any rate have free trade in the discussion of truth, the matter is different. Here the appeal has been to the people directly, to each individual man, woman, and child, as far as possible, showing them that there is danger. In some cases, it was only necessary to call attention to their own condition, as already under the power of strong drink; in others, the experience of those around was the only proof that could be brought of the desirableness of all taking advantage of a means of perfect liberty, namely, to let these drinks alone, and the individual who does so, has at once all the concomitant advantages arising from the practice of such abstinence, as far as he himself is concerned. Of course, he may suffer through the intemperate habits of connections, but he does not require to wait for the passing of a legislative enactment before he can have all the personal good derivable from it; he has it at once.

It may have been partly with this knowledge that total abstinence have let laws and lawgivers thus far alone. Such abstinence from asking the assistance of the powers that be, may, however, be carried too far, and we are rejoiced to find that the subject will thus be agitated in parliament, where, hitherto, not much has been said about it. We felt somewhat jealous of the advance which temperance matters have lately made in New Brunswick, as will be seen by the extract on a previous page. Jealous, we say, yet a proper jealousy—emulation, rather. We are willing to be provoked to good works, and in Canada, we seem now to have a good opportunity of having talk on the subject in high places, since it seems that at least four of the new ministry are total abstainers. The Governor General has had the theory of total abstinence stated to him, but when a gubernatorial dinner takes place, and a very polite invitation is given to Mr. —, Mr. —, Mr. —, or Mr. — to take wine, and each as politely and properly declines, His Excellency will necessarily think more of the matter than he has hitherto done. Thus does the cause go on. We have only to abide by it, and even some of those who have seen its rise and assisted its early progress, will see its triumph.

If ever it should be deemed necessary to make good our national defences, we should wish to have such men as the writer of the following as one of our defenders. He is, we are very sure, as well as his comrades in the battle we are waging against intemperance, a thorough soldier. He knows, also, that money is the sinews of war, and that without it we cannot get on. The press is our grand weapon—it must be wielded, but the printers and papermakers must be paid. A general subscription from each society over the Province, though small, would relieve the publishing committee, and would encourage them much in their work.

Brown, 2d March.—As I perceive that our mother society still groans under a load of debt, I feel it to be my duty, as well as privilege, to contribute towards liquidating the same. Whilst thinking upon the subject of our debt, (I say our debt), for methinks every true member ought to feel concerned about the progress, as also the welfare, of such an institution; for when we

consider the principles upon which it is based, and the real good it has been the means of accomplishing; the blessings it has diffused, and what it is calculated to diffuse through the community and the world at large, I am astonished that its efforts should be restrained, and its power to accomplish so much good hindered, in consequence of the apathy of our friends. When we reflect upon the astounding fact that there is not an idol temple in all India one cent in debt, we ought to put our mouth in the dust and exclaim, that shame and confusion of face is ours. Oh, that the hearts of all who are identified with this great movement were more open, more alive to its interests, and with one mighty impulse come up to its help and free our benevolent cause from the burden under which it groans, that our banners might be more triumphantly unfurled, and we go on from victory to conquest. I feel quite sorry, yes, many of us here feel quite disappointed, that in Mr. Wadsworth's tour he did not touch at Bytown. You have here no inconsiderable detachment of your army, and I almost dare assert he would have been warmly received. And if you do not tell our commandant, (for the Rev. T. Byrne has declared himself to be general in command of this portion of your forces), to order the ladies out to make up a subscription for the parent society, I will go and try and break my mind to him myself. There are upwards of 400 of us here, and methinks, with the assistance of the ladies, there could be some good done. I enclose two dollars which you will do with as you please. I would just say, brother, go on: what have we to fear? truth is on our side, and the Lord God of Hosts is with us, and He will crown our efforts with success.—G. Goudie, Corp., R. C. Rifles.

HALDIMAND FOUR CORNERS, March 1, 1848.—Since I last wrote to you, my time has been pretty well occupied, as you will perceive by the following statistics. I have addressed meetings at Fredericksburgh, Picton, Bloomfield, Melford, Wellington, Concession, Carrying Place, River Trent, Belleville, Brighton, and Colborne, in which places 300 signatures have been added to the pledge, and £1 19s. 5½d. collected, and have obtained 67 subscribers to the *Advocate*. At my meeting in Colborne, Master Hiram Merriman, with whom I had left a penny subscription card about four years ago, presented me with 4s. 4d. which he had collected and kept by him. Such honesty is worthy of praise. My meetings are all well attended (although the roads are excessively bad), and considerable interest manifested. No opposition. Every person who does not join, nevertheless admits "tis a good cause."—R. D. Wadsworth, Cor. Sec. M. T. S.

We hope lasting benefit to the cause will be the result of Mr. Wadsworth's tour. This is not a time for any friend of temperance to stand aloof. We must ply the old arguments, and look out for new. Ours is a mission of philanthropy, and one which has seen, and will yet see, abundant proof of the benefits which its principles can confer on man. When we consider the case of the intemperate, wrecked and ruined for this world and the next, and remember that we are at liberty to abstain from intoxicating drinks, and that, by our abstinence, we must influence and reclaim many to the paths of temperance, surely it is paltering about words and names to talk about an abridgment of liberty in our ceasing to make use of such drinks. If Paul thought he was under a moral obligation to drink no wine nor any thing by which his brother might stumble or fall, or is made weak, dost thou, Christian man, Christian minister, consider it a privilege to fancy yourself free from such obligation?

The Anniversary Meeting of the Montreal Ladies' Temperance Society is to take place on Thursday evening next, the 16th instant, in the Temperance Hall. Being a social meeting, admittance will only be by tickets, to be procured at the Bible Depository.

The Montreal Temperance Society has suffered a loss by the resignation of one of its Secretaries—John M'Dougall, Esq.—preparatory to his leaving this city for the neighbourhood of Picton, C. W. Mr. M'Dougall's devotion to the interests of the

Society has been conspicuous since he first united with it, and we trust that the District to which he goes will greatly profit by his zeal for the promotion of total abstinence principles.

NOTICE TO CORRESPONDENTS.

Communications from Bytown, Malahide, Wainfleet, &c., unavoidably lie over.

Education.

LIFE ASSURANCE.

BY JOHN STURROCK, JUNR., DUNDEE.

(From Chambers' Edinburgh Journal)

Within the compass of a small pamphlet, Mr. Sturrock discusses very ably the principles and practices of life-assurances, using such terms as all can understand.

Observing the ignorance generally displayed by individuals who apply at life-assurance offices, he very properly sets out with explanations. "The person applying to any office to get his life insured, must, as a preliminary and indispensable step, satisfy the company that his life is, in common phrase, a good one—or, in other words, that the state of his health and constitution is such as to make the company believe that he will live to the average age—that is, to the age which persons at his time of life generally attain. For this purpose he is required to sign a proposal to assure, and to give a reference to his medical attendant and an intimate friend, who have known his state of health and habits of life for a number of years, and who must report thereon to the assurance office. In addition to the evidence thus required to be furnished by the person proposing to effect the insurance, the company, for their further security, employ a medical officer to make inquiries, and use such other means as they deem proper, that they may completely satisfy themselves of the goodness of the life offered for insurance. If the result of the inquiry is unsatisfactory, the assurance is rejected; but if it be in every respect satisfactory, and lead to the conclusion that the life of the applicant is really a good one, the assurance is accepted. The assured then agrees, on the one hand, to pay to the company, according to his age at the time of entry, a certain fixed sum (or premium) during every year of his life; and the company, on the other hand, bind themselves to pay to his representatives, on the occasion of his death, at whatever time it may happen, another much larger fixed sum. These are the usual terms of the assurance contract; but they may be varied to suit the views of the different assurers."

In the middle ranks of life, few have much capital to stand for the benefit of their families, in the event of their early decease; but most have incomes. By devoting a portion of the latter in the way of life-assurance, the head of a family can make sure, that die when he may, even were it the day after his first annual payment, his widow and children will be endowed with a certain amount of means. Life assurance is, therefore, one of the humane agencies attendant upon our present system of civilization, and it ought to be encouraged by all philanthropic persons. There are, however, many modes of conducting this business, some half-obscure and bad, others more fair and advantageous, and it may therefore be of much importance to an individual that he chooses a right office.

Mr. Sturrock, like ourselves, condemns the proprietary companies. In the infancy of the system, capital was necessary, and a remuneration for its risk was fair. Now, the absence of all risk being ascertained, life-assurance is no fit subject for mercantile speculation. "When such companies," says Mr. Sturrock, "are announced to the public (and the principle applies equally to pure or mixed proprietary companies,) the greedy capitalist is eagerly invited to become a partner, by showing the universally large profits such companies make, and that the stocks of similar societies are selling in the public market at profits from one to some hundreds per cent. As soon as the company is established, such public announcements of profit immediately stop. It is no longer how profitable are such investments, but the constant tale to the public is, see what a large capital we are risking for your benefit. Such a procedure is, to say the least of it, an outrage upon com-

mon sense. Will not the public see that the large profits these companies announce, and pay to the shareholders, is just the measure of the gain taken out of their pockets—it is not too strong to say, upon false pretences?" What use of mincing terms? A proprietary life-assurance office is a mercantile lie, and nothing else. Let such, we say, be avoided. Even those called Mixed Offices, which admit insurers to a share of benefits, are only reprehensible in a less degree. It is the more necessary to speak strongly, because the keenness of a trading interest makes these companies extremely active, and they usually secure a proportion of business in the inverse ratio of their deserts.

The purely Mutual Offices—those which divide the whole surpluses amongst the assured—are alone entitled to encouragement. Mr. Sturrock discusses with much acumen the various arrangements of these offices with regard to rates and bonuses. He places the true nature of bonuses in a clear light—not as the result of profits, as is generally said, but of an over-high system of rates, arising from the employment of tables which give unfavourable views of human life. To insure £1000 in some of the old mutual offices, the sum demanded from a person of thirty years of age is £25 10s. 10d.; other offices, which are flourishing, demand only £20, 15s.; while the experience of many shows that the sum rigidly required, under existing circumstances, is no more than £16, 19s. 5d. Of course, when an assurer gets a bonus, he only gets back what he had paid more than enough, minus the expenses of business. It is necessary, however, for the sake of caution, to exact rates which leave something for contingencies; and hence it were wrong to expect the £1000 to be insured at thirty for £16, 19s. 5d. Granting the same moderate surpluses should be taken, the question arises, In what way should this be disposed of?

This Mr. Sturrock calls an unsolved problem. We must say, with deference, that we can see no objection to periodical divisions among the assured, according to the usual methods. The bonus, indeed, if allowed to lie in the society's hands, becomes virtually the basis of a new assurance, whether the member be then eligible in point of health or not: he may be ineligible; but it is a contingency open to all from the beginning, and therefore unfair to none. An office of which Mr. Sturrock speaks favourably, and which we ourselves regard with respect, reserves all surplusage for those who have lived so long as to pay in as much as they are assured for. But this we think objectionable, for more than one reason. In the first place, the member who dies before he has paid in so much, is, in reality, no source of loss to the society, as is assumed. All took their chance on the strength of the annual payment. If that be in excess even to a shilling, the shilling belonged to the assured, and he is entitled to get it back, whenever the whole contingencies of the year, or whatever other period may be agreed upon, are discharged. To speak of loss from a short-lived member, is to depart entirely from the principle of life-assurance, and into that of a bank deposit, which is quite a different thing. In the second place, the remote postponement of bonus is discouraging. A certain moderate indefiniteness of prospect is agreeable to our nature, and it is a pity not to take advantage of this feeling as an inducement to make men insure. We venture to say that this plan will not be extensively adopted, nor will it be endured beyond the first experiences of the enormous, and, as we think, unjust advantages which it will throw into the hands of the long-lived few.

Agriculture.

BEST BREAD.—A discovery has recently been made in Germany—namely, the production of an excellent nutritious bread from beet root and flour mixed in equal proportions—which is likely to be followed by important results. The present condition of Europe as to food, in consequence of the late potato failures, has drawn the attention of several authorities to the subject; among others, Dr. Lindley, who thus delivers his opinion in the *Gardener's Chronicle*: "We have had the experiment tried, by rasping down a red beet-root, and mixing with it an equal quantity of flour; and we find that the dough rises well, bakes well, and forms a loaf very similar to good brown bread in taste and appearance. We regard this as an important discovery, because there is no crop which can be so readily introduced into Irish cultivation as the beet, and its varieties; because no crop will yield a larger

return; and because an abundant supply of seed may be had of it from France. We have long since shown the great value of a beet crop in point of nutrition; that, in fact, it ranks higher than any known plant which is cultivable. But there was always the difficulty of how to consume it, for men would find it a poor diet by itself, and the present circumstances of Ireland are not such as to justify the introduction of produce which can become food for man only after having been transformed into pigs and oxen. The discovery, however, in Germany, of the facility with which it may be combined with bread, removes the difficulty, and places beet incontestably at the head of the new articles which should be introduced into Irish husbandry. In its relation to potatoes, beet stands as 1020 to 433, if its nutritive quality is considered; and as 8330 to 3480 in regard to utilisable produce of all kinds. It is still to be determined what kind of beet could be best cultivated for this purpose. Red beet produces brown bread; white sugar beet would probably yield a white bread, and of still better quality; mangold wurzel we have ascertained to form a bread of inferior quality, but still eatable enough. It is suggested, too, that carrots and parsnips might be employed in the same manner as beet. That, too, we have tried, and we find that parsnips are excellent, but carrots much less palatable. All these substances combine readily with flour, but they are rather unwilling to part with their water, and will probably be best in cakes, like oatmeal." This is valuable testimony, to which we may add, that mashed beet and rasped bread, well dried, and slightly browned, form an admirable substitute for table potatoes.—*Edinburgh Journal*.

THE GOOSEBERRY.—In Spain and Italy the gooseberry is scarcely known; in France it is neglected, and little esteemed; in some parts of Germany and Holland the moderate temperature and humidity of climate seem to suit the fruit; but in no country is its size and beauty to be compared with that produced in Lancashire, or from the Lancashire varieties cultivated with care in the more temperate and humid districts of Britain. Dr. Neill observes, that when foreigners witness our Lancashire gooseberries, they are ready to consider them as forming quite a different kind of fruit. Happily, this wholesome and useful berry is to be found in almost every cottage garden in Britain; and it ought to be considered a part of every gardener's duty to encourage the introduction of its most useful varieties in these humble enclosures. In Lancashire, and some parts of the adjoining counties, almost every cottager who has a garden cultivates the gooseberry with a view to prizes given at what are called "Gooseberry Prize Meetings," of which an account is annually published, with the names and weight of the successful sorts, in the "Manchester Gooseberry Book." The prizes vary from ten shillings to £5 or £10—the second, third, even to the sixth and tenth degrees of merit, receiving often proportionate rewards. There are meetings held in spring to "make up," as the term is, the sorts, the persons, and the conditions of exhibition; and in August to weigh and taste the fruit, and determine the prizes. The perfection the Lancashire berries have attained owes nothing to men of scientific knowledge, being cultivated scarcely by any but the lowest and most illiterate members of society; but these, by continual experience and perseverance in growing and raising new sorts, have brought the fruit from weighing ten to upwards of thirty pennyweights, and that, too, under the greatest disadvantages, not having the privilege of soil, manure, situation, &c., like the gardens of their more wealthy neighbours, but often-times limited to a few yards of land, either shaded by trees, confined to buildings, or exposed to the most unfavourable winds, and so barren, that they have frequently to carry on their shoulders a considerable way the soil in which the plants are to be set.—*Gardeners' Monthly Volume*.

News.

CANADA.

The speech from the Governor General was delivered on Monday the 28th ult. The usual formalities attended the arrival and departure of His Excellency. The Countess of Elgin was present.

The usual rules of the Houses being laid aside for the occasion, a bill laying a tax of 10s a head on all emigrants arriving in this country, passed both branches of the Legislature, and was sent home by the mail which closed here on the 3rd instant.

At the close of the debate on the address on Friday evening, the Ministry were in a minority, the numbers being 54 to 20.

The Ministry, in consequence, resigned on the 4th instant. Sealey, the man who absconded with about £3000 lately, is dangerously ill of the wound he received from the D.puty Sheriff of the place.

An extensive fire occurred in Montreal, on the night of the 2nd instant, by which about 25 wooden houses between Alexander and Bligny Streets were burned down. At the same time a fire occurred in Main Street, St. Lawrence Suburbs.

GREAT BRITAIN AND THE CONTINENT.

A general revision of the salaries of the officials in all the post-offices in the kingdom is to be carried into effect.

Billion of the Bank of England this week £12,832,602, being an increase of £254,241 since last week.

CHRISTMAS IN IRELAND.—Christmas was kept a complete holiday throughout Ireland. No business whatever was transacted. Not even a single landlord was shot.—*Punch*.

QUIRE A MATTER OF FEELING.—A medical man of the very old school, calls all operations that are performed without the patient feeling anything, "senseless operations."—*Punch*.

ELEVEN SONS IN SUCCESSION.—The wife of a solicitor, in the county of Nottingham, lately gave birth to a son, being the eleventh child of the same sex in uninterrupted succession.

VALID EXCUSE.—The *Exeter Gazette* excuses itself from publishing President Polk's message on the ground that "it measures 15 feet 3 inches in length of an ordinary newspaper column."

A poor man, with a wife and large family, residing in the vicinity of Woodford, received a letter on the morning of Christmas day, informing him that a distant relative had bequeathed him £2000.

Such was the effect produced by Christmas puddings on the price of fuel, in London, that it was sold at rates varying from 1s to 1s 3d a pound, while it can now be purchased at 7d a pound.

Prince Albert, as Chancellor of Cambridge University, has given an annual gold medal, to be awarded to such resident undergraduates as shall compose the best ode, or poem, in English heroic verse.

In the reign of Queen Elizabeth, if bad fish were sold to the poor, the knavish fishmonger was decorated with a necklace of his own unsavoury commodity, and was then perched on a stand in the market.

The venerable Lord Cloncurry has commissioned Hogan, the Irish sculptor, to erect a monument for the grave of the daughter of John Philpot Curran, to whom he was an unsuccessful suitor fifty years ago.

AN ECCENTRICITY OF THE INFLUENZA.—In one of the educational institutions in Edinburgh nearly all the male teachers and boys were seized with influenza, while not one of the female teachers or pupils was taken ill.

THE ASPIRATED "H."—Mrs. Crawford says she wrote one line in her song, "Kathleen Mavourneen," for the purpose of confounding the Cuckney warblers, who sing it thus:—"The 'orn of the 'unter is 'eard on the 'ill."

A farmer, of Foxall, near Stafford, has discovered a mode of treating milk when taken from the cow which causes it to retain all its qualities unaltered for an indefinite length of time. The process has been patented.

Large d falcations have taken place in the Glasgow Post-Office, and official enquiries are now being instituted.

For y persons have been sentenced to transportation, at the Assizes for the county Kerry.

It is intended to have a glass-enclosed winter garden in Edinburgh, to be 140 feet in length by 35 in breadth.

Many respectable Protestants, with a good deal of money, propose emigrating from Armagh, in Ireland, this spring.

Mr. John O'Connell has issued an address to "the people of Ireland."

Greenock has sugar refiners requiring 250 tons per day of raw material to keep them in operation.

750 miles of new railways have been opened in Britain during 1847; 505 in England, 127 in Scotland, and 103 in Ireland.

In Paisley, 6,230 persons are in receipt of rations of soup from the soup kitchens.

Fauperism is increasing to a great extent in the south and west of Ireland. There is, however, a general decrease of crime since the action of the Special Commissioners.

£18,000 has been subscribed for the establishment of an English Bishopric at Hong Kong, in China.

The Swiss Diet charges the Papal Nuncio with having kindled the civil war there by his intrigues.

Sicily, Naples, Sardinia, and other parts of Southern Europe, are in open insurrection.

The Protestant communities in France have as many as 500 ministers in the country.

The persecution of the Evangelical ministers in the Canton du Vaud, excites great sympathy in Scotland.

Since 1836, Louis Philippe has directed 1129 prosecutions against the press, having formally promised, at his accession to the throne, that none should be made.

The Britannia arrived at Boston on the 4th instant, 21 days from Liverpool. Bread stuffs have rather declined. The supplies are full. Cotton is up. Business is improving. Money market is easier. Only one important failure.

The revolution in Sicily has been successful, though the country was generally opposed to it.

Louis Philippe is better. France is tranquil. Affairs in Ireland are bad. Much starvation.

Lord Palmerston has given notice to Austria, that any further armed intervention in Papal affairs, will be considered a declaration of war by Great Britain.

The Jewish Disabilities Bill, enabling them to sit in Parliament, has been read a second time.

The American Postmaster-General has not accepted the terms offered by Great Britain for a better system of international postage, which has caused much dissatisfaction.

The Archbishop of Canterbury, Primate of all England, died last month, in the 82nd year of his age.

It has been determined to double the artillery force in England, and embody 15,000 militia.

A deaf and dumb man is now foreman of a printing office at Cork.

Barbadoes has a population of 731 to the square mile.

An excavator in the neighbourhood of Sheffield, has 13 wives living in various parts of the country!

UNITED STATES.

A British officer, passing lately from Montreal to Boston for the mail steamer, had his baggage and pockets searched for letters, by the United States Marshal.

The United States government have paid their mail steamer Washington \$150,000 for carrying the mail, and have only drawn \$15,000 for postage by her.

John Quincy Adams died at Washington on the 23rd February.

The agent of the Rothschilds in America, proposes to take the sixteen million loan.

The President has transmitted to the Senate a treaty of peace between the United States and Mexico, much the same as that offered in August last by Mr. Tust to the Mexican Commissioner.

The Cunard line of steamers are in future to go direct to New York city instead of Jersey City.

Dr. Welle, one of the discoverers of chloroform, who committed suicide lately, received the week before a prize of 20,000 francs for the discovery.

The Rochester Daily Democrat says that of late years there has been a great decrease of Sunday railroad travelling.

War has broken out between the Delaware and Comanche Indians.

The New York State laws regarding usury, are likely to be soon abolished.

The President has declared that he will not be a candidate for re-election.

The news by Britannia has not affected the New York market.

Monies Received on Account of

Advocate.—J. Dohic, St. Scholastique, 2s 6d; Rev. R. Neil, Seymour East, 40s; John Chmie, Darlington, 34s 9d; J. Fournier, Rigaud, 10s; G. Mathison, Quebec, 35s; W. Hargrave, Inverness, 20s; P. Timerman, Mill Creek, 25s; J. Sours, Galt, 70s; C. Hickling, Barrie, 25s; S. Brooks, Waterloo, 22s 6d; James Campbell, Goderich, 34s; J. Telford, Montague, 15s; T. Curzon, Burford, 15s; J. Edwards, 2-6d; James Anderson, 2s 6d, Lochaber; J. Morrison, 2s 6d, Mrs. C. McCoy, 2s 6d, A. G. McCoy, 2s 6d, Nel-

son; J. M. Thomas, Brooklin, 25s; C. Wilson, Bradford, 12s 6d; Rev. R. Hitchcock, Philipsburgh, 2s 6d; J. Lamb, 5s, W. Wilson, 2s 6d, Hawkesbury; C. B. Davis, Sumcoo, 32s 6d; Mr. Buchan, Lochiel, 7s 6d; A. C. Singleton, Brighton, 25s; R. H. Thorne, Oshawa, 20s; J. Dewar, 2s 6d, A. Robertson, 2s 6d, St. Andrew, R. McIntyre, Coteau Landing, 2s 6d; Rev. J. Fisk, Philipsburgh, 40s; Mr. Turnbull, St. Laurent, 2s 6d; J. Fraser, London, 37s; A. Foulds, Martintown, 2s 6d; C. Hughes, Whitechurch, 50s; Hall, Reesorville, 20s; J. Alexander, Mascouche, 2s 6d; J. I. stand, Berlin, 31s 3d; C. Merrill, Waterford, 10s; J. Still, Amherstburgh, 40s; Rev. R. J. Williams, Owen Sound, 37s; J. Knox, 2s 6d; J. Cowan, 2s 6d, Huntingdon; Rev. J. McMor, Hamilton, 2s 6d; Mr. Jackson, Brome, 2s 6d; Hitchcock, Southwick, Belet, 5s; Rev. J. Corbett, Wakefield, 2s 6d; McCBrown, 2s 6d, Mr. Scott, 2s 6d, Woodstock; E. C. Clarenceville, 2s 6d; Thomas McCoombe, 2s 6d, Mr. Abbott, 6d, Manningville; Mr. Hardy, 2s 6d, Rev. C. Chiniquy, 2s; Longueuil; Mr. Fax, 2s 6d, Mr. McNaughton, 2s 6d, Ormiston; J. L. Grey, 2s 6d, W. Kerzon, 2s 6d, Lochaber; J. Christie, Son, Toronto, 37s 6d; J. Campbell, 2s 6d, J. Robertson, 2s; Rev. W. Bell, 2s 6d, Mary Fraser, 2s 6d, W. Mair, 2s 6d; Coleman, 2s 6d, Perth; Mr. Aston, St. Johns, 2s 6d; G. W. ginton, Crapaud, 30s; W. C. Trowen, Charlottetown, 15s; Blair, 2s 6d, J. Curtis, 2s 6d, Percy; J. N. McNairn, Dickerson, Landing, 15s; J. Bigelow, Lindsay, 12s 6d; U. Seymour, Mad, 10s; G. Pine, Elora, 5s; Rev. B. Haigh, Cowansville, 2s 6d; Boyden, Coteau Lauding, 2s 6d; J. Curry, Lancaster, 2s 6d; Cattenach, Alexandria, 2s 6d; Mr. Bell, Carleton Place, 20s; Wilson, 2s 6d, C. Hall, 2s 6d, Markham; Morice Hay, Port Hope, 60s; D. Pratt, Chatham, 55s.

Per R. D. Wadsworth—A. Kilgour, Williamsburgh, 2s 6d; Aiken, Edwardsburgh, 2s 6d; W. D. Dickenson, 25s, Mrs. Peck, 5s, Prescott; A. Snider, Spencerville, 2s 6d; J. B. Bellamy, New Augusta, 20s; H. Williams, Rev. Mr. Baxter, James Deming, J. Rockwood, and E. Johnson, 2s 6d each, Farmersville; E. Tuppen, Kitley, 2s 6d; L. Houghton, W. Campbell, E. J. ling, J. Andrew, R. S. Wade, A. Elliott, James Breckanridge, John Livingston, S. Wright, R. Hume, C. Van Arnan, A. Abbott, and Joseph Garvey, 2s 6d each, Brockville; R. Brockanridge, Burritt's Rapids, 2s 6d; N. Shipman, Mr. Philip, R. Snyder, C. Gardiner, G. McNish, P. Purvis, J. McNish, and T. Purvis, 2s 6d each, Yonge's Mills; J. Knich, W. Cowan, 2s 6d each, and F. Furman, 1s 3d, Gananoque; P. Crawford, and T. Corkhill, A. Chown, J. C. Jones, S. D. Purdy, J. C. Clark, W. Garbut, R. Atkins, P. McKim, J. W. Stagg, P. Brewer, G. Buck, A. Abrams, and J. A. Lamb, 2s 6d each, Kingston; J. Booth, Mill Creek; W. 6d; T. Newton, G. G. Hubbard, Rev. G. Goodson, G. H. Dettlor, E. W. Madden, and A. Huscy, 2s 6d each, Napanco; Charles James J. Foster, T. C. Johnston, R. Boyce, R. C. Welton, 2s 6d each; Bath; Rev. J. Rogers, Dr. Curlett, John Pearsall, H. Clark, J. Green, 2s 6d each, and J. G. Wright, 1s 3d, Demorestville; W. C. Johnston, J. F. Wright, Rev. G. Millar, B. Hubbs, Rev. D. McMullen, and V. Sikes, 2s 6d each, Picton; T. Donnelly, Miss S. Cunningham, Joseph Baker, James Gibson, R. Paterson, D. Leavens, E. Leavens, J. Bowerman, S. Bull, G. A. Sargent, and W. R. Williams, 2s 6d each, Bloomfield; W. Striker, and A. Tompkins, 2s 6d each, M. Ford; Wellington, 20 copies, including postage of letter, 41s 8d; C. Biggar, Carrying Place, 40s.

Donation—John Wilkinson, Changuacousy, 2s 6d.

MONTREAL PRICES CURRENT.—MARCH 13.

ASHES—Pots. 26s 3d a 00s 0d	FRASE - per min. 0s 0d a 0s 0d
Pearls 30s 0d a 30s d	BEER per 200 lbs.—
FLOUR—	Prime Mess (do) 00s 0d a 40s 0d
Canada Superfine (per brl.	Prime - - (do) 00s 0d a 30s 0d
196 lbs.) - - - 00s 0d a 00s 0d	Pork per 200 lbs.—
Do Fine (do) 24s 0d a 00s 0d	Mess - - 00s 0d a 80s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 00s 0d a 55s 0d
Do Middlings, 00s 0d a 00s 0d	Prime - - - 00s 0d a 45s 0d
American Superfine	BUTTER per lb. - - - - 0d a 0d
(do) - - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - - 0s 0d a 0s 0d	