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THE REFLECTIONS OF A WORKING MAN.

Thinks I to myself, as I sat by the fire the other night, my Madge sitting by me, I have thrown away a good deal of time one way or other on public affairs, and it is high time now to attend to my own; so I told Madge my mind and my determination to put our own matters right.

"Ah!" says Madge, "that's sooner said than done, John. I've all along thought that there were many matters in doors, as well as out of doors, that wanted righting; it was of no use for me to speak, when I saw your head was so full about other people's affairs. I always thought there was sadly too much of your week's wages went in drink; and then that gin! I don't like that gin!"

Thinks I to myself, Madge is right, but I don't know which way to begin to mend it. Let me see, there's 1½d. and 2d. is 3½d., and 2d. is 5½d., and 2d. is 7½d., and 2d. is 9½d., and 1½d. is 11d. That's for one day, and then there's seven days in a week, that's 7s. all but 7d., that's 6s. 5d. Then on Sunday I don't spend above 6d., because Madge will have me to go to church; well that's 6s. per week.

Thinks I to myself, 6s. a week is a good deal, and some working men that I hear of, don't get that altogether; but, then, I've a good place of work as times go, and I get pretty good wages, and there's many a man who drinks more than I do, and our's is hard work, and a man that works hard must have something; and yet, thinks I to myself, I mayn't always have a good place, and good wages, and if I now spend all that I get, what's to become of us if I get out of work, or anything of that sort?

Thinks I to myself, I wish I could do without so much drink, and take more of my wages home to Madge, because I know she'd make the best of it. But then, again, thinks I to myself, a man must keep himself up to his work or it's no use; and besides, one does not like to leave off what one's used to; and then, again, thinks I to myself, how I should get laughed at by our chaps!

But then, again, thinks I, "let them laugh that win,"—but I like a drop of drink, and my stomach expects it when the hour comes. Ah! and the gin too; and, thinks I to myself, my stomach would not look for it if it did not do it good; and yet so much of this drink pinches us all so that we have no money for nothing.

Well! while I was cogitating about this, I saw against the wall a large printed bill, "A meeting of members and friends of the Temperance Society will take place," so and so. Then, thinks I to myself, I'll be there too, and here what it's all about.

I took care to be there to the hour exact. Well! thinks I to myself, this is a shabby sort of a meeting too! Why here's not above half a dozen of us altogether. Well, presently a few more came in, and very soon a man got up and began. He said, that three-fourths of the crime, and poverty, and wretchedness, and misery, that was in the country, was from drunkenness. Thinks I to myself, it cannot be so bad as that neither. He went on to tell us that the spirits drank in these kingdoms in every year, would fill a river five miles long, sixty yards wide, and three feet deep: here I stared with all my eyes. He continued, "Now," says he, "inquire into the case of the first object of wretchedness which you meet, and it's three to one but you find it occasioned, directly or indirectly, by intemperance. It occasions, on the lowest calculation, one half of the cases of madness; it is as unparring as death; it levels all ranks, all ages, and all conditions. It is like the horse-leech, never satisfied. 'Give, give, give!'" Thinks I to myself, it's well our Madge is not here, for that's what she says of the ale-house, that it's always "Give, give, give!" Well, so he went on, and told us, that if a man began at twenty-one years of age, to lay by four shillings a week, instead of spending it unnecessarily in drink, that at thirty-one he would have £ 130 15 1½

At 51 735 14 1½
At 71 2,296 0 4¼

That is, supposing he kept putting it out to interest at the end of every year, and adding the interest to it. Thinks I to myself, I never should have thought it.

And then he said that there was not one particle of nourishment in all the gin that could be drunk, and that it gave no more strength to a man than a whip or a spur did to a horse.

Then thinks I to myself, the gin-shop shall have no more of my money.

He went on to say, "Keep away from the public-house; you will entail distress upon your families and yourselves by its expense. Keep away from the public-house," says he again. "Refreshment, it is true, is necessary for the traveller, food for the hungry, and rest for the weary; but you require no refreshment, no food, no rest, which you cannot get much better at home, than in the house of public entertainment, and in the company of sots. Thinks I to myself, that's true, the company of my Madge and the children is better than all the sots in all the public houses in our town, and I will keep from the public house.

Then the man went on, "My friends," said he "resemble this night never more to taste spirituous liquors, except for medicinal purposes. And that you may be steady to your purpose, put your hand to the Temperance declaration, and become a member of the "Temperance Society."—"We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

'Thinks I to myself, so I will, and away I went and signed my name, and I hope to be true to my colours. I know this, that ever since I signed, Madge and the children have been all better off, and had many more real comforts, and we have begun a little store in the Savings' Bank, against a rainy day.

EDUCATIONAL DINNER.

An Irish soldier at Waterloo, after shooting at a Frenchman repeatedly without any satisfactory result, became dissatisfied with so unprofitable an expenditure of the explosive part of the national resources; and, instead of reloading, saluted the ears of his invulnerable enemy with—"You're no gentleman, sir, or you'd lie down when you're kil't." We have fired more volleys than one at the incomprehensible absurdities called "Public Dinners," and, like the Hibernian warrior, have either missed the mark, or met with an ill-bred antagonist, who pays no attention to the commonest rules of honourable warfare. In either case, common sense demands a fresh onslaught. If the monster is still living, if its movements are the result, not of galvanism but of life, it will be nothing the better for another thrust; and if it is dead, it will be nothing the worse. Therefore, neglecting the soft quills on the editor's table, and seizing the formidable steel-pen of patent construction, made expressly for writing ironical articles, we proceed courageously to the attack, fully resolved, rather than lose the victory, to spend the last drop of the League's best black ink in the contest.

We have received advices, as the merchants say, from various parties, exhorting us to attack the prevalent system of public dinners generally, but to avoid particular cases. Now, this advice either means nothing, or it means that we ought to allow the thing itself to escape, and to make a vigorous attack on its—name.

It is like advising one to capture and imprison a whole regiment, on the very simple understanding, that the men belonging to the regiment were to be allowed to escape. We will agree with those who would have us to attack public dinners only in the abstract, as soon as our counsellors grow fat by dining in the abstract. Roast-beef, in the abstract, though remarkably easy of digestion, would yield but little nourishment. He who can subsist by considering mutton chops in general, without discussing any individual mutton chop in particular, will find it an easy matter to satisfy his hunger from the outside of an eating-house window. But it is very difficult to thrive on food in the abstract; equally difficult is it to preach down absurdities in the abstract. A public dinner is a phenomenon invariably individual and concrete; these qualities, therefore, ought to characterise the suppressing force.

If anything could have turned us from our purpose, it would have been the consideration that the delinquents in this case are teachers. We respect them as men, we respect them as the occupiers of an honourable position in society, and we admire them as the patient instructors of the youthful mind. But when they leave their appropriate sphere, and, through the medium of a public lesson, teach their countrymen to respect customs at once ridiculous and mischievous, duty to them, and regard for the national welfare, unite in demanding that we should inflict upon them what they have often inflicted upon others—a summary castigation. Those who will keep questionable company must be content to suffer the consequences. Even teachers shall cry for mercy in vain; we owe them no quarter, and we will give them none.

On the afternoon of the remarkable Saturday that visited this city on the fifth day of the second month of the current year, a pair of well-polished Wellington boots, which had been standing quietly at a bed-room door, were suddenly invaded by a couple of feet, the hereditary property of a gentleman, with whom the indignant boots immediately walked off to the large hall of the Tontine hotel. Other gentlemen were already in the same hall in a similar predicament, having been carried thither by their leathern understandings. Some of the gentlemen who stepped into the hall with the one foot before the other, had evidently been torn from their homes by gutta percha soles. Others, after abstracting a shilling from a gentleman's pocket, had been apprehended by the driver, imprisoned in a minibus, and so transported; while not a few had been considerably elevated in the scale of being, and comfortably conveyed to the Tontine by a pair of doubled-soled shoes. Meantime a volatile guest, whom the secretary had not invited, but who had been patiently lurking in a piece of coal for seven thousand years in expectation of the meeting, came quietly dancing through iron tubes from the gas work to the Tontine hall, and threw a brilliant flood of light upon the assembled teachers, as well as upon the pupils they had in their eye. A mahogany table had travelled all the way from South America to be present on the occasion: a most obliging table, with the celebrated bottle family above, and plenty of accommodation below. Moreover, there were other guests,

some of earthenware some of finer clay, and some of metallic character. All the preliminaries being arranged, the boots and shoes arranged themselves on each side of the table. A pair of eminent boots occupied the chair, while two distinguished gutta percha officiated as croupiers.

Thus far we have been guided by our own reporter, who was not present, but who procured the preceding information before leaving. We now resort to the newspapers for an accurate account of the rise and progress of the dinner, simply premising that the soup and roast-beef disappeared in the usual manner. From the papers we collect the following alarming particulars:—

"The cloth having been withdrawn."

This during robbery in open gas light is said to have been committed by certain well-known persons whose names have not been ascertained. If the police, however, should succeed in recovering the cloth, there will be no difficulty in re-covering the table.

"The usual loyal and national toasts."

What is meant by the loyal and national toasts it is difficult to understand. The "usual toast," of course, is a slice of loaf made crusty by fire. Perhaps the "loyal toast" is that portion of the usual toast which finds its way to the royal table; and perhaps the "national toast" is what parliament allows the British lion to his tea; but this is merely a surmise of our own.

" * * * Prince Albert was drunk."

This, if true, is really alarming!

"The royal family was drunk."

This is worse and worse; but alas! when the father of a family goes wrong, what can be expected of the children?

"Her Majesty's Minister's were drunk."

Most extraordinary announcement! Perhaps the recent war-cry originated in a ministerial *bouse*. A tipsy government, like a tipsy man, is apt to be quarrelsome.

"The Houses of Parliament were drunk."

Here there must be a mistake. A man may be drunk, but to accuse either a house or an ass of being drunk is to propagate a foul calumny. Perhaps, however, the expression is merely a brief method of informing the country that the members of both houses were in the predicament affirmed. The British people drink fifty millions' worth of intoxicating liquors during a year; perhaps their legislators get drunk in order to maintain their position as the faithful representatives of the nation.

"The Educational Institute of Scotland was drunk."

In Scotland intemperance is said to begin even in infancy. The 'Institute' is quite a child, being scarcely three years of age. Alas, alas!

"The Glasgow branch was drunk."

This is not surprising. It is a physiological fact that the sap of the parent stem circulates through the branches. Hence the melancholy condition of the Glasgow Branch.

"The College of Preceptors was drunk."

Poor Burns says—

"Lee's me on drink,
It g'ies me mair
Than either school or college."

The English Preceptors appear to have taken the hint.

"The Edinburgh Branch was drunk."

Of course.

"The Universities of Scotland were drunk."

Can this be the reason why they are called the *seats* of learning—the places where learning sits still? But for the tipping habits of the Universities, perhaps the dead languages might have been still living.

"Popular Education in its extended sense was drunk."

This, we suppose, is a genteel mode of saying that "popular education" had fallen down and was sprawling on the ground, drunk "in its extended sense." We do not wonder at this: the art of drinking is by far the most popular branch of education in Scotland.

"The clergy of Scotland of all denominations were drunk with all the honours."

The "drinking denomination" has adherents amongst all sects.

"The burgh Schools were drunk."

The fruits of national education "in its extended sense."

"The Parish Schoolmasters were drunk."

Many of the poor fellows are ruined, and a greater number are dead in consequence.

"Other parties not named were drunk."

They must be sorry about not being named.

"The Chairman's health was drunk,"

and

"The Croupier's health was drunk."

Query. When a man's health is drunk, can the man be said to be healthy in an extended sense?

"The Fine Arts were drunk."

Especially Bacchus.

"The Press was drunk."

If this is the case, the fourth estate will soon go where many other estates have gone.

"The Strangers were drunk."

After which, we are informed that the wines were of excellent quality, and, of course, also drunk. But the strangest announcement is the last, namely, that

"The whole . . . was creditable."!!!

For our part, we can scarcely credit it, and find it impossible to discover any merit in the matter.

Since writing the above, and during our absence from the editorial table, the great "*We*" who fills the chair and wields the rod of office, has written these words in his usual dictatorial style, along the margin of our manuscript:—"You mistake, in the most egregious manner, the meaning of the genuine English phrase, 'Prince Albert was drunk.' The last word of the sentence has nothing whatever to do with his Royal Highness. Nor has it anything to do with the other parties whom your obtuseness would place in an equally awkward predicament. All the drinking was pedagogical, subjectively viewed; and symbolical, viewed objectively." Thank you most learned Editor, for your very lucid explanation. There are some phenomena, however, connected with this educational dinner, which even you will scarcely be able satisfactorily to explain. You reject our theory of "the Ministry," "the Army," "the Navy," and "the

Parish Schoolmasters" being drunk, and substitute another, without attempting to clear away the still greater absurdities which cling to it. For example: how do you account, on the anti-tipsy theory, for the connection which appears to exist between the alcoholic flooding of a hundred teachers' stomachs and "Prince Albert," "the Glasgow Branch," "the Navy," "the Institute," "the Army," "the Fine Arts," "the Clergy," "the Croupier," "the Colleges," "the Chairman," or "Popular Education" in extended nonsense? Talk of the mysterious influences which pervade the universe! They are wonderful indeed in their way, but are as nothing compared with those that emanate from the bottle. A galvanic battery of fifty zinc and copper pairs of plates, when filled with a strong liquid acid, may produce striking results at a great distance, through the medium of properly-adjusted wires. But a hundred metallic plates in liquor, are evidently inferior to a hundred teachers labouring under a similar advantage. Those may blast rocks and melt iron; but these, by an occult process, too subtle for scientific analysis, elaborate from the lining membranes of their assimilating apparatus, an elastic imponderable fluid, which, at the magic sound of "hip! hip! hurrah!" flashes instantly round the world, giving health to Prince Albert, pluck to the navy, courage to the army, sap to the Glasgow branch, seasonable aid to the clergy of all denominations, vigour to the government, safety to the croupier's gutta perchas, an appetite to the royal family, prosperity to the institute, a mighty impulse to popular education, and a vote of thanks to the chairman's boots!

O Croupier! thou master of grammar, knowest thou not that strong drink adds ugly adjectives to the living nouns that use it? Knowest thou not that "sober," a respectable adjective, with a hereditary and inalienable right to stand before the name of every man, has been often superseded by "tippling," and this by "drunken," which brings with it the worst and most miserable words in the language—such as houseless, pauper, wretched, forlorn, depraved, undone? Why, O Grammarian! dost thou keep "drinking" in the present tense, and put abstinence into the future? Why persist in parsing "abstain," as if it were only the verb "to be?" If thou wilt neither be neuter nor passive in favour of abstinence, thou mayest at least cease to be active against it. It is a fact, deduced from observation, O teacher of how to tie words together! that when two or more nouns are brought together by strong drink, they generally require a ward in the police-office. Hence the universal rule, "strong drink should never be put in the possessive case."

O Chairman! thou eminent master of algebra, strong drink is a negative quantity; when a man admits it as one of the factors of his positive existence, and takes it into himself as often as there are units in the drinking customs, it changes the signs of his condition, converting *plus* character, *plus* comfort, into *minus* them both. Strong drink is an irrational quantity, a mere surd, which must be made to vanish from the problem of life. The only power to which it can raise a man is the power of doing mischief. The only roots it can extract are the roots of virtue. A man, *plus* strong drink, are the terms of a melancholy binomial, which, when expanded,

leads to most disastrous consequences. The power of the man decreases as the power of the drink increases; and at last the man disappears altogether. Strong drink into a man, like a fraction multiplied by a fraction, reduces his value the oftener the process is repeated. Why, then, O distinguished Algebraist! lend thy countenance to strong drink, since it cannot be used as a factor in the multiplication of blessings, and is incessantly operating as the co-efficient of pauperism, crime, and disease?

And thou, O Geometer! oughtest to know that alcohol and virtue, like parallel lines, can never meet. Thou oughtest to know that the most dangerous of all circles is that of which the bottle is the centre. And O Trigonometrist! knowest thou not, from the signs of the times, that thousands fly off at a tangent from well-doing, in consequence of strong drink? O Geographer! hast thou at last discovered a land overflowing with whisky and ale—a land with rivers of rum and brooks of brandy? Dost thou not perceive that the mental and moral soil of the British people is inundated by strong drink, and that thorough draining is necessary to cultivation? Many goodly ships, O teacher of Navigation! have been lost on the rocks of intemperance; therefore be careful to ascertain their latitude and longitude, that thou mayest mark them on the charts, together with the strong moderation currents setting towards them. O teacher of Music! abstinence is no crotchet, but is in harmony with nature, and gives the stomach a healthy tone, besides exerting a favourable influence on the whole tenor of life; whereas drinking is a serious bar to health and happiness, and an incessant instigator to whatever is base. O Logician! thou shouldst have known that a man maketh a ridiculous figure in a drinking mood. He loses his judgment, and the only act of apprehension in which he can engage is chiefly performed by the police; for he who starts from drinking premises frequently finds himself shut up to an odd conclusion. And thou, O teacher of Fencing! shouldst be aware of the fact, that abstinence is the only parry that can effectually guard the people of this country from the unceasing thrusts of intemperance.

The gas that waited for the teachers' meeting during seven thousand years, is still burning brightly in the large hall of the Tontine Hotel; when another seven thousand years are come and gone, there will be—But this gas is too great for mortal span to measure. Nevertheless, as the geologic changes of receding cycles of time are still influencing the world, the influence of this generation will continue to be felt when seven thousand years have fled. Gas will burn as brightly then as now, but common sense will not be insulted in its presence, nor pernicious customs observed. We must return for a moment to the Tontine Hotel. The gas is beginning to flicker, as if it were ashamed. The meeting is—is—is. The teachers are—are—are. The dinner was—the wines were. Meantime the indignant boots, the grieved gutta perchas, and the sorrow-stricken shoes, bear their breathing bottles away from the mahogany table with the unfurnished lodgings below; while the ignorant masses thronging the lanes and closes of this city are not aware of the disinterested drinking that has just taken place, with the view of promoting popular

education; and while nobody but the Editor and the printer's fallen angel knows that we have fired another shot at one of the greatest absurdities of the age.—*Scottish Temperance Review.*

CONVERSION PRACTICALLY CONSIDERED

BY THE REV. WM. REID, EDINBURGH.

(The following is extracted from the above valuable work.)

“There is one practice which I must mark with special condemnation, and respecting which I must put you on your guard. I refer to the common use of *Intoxicating Liquors*. I have seen too much of the withering influence of moderate drinking on the piety of professing Christians, to be silent respecting it, when treating of such a subject. The almost universal use of these liquors will certainly expose you to the temptation of accustoming yourself to the tasting of them, and with *tasting* may come the *relish*, and dark are the shadows which rests on one's piety, when a *desire* for stimulants has been originated. I do not affirm that your *using* these liquors will *certainly* be accompanied by a *love* for them, but it *may*; and is not the bare possibility too dreadful to be trifled with? Is it not a fact that multitudes have fallen—multitudes whose piety was once as promising as your own? If then you follow the same course, may it not lead you to the same results? I do not profess to know more of such cases than others, and yet there passes before my mind, as I write, the haggard form of not a few whom I once loved, and who have fallen the victims of the fell destroyer. There is one, who moved in a respectable circle of society, and for thirty years enjoyed Church fellowship, and she died a drunkard. There is another, a young, but ardent and seemingly devoted follower of the Saviour—long a successful Sabbath-school teacher—for many years a member of the Church, but who became the victim of intemperance—was expelled from Christian communion, and found a few weeks afterwards dead in bed, with an empty bottle beneath her pillow. The recollection of another presents itself—young, graceful, and kind—the wife of a devoted husband; whether living or dead now, I cannot tell; but this I know, within a few years of her marriage, she was disowned and cast off, and might be seen wandering the streets of a neighbouring city, reduced to absolute wretchedness. Another man with whom I was acquainted, and a Church member, under the influence of drink went and hanged himself. Nor can I ever forget one whom I visited on his death-bed; for fifteen years he filled the office of ruling-elder, but notwithstanding, he became the victim of moderate drinking; and although possessed of a knowledge of divine things at once accurate and comprehensive, died amid all the darkness of a spiritual death, with his last breath beseeching his friends for liquor.

Delicacy forbids that I proceed, for cases are crowding upon my mind which personal friendship denies me the liberty of adducing. They have, however, to me a voice of solemn warning; to close my ear would be to deny myself the benefit of experience afforded me, I fear at the expense of souls. I, for one, feel

that I dare not risk myself on the precipice which proved fatal to them, and would warn you to avoid it too. I have seen, then, enough to convince me that *there is danger to piety in drinking, however moderate*. The mere act that all who drink do not perish, is no argument in favour of the continuance of the drinking system. If but one in a thousand were led astray, the ruin of that one would demand of the nine hundred and ninety-nine, that they adopt every lawful means for the prevention of a catastrophe so dreadful. I feel, however, that this is not the time for a lengthened illustration and vindication of these sentiments, but I desire that there be in the hands of every member of my congregation *my solemnly recorded testimony against the use of intoxicating liquors, to any extent, however moderate*. That these practices are questionable, few who have given the subject their consideration will be bold enough to deny; and that they are dangerous is attested by the history of ten thousand families, and the dishonourable membership of every church in the land. If I speak boldly, it is because I love you sincerely, and would gladly rescue you from danger, although at the risk of incurring your displeasure. Why do I thus ask you to be as I am? Is it because of blind attachment to a profitless principle? No, but because ten years' experience and careful observation enable me to affirm it as my deep conviction that it is the safest, wisest, and best course.”

EXAMPLE.

Not only are we responsible for the good which we may accomplish, but for the evil which we may avert; and therefore we cannot sinlessly follow a course which tends to lead others astray. Know you not, we say to our non-abstaining friends, that the little boy who smokes his pipe, and joins his coppers with his juvenile companions over a gill of spirits or a pint of ale, would plead as his apology, were he charged with doing wrong, that his father and his companions do the same thing?—and know you not that the drunken tradesman, who spends his hard-earned money in the tap-room, and beats his wife and beggars his children, finds his apology in the glass of his rich and moderate-drinking employer; and that the female servant, overcome by the free use of the liquors from her mistress's press, finds her apology in the practices around her master's table; and that the church member, charged with drinking, finds his apology in the respectable moderate-drinking of his elder or minister? The ragged, emaciated, blaspheming drunkard stands out as a beacon to warn, rather than as an example to allure. But respectable moderate-drinking men—men and women who can sip their glass, and long for the advancement of Christ's kingdom at the very moment they are staying its progress; these are the persons who, from the high places of society, send forth an unseen, yet most powerful influence, which gives sanction and life to a degree of most sinful indulgence, which, but for the protection of their high character, must wither and perish before the light now shining around. We are all daily touching society at a thousand different points, and we are tending to give to

every part so touched the impression of our own character and conduct.

Only lately a minister of the gospel, in the course of his forenoon exposition, came upon the 26th verse of the 14th chap. of Deut., in which the Hebrews are directed to tithe their produce, and in the event of the way to the place appointed for worship being too distant, to dispose of the tithe, and when arrived at the place for serving the Lord, purchase oxen or sheep, or wine or *strong drink*. The rev. gentleman alluded to declared that here was a permission to use strong or intoxicating drink which had never been repealed; that the weak man that could not restrain himself, might, for his own security, adopt abstinence, but that it seemed to him nothing but a low kind of morality approaching to heathenism, and that he considered the faith and grace in the believer sufficient for his protection. Now, there sat under that gentleman's exposition of this passage, a most respectable individual who had been seduced from the path of godliness by the use of this very liquor which his minister contended was sanctioned by the word of God, and who, for twelve years, had abandoned himself to intemperate habits, but who was recovered and restored to the church of God by this very principle, designated as "a low kind of morality approaching to heathenism." The injured man's feelings were, beyond expression, painful, and in sorrow he bade farewell to that gentleman's ministry "Had I been but two years acting upon the abstinence principle, instead of twelve," said the injured man, "who can tell what might have been the result of that teaching?" And had that man gone back to his old habits, would his minister have been guiltless? A low kind of morality approaching to heathenism! Truly we may so designate teaching which tends to such results. Was the rev. gentleman in question not aware that the practice so ridiculed had received, in the case of the Nazarites and Rechabites, the approbation of God, and that the noble-minded Paul was ready to act upon it, could he thereby accomplish good or avert evil.—*Scottish Temperance Review*.

THE VICE OF INTEMPERANCE.

Intemperance is to be pitied and abhorred for its own sake, much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be these miseries. We talk of his wife and children in rags. Let the rags continue but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness not vice has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labour for their support and of unwearied kindness has awakened, suppose them to know that his toils for their welfare had broken down his frame; suppose him able to say, "we are poor in this world's goods, but rich in affection and religious trust. I am going from you; but I leave you to the Father of the fatherless and to the widow's God." Suppose this, and how changed these rags! How changed the cold naked

room! The heart's warmth can do much to withstand the winter's cold; and there is hope, there is honour in this virtuous indigence. What breaks the heart of the drunkard's wife? It is not that he is poor, but that he is a drunkard. Instead of that bloated face, now distorted with passion, now robbed of every gleam of intelligence, if the wife could look on an affectionate countenance, which had for years been the interpreter of a well principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband, whose touch is polluting, whose infirmities are the witnesses of his guilt, who has blighted all her hopes, who has proved false to the vow which made her his; it is such a husband who makes home a hell, not one whom toil and disease and providence have cast on the care of wife and children. We look too much at the consequences of vice, too little at the vice itself. It is vice, which is the chief weight of what we call its consequence, vice which is the bitterness in the cup of human woe.—*Channing's Address on Intemperance*.

THE BRIDE AND THE MOTHER.

"Oh, that I had been wise at first!" Hear this, thou gentle one, whose plighted vows are breathed upon the evening gale, and mingled with the scent of hawthorn flowers! Hear this, thou blushing bride before the altar, kneeling low, while gushing tears of gratitude and love are streaming down thy cheeks! Hear this, thou home-returning wife, with heart so full of hope and joy—perhaps with holy trust that God will guide thy steps aright, and make thee truly what a wife should be—a help, and not a snare; hear this, and ask if love and home are not enough, if thy heart needs a joy less pure. Oh, think of this! Make not so light of that sweet home, and him who proudly brings thee there, as now to think of drinking draughts of vulgar joy! What can they yield to thee—so rich, so happy, and so bound to render all that can be rendered up in gratitude for thy fresh-tasted bliss? Oh, keep him safe, if love, or care, or self-denial can make strong thy arms to save him; keep thy life pure, and touch not, taste not, that which may be death to him! It is a little sacrifice, little indeed, to one so blest as thou art now; but days may come in which it will be greater and more difficult. Yes, even to thee may come those days of weakness, heaviness, and woe, because they come to all; and then thy strength may not avail to render up this small indulgence grown more by habit and long use. Seize, then, the golden moment, while it is so small, comparatively small—a very drop, impure, and earthy. Dash it from thy cup, and quench thy thirst with holier things. In thy young life a new and most important era is but just commencing. Future years will take their colouring from this moment. The destiny of future lives may hang upon thy first day spent at home. From thy decision now may spring a wreath of glory, or a cloud of shame, to wrap thy husband's brow. Think of these things—how hard it may be afterwards to check that which need never have begun. Think of these things, and, should a mother's holy trust be thine, remember this—that no one can discharge that trust aright, who is not also faithful to her husband's temporal and eternal interests.—*A Mother's Trust*.

Progress of the Cause.

SCOTLAND.

ABERDEEN.—We entered Aberdeen on Wednesday the 26th January, and remained until Friday the 4th February. Lectures were delivered in the city in Belmont Street Chapel, George Street Chapel, and Long-acre Chapel. A discourse was also delivered on Sabbath evening, in George Street Chapel, to the teachers, scholars, and friends of Sunday Schools: the Rev. David Arthur was so accommodating as to give up his regular service for the occasion. The children listened with great attention. Two hopeful juvenile meetings were held on Monday and Tuesday evenings, in Mr. Meston's Hall, Union Street. About seventy girls from Sheriff Watson's Industrial School attended one of the meetings, and conducted themselves with great propriety. At the close of the second address, the Aberdeen Juvenile Temperance Society was established; and we are happy to learn that the association is likely to be the means of accomplishing much good, under the fostering care of that children's friend and unassuming philanthropist, Alexander Linton, surgeon, R.N. We have no desire whatever to see the adult population neglected; at the same time, it is our firm conviction that the cause would be very much advanced if one or two energetic friends in each locality would devote their attention exclusively to the juvenile movement, and allow the parent society to be conducted by those who may not feel themselves so well adapted to manage children. We attended a conference of the friends of temperance in Meston's Hall, on Thursday evening, the 3d, when an animating, instructive conversation took place on the best means of reviving the cause in Aberdeen and the North of Scotland. A series of important resolutions were unanimously adopted; but this has often been done in connection with the abstinence movement in Scotland, and as frequently allowed to fall to the ground. It is earnestly to be hoped, however, that our northern friends will set their eastern and western neighbours an example on this occasion worthy of imitation. There is great room for improvement in every part of the country.

Miscellaneous.

T. Taylor, Esq., is asked, "Have you any gin palaces in Bethnal Green?" "Several." "Have you any notion of the expenditure in Bethnal Green in gin?" "No." "Can you infer it from the sizes and magnificence of the palaces?" "I should think it very considerable." "Supposing that expenditure upon gin palaces were expended upon their own houses, would it not lead to a very considerable improvement in them, and increase of comfort as well as economy?" "No doubt about it." "Can there be said to be an absolute want of power to pay for water, while you have displayed before you in your streets such a power of spending upon gin?" "I am quite willing to admit the tendency to spend money upon a luxury of that sort, as they consider it, when they would not spend it upon water."—*Report of Sanitary Commission, 1848, p. 127.*

The following letter on intemperance and crime is from Sheriff Watson of Aberdeen:—

Aberdeen, 4th Feb., 1848.

Dear Sir,—I cannot say to what extent intemperance is the cause of crime; but I am satisfied that nine-tenths of the criminal cases brought before me are either caused by, or committed under the influence of, excess in drinking. Almost all the numerous and perplexing cases of assault and breach of the peace are caused, directly and immediately, by intemperance; and many cases of theft could be traced, not remotely, to intemperate habits.

I do not think it necessary for me to make any observations on the temperance cause, because I apprehend that everything that can be said in favour of it has been said; but I wish it were greatly more successful than it has hitherto been.—I am, &c.,
W. WATSON.
—*Scottish Temp. Review.*

The following letter, on the subject of crime, is from the Governor of the Aberdeen Prison:—

Prison of Aberdeen, 12th Feb., 1848.

Dear Sir,—With respect to your first query, I have no hesitation in saying that intemperance is the leading cause of crime; for I firmly believe that nearly, if not altogether, two-thirds of the offences committed may be traced to drunkenness. I enclose a memorandum by the chaplain, showing the prompting causes of the commitments to this prison during the last nine months, being the only period during which these statistics have been kept, which you will perceive bears out what I have stated.

I am sorry to say that I cannot give any idea of the number of prisoners who have been connected with Sabbath-Schools; but there can be no doubt that some of them are almost always in the prison.—I am, &c.,
—*Id.*
AL. W. CHALMERS.

NOT AT ONCE.—No man was born a drunkard, or designed to be one; but, in consequence of partaking of intoxicating drinks on those occasions on which they were usually introduced, a liking for them was formed—the man found his appetite for them becoming stronger and stronger, and, before he was aware that he was placed in danger, he became a drunkard—a being ruined for time and eternity. There was no one who was safe from this danger. Nearly all the finest intellects of our country had been prostrated and ruined by intemperance. Not a few ministers of the gospel had fallen, like stars from the firmament of heaven, in consequence of those drinking usages with which they had been familiarised by the means of the intercourse they were obliged to maintain with the people of their charge, and with those with whom their fellowships were kept up. The course of intemperance was like that of the stone rolling down a declivity, the motion of which was at first gentle and slow, but which marched forward with accelerated speed, until it hurried down the mountain side, and was lost in the lake at the foot. The course of intemperance was like fire which acquired strength and power in proportion to the fuel with which it was fed, and to the time which it burned. The progress of intemperance was like the course of a river, which, far above the rapids, was gentle, slow, scarcely perceptible; but which, moving more and more swiftly as it rolled onwards, at last

plunged over the fall, bearing to destruction every thing on its bosom. Such was the course of intemperance; and, if they would wish to avoid its evils, surely it became them all to abstain from those things by means of which intemperance was produced.—*Speech of Rev. W. M'Kerrow.*

CONSISTENCY.—He would also recommend to the abstainers to be thoroughly consistent. The moderation men would sometimes say, "Ay, it is very true that Mr. So-and-so is a teetotaler, but how much snuff does he take in the day, and how much tobacco does he consume?" Then they would add, "All the difference is this, I am fond of one kind of indulgence and he of another; and who is to decide which is the worst?" He had heard it said, that as much health was destroyed, and as much life shortened, in the whole, by the practice of taking snuff and tobacco, as by the drinking of fermented liquors, only that the latter showed itself so much more. Now, he must own that he thought there was much force in this objection, and he should certainly condemn himself if he used snuff and tobacco, and merely abstained from spirituous liquors. He had come to the conclusion, from experience, that water was the best beverage which could be used, and that, to a certain extent, it was the only beverage which was needed. He knew persons who, though they abstained from beer, wine, or spirits after dinner, did homage to the custom of taking stimulants by drinking tea and coffee instead. Now, he always found that tea or coffee after dinner did him more harm than good; that pure water was by far the best. In this way he would have all teetotalers to be consistent.—*Rev. W. Scott, Airedale College.*

AN ERROR RECTIFIED.—Some people were afraid to drink cold water; they shivered at the very thought of it. They said it was cold. No such thing. If he were shivering with cold, he said, if he wished to warm himself, take, above all things in the world, a glass of cold water. It was not the water, but the imagination that was wrong. If there was anything in the world that could be compared to the nectar of the gods, for the thirsty man, it was water. The advantage of it was, that he could do all kinds of work on it without being tired. The brain is the organ of the mind. Drink stimulants, and they keep the brain in a constant state of excitement; but, if you drank nothing but water, there was no stimulant but that of thinking, talking, or writing, which he found healthful rather than otherwise.—*B. Parsons.*

DR. BURNS, LONDON.—He had been himself a teetotaler for twelve years. During that time he had been a working man, had worked with the head, the hands, the feet, and his whole system had during that time been in constant operation. Since he had been a teetotaler, he had been better able to work, had had better spirits, a more cheerful state of mind, and been more fit, in every sense of the word, he believed, for the discharge of the onerous and important duties devolving upon him as a Christian minister. He became a teetotaler without reference to personal considerations, as to whether it would agree with his health or not, but because he felt the conviction that, as a Christian minister, he was bound to be in the front rank of this important move-

ment; and that it would reflect great disgrace upon him if his members and deacons should themselves take the lead.

"I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women drunk. And before I went to France I never heard of sweetening coffee with brandy. This is the result of my observation; others may see differently, but this is my testimony." Mr. K. believed the universal drinking of wine at all hours, at breakfast in the place of tea, deleterious to the French character on physiological principles—and if the temperance reformation could prevail, the national character would be elevated. The soil, too, is becoming enfeebled where the grape is exclusively cultivated, and certain wine districts are obliged to sue for assistance from government to keep them from starving.—*Rev. Mr. Kirk, Boston.*

FATHER MATHEW.—The interest which the philanthropic world now feel in this distinguished benefactor of the human race, is, we may say, nearly equal to the interest which he has taken in suffering humanity. It has been with deep sorrow and concern that we have learned that, in the visitation of God, he is now suffering under a paralysis, and that he has already had a second affection. This has prevented his compliance with the order of his superior to go into Italy, and caused his removal from Cork to a friend's house in the country. Alas! the greatest of human labour must have an end, and the best of men must go to their long home. "I have said ye are gods, but ye shall die like men." By a letter to a gentleman in London, dated May 8th, we see he indulges the hope of coming out with Capt. Knight on the 21st of August, though the feeble state of his health will prevent his engaging in much labour. "I am now, thank God, restored to comparative health and strength, and confidently hope to be able to take my passage for the United States about the middle of August. I do not expect to have vigour to exert myself as I have hitherto, but I promise myself the kind indulgence of the American people." The voyage may be beneficial to him, while it may gratify him to see this goodly land, as it will thousands here to pay him that respect which is his due. We only regret that our people on this side of the Atlantic should not see him in his full health, and prompt and energetic movement in the cause of temperance.—*Journal Am. Tem. Union.*

Poetry.

NEVER WEARY IN WELL-DOING.

BY T. KNOX.

Up, abstainers! urge your cause
 With a zeal nought can abate;
 Never waver, never pause,
 Glorious triumphs on you wait,—
 Triumphs that shall far outweigh
 All the trials you have borne,
 While you struggle day by day,
 Saving, blessing the forlorn.

On, abstainers! outcast poor,
 Drink-accurst victims save;
 Let us make temptations fewer
 Which delude men to the grave.
 Think not on the fleeting gain
 Selfish appetites may boast;
 Think upon the drunkard's pains;
 Oh! forbid he should be lost.

Work, abstainers! never ask
 Who have joined our noble band;
 Spring with fondness to your task,
 Thus men's sympathies command.
 Ever feel that you are true
 To conviction, head and heart;
 Devotion must be stamped on you,
 Ere an impulse you impart.

Watch, abstainers! aye be found,
 Girdled with a purpose pure;
 Vice has vassals all around,
 Spreading still the subtle lure.
 Guileless hearts shall spoil their snares
 Honesty shall guard the feet;
 Who a loving heart still wears,
 Moves in armour all complete.

Wait, abstainers! ev'ry year
 Vindicates your virtuous plan;
 Time shall reward each pioneer
 Who clears a higher path for man.
 Faster, faster true-men gather
 Round our standard all unfurled;
 Youthful son and hoary father
 Vow to bear it round the world.

THE MANIAC'S PLEA.

There is something remarkably touching in the following plea. It is the plea of the poor maniac with the rumseller to stop selling, when no other plea will avail. If there is a liquor dealer who can read it, and then go calmly to his work of destroying immortal minds, he must be hardened indeed.

"There's none can plead, as plead I can,
 With him who takes, for gain,
 The reason from his brother man,
 He can't restore again.

"Send Me—my plea I'll utter loud
 Upon the howling gale,
 And he shall hear all night abroad
 The drunken maniac wail.

"If bridal tears, nor infant cries,
 Nor manly pleas he'll hear,
 The drunken maniac's voice shall rise
 To Heaven's avenging ear."

WHAT IS RUM?

I asked an aged man, a man of cares,
 Wrinkled, and curved, and white with hoary hairs;
 Rum is the tyrant of the soul, he said,
 Ye young and fair, take warning from the dead.

I asked a dying drunkard, ere the stroke
 Of ruthless death life's golden bowl had broke;
 I asked him, What is rum? Rum, he replied,
 The curse of earth—my ruin!—and he died.

I asked a weeping wife; she raised her eye,
 All filled with tears, and this was her reply:
 Rum dashed from me fond hopes of earthly bliss,
 And made this life a cup of bitterness.

Canada Temperance Advocate.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JULY 15, 1848.

THE DEBT.

The following letter seems like a lightning up in the midst of our darkness. If the impression of our correspondent, that "the Advocate cannot, must not be allowed to go down," becomes somewhat general, our desire will be fulfilled, and we will still be permitted to go forth as "an affectionate counsellor," and as "a public monitor." Every one must be aware that it is a sad thing to be contending with apathy, in any cause, on the part of those who should be its warm supporters. They are quite convinced of its goodness, of its suitableness for its object, of the absolute necessity of its prospering ere the world can be freed from sin. They see in what close connection with the advancement of the higher interests of man, as well as his temporal wellbeing, this reform stands; but still apathy, the *vis inertiae*, the power of the leave-it-to-others principle, bears sway, and one after another the different means which some fairly and honestly try as calculated to bring about the desired end, after languishing for want of necessary support, dwindle and die. Some one says that it is always bad policy for a man to speak of himself as ill-used. Those who listen to his complaints may chime in with a sympathetic groan, as he details the catalogue of his grievances, and admit that the usage which the complainer has received, is painful, in a high degree, to flesh and blood; but no sooner do they turn their ear from this peripatetic book of lamentation, than the feeling grows somewhat strong that there is some good reason for the unfortunate treatment which their friend has received. Now, as far as personal matters are concerned, this is true; every one avoids a complainer. We understand the dignity of non-complaint. A complainer calls himself an unfortunate man. The receivers of the complaint change the word, and call him an unlucky man, with whom it cannot be safe to join in any scheme, and consequently the misfortune which the sufferer seemed to have looked on as his stock in trade, yields him a rich harvest of verbal sympathy, but nothing more; and the consequence is the reproduction again and again of the very thing for which this sympathy was given. Now, it may be said that we are always complaining. Be it remembered, however, that there is a very great difference between complaints which any one makes of personal neglect or injury, and regrets expressed for indifference shown to a cause. In the former case there is a great dimi-

nation of self-respect, and of that which would naturally be yielded by others. In the latter case the feeling of humiliation should be altogether on the part of those who, while they have long tacitly admitted the claims of the cause, have yet not assisted it to the extent they ought to have done. Some will answer to this that they are not of this number, and we know well that there are some who, through evil report and good report, have adhered to the temperance reformation, have written in its support, travelled to advance it, and have most generously contributed to its funds, and have brought it to a position from which it may act most advantageously, cherishing that public sentiment which it has raised against the general use of alcoholic liquors. There are, however, many who are convinced, as far as their personal abstinence is concerned, yet have not lent a helping hand to stay the evil; and we would have such to consider whether they can feel guiltless in this matter. Are they willing that the press should be silenced on the subject of the duty of all who wish well to their race to abstain from intoxicating drinks. If a Government or Monarch should despotically presume to lay his hand on the liberty of the press, they would be the first to cry out, and, it may be, to act against unwarrantable interference; but if avarice and indifference, with more despotic sway, seals their hearts and purses, preventing the assistance necessary for carrying on this work amongst the class where it is most required, the result is the same.

But, perhaps, some are of opinion that it would be better that the *Advocate* should go down. Those who have been in the habit of reading it, may find it necessary to take a few years to digest what has been obtained from its pages. "*Magna est veritas et prevalebit*," they may say, and they are tired of having total abstinence thrust in their faces continually. They would believe its truths more firmly, and act more on them, were nothing said about it, but they were permitted calmly to consider all they have already heard. Be it so. To such we recommend

— "A lodge in some vast wilderness—
Some boundless contiguity of shade."

such as Cowper desired when he wished to be away from the disputings and quarrellings of men, for we feel assured that otherwise they will hear more of total abstinence than ever.

The misfortune is, however, that this harangue and complaint from the editorial bench cometh not to the real offenders, but to those who have marched with us through all the vicissitudes of our increasing and decreasing subscription list, and who, therefore, as is the case with ourselves, where even they have done no more than duty, should not be blamed for non-performance to that extent. The only way of reaching non-subscribers, and those who show indifference in every way but in words, is through our readers. The latter therefore will bear with us.

The *incubus* of debt once off, the publishing committee can see their way to advance for another year, and, we hope, for many years to come.

The plan, proposed by "B," of paying off the debt, is a good one. He is offering £50, provided the £450 can be

found elsewhere. His zeal has provoked other three to offer £25 each. Now, what more can be done? Individuals and societies, we appeal to you, and leave the matter in your hands.

To the Editor of the *Canada Temperance Advocate*.

DEAR SIR,—Ever since your first announcement of the pecuniary embarrassment of the Montreal Temperance Society, and the consequent prospect of the discontinuance of the *Temperance Advocate*, I have been much concerned as to how the one could be removed, and the other prevented. I have always regarded the labours of the Montreal Committee with much interest, and have admired their decision and self-denial in the prosecution of the great work which, I believe, God has given them to do; they have not only given their time and attention to the work, but have, on every previous occasion, put their hands in their pockets, and contributed liberally for the support of the cause. I have done little or nothing personally to advance the great work. My qualifications do not warrant me in taking a prominent part in it, but I am willing to contribute of my substance to aid those who have ability to prosecute the work. The work is a public good, and ought to be sustained by the public as such. The *Advocate* cannot, must not, be allowed to go down; it would be a public injury. I regard its semi-monthly visits to so many families in town and country, as a public monitor, tending to strengthen those who are contending with the enemy—warning others, and reminding all of their duty, not as a dictator, but as an affectionate counsellor;—we cannot do without such a paper. But to the point; I must not weary you with words. I have thought of liquidating the whole debt at once by the following plan:—

Suppose 6 individuals or societies contribute £25	
each, this would be.....	£150
20, at £5 each.....	100
40, at 50s. each.....	100
150, at 20s. each.....	150
	£500

Here, sir, we have the whole sum made up; the first sum, £25, may look large, but as I know three individuals who are ready to give £25 each, I have thought that surely in the whole Province, other three will be found ready to do the same. The other amounts cannot be despaired of. I undertake myself to take five shares of the 20, and ten shares of the 40, which leaves only 15 of the one, and 30 of the other. If other friends would but exert themselves, the sum would soon be made up.

In the above I have said nothing with respect to the continuance of the *Advocate*: I may advert to this subject in a future number. I hope the appeal already sent out will effect this object. I have thought, however, that if the present debt was paid off, that the Committee would see their way clear to go on with its publication.

B.

Montreal, July, 1848.

M R. HAWKINS.

From the *Pictou Sun* we learn that Mr. Hawkins, who was lately engaged lecturing on the temperance question in Upper Canada, has been set upon by a portion of the press in a most ungentlemanly manner.

Such a course of conduct is disgraceful; and, for the honour of the city of Kingston, we trust the inhabitants will not follow the example of some of their public instructors, but will always extend to those who come amongst them for the furtherance of a good object their countenance and support, whether Jew or Gentile. Mr. Hawkins lectured in Montreal two years ago, and left the impression that he was a sincere and zealous advocate of our cause; and we feel the more regret that he should have been subjected to annoyance from those whose duty it is to forward the moral regeneration of our population.

The very respectable organ of the American Temperance Union has often spoken of Mr. Hawkins in terms of strong commendation.

TO CORRESPONDENTS.

To L. T., Charlottetown, Prince Edward's Island, the numbers from the beginning of the year will be sent. Mr. Trowan, of Charlottetown, receives six copies, and was supposed to act as agent. Our correspondents and subscribers in the country generally are informed, that it is no matter to us who is the agent. Let no individual find any difficulty in getting the *Advocate* sent to him. All that he has got to do is, to find some one like-minded with himself to take a copy, remit a dollar, post-paid, send the two addresses, and we will warrant the transmission of the paper. If five, ten, twenty, or a hundred subscribers thus unite, and send us the money, they may depend on it, we will make no complaint of the individual employed as agent.

To the Editor of the *Canada Temperance Advocate*.

DEAR ADVOCATE.—“Thinks I to myself,” while others are sending you addresses, illustrations, reports of progress, anecdotes, statistics, and so forth, of and on the Temperance cause, I'll just try, seeing I'm *the President*, and see if I can't send you a report as well as the others.

But mayhap you may ask, what I have to tell that would interest you or your readers? Well, I can tell you one thing, and that is, I'm a teetotaler; and if every one could say the same, there would not be any drunkards; and if there were no drunkards, there would be far less crime and misery, degradation and poverty, in the land—fewer wives would be hammered, pounded and whipped—fewer children would be beaten, starved, and forced to wander about half naked, or be brought up in ignorance, and sent forth into the world uneducated—yes, and even more than uneducated. Reader, or hearer, perchance you will say that you are not a drunkard,—I ask, Are you a teetotaler? If you are not a teetotaler, let me inform you in plain English, if you have not received the information at any former time, that you are as bad as a drunkard.

Some will no doubt consider this as a rather rash assertion,

but it is nothing more than truth; and all former and present circumstances conspire to confirm it.

Who is it that leads the drinkers on to drink themselves drunk, and induce those who would abstain, to those drinking habits? Is it the besotted drunkard whose example is followed? or is it the example of those who preach by their practice, that there is no evil in partaking of the glass in moderation, and thus lead the inexperienced to form a habit,—still declaring, in the face of all proof positive to the contrary, that there is no danger of those getting drunken habits formed, who merely pursue the practice in moderation? As well assert that single days are so short and fleeting, that they will not amount to a year; or that a single lesson at a time will never complete an education.

Oh yes, Mr. Advocate, I understand; you are just about charging me with writing a Lecture, instead of giving a Report. But never mind; though I have wandered from the subject proposed, I'm “prone to wander,” and in this instance it was my intention to wander. However, I think before I digress too far, I will attend awhile to

MY REPORT.

Well, in the first place, our Society was established through the instrumentality of Rev. G. Miller, on the 26th October, 1844. We have not made much progress until the last year; and if you wish to know why the last year has been more prosperous than formerly, I can tell you that one particular reason is, we have a *persevering* Secretary, who keeps our large committee supplied with copies of the pledge, for receiving names.

And here let me recommend the utility and advantage of a large committee in all Temperance Societies. Furnish each member of the committee with a pledge—ladies not excepted, by any means; young ladies too, they can't be beat in bringing in names when they try. Our Vice-President tried it last year, but he *didn't* come out ahead of *them*.

In the first March number of the *Advocate*, in inserting the first report of progress, our Vice-President's and Secretary's names should have ended with *-low* instead of *-lcm*.

The Secretary of a Society in an adjoining township, writing to you, mentions a petition for the abolition of licences for public-houses, which was sent by them and us to the Provincial Parliament, and says it was unsuccessful.

Now, my dear Mr. Advocate, I think he has spoken too soon. He should not have entertained the idea, that two branches of the Society, or even two townships, would have moved our rulers at the first call to abolish the licensing law; but when they have seen our petition, and others from other parts of the Province, and understand it to be the general desire of the people, then we may expect to see the pleasant, peaceful, sober blessings of its influence.

I devoted one day to passing that petition, with an appendix for the ladies, to all our neighbours; and all I saw signed it, praised its design, and deprecated the drinking customs, save a man and woman who could not write (glad of that excuse, I opine,) and a man who was drunk, and another who liked to take a glass when he called at a tavern. Shall this last class, of whom there are so few in proportion to those who have given, and would give it up—this un-

educated and drunken portion of the community—support and keep such a law in force, to their own present and eternal misery, and to the detriment of all others? Oh! Canada! thou art unaware of thine own moral strength, or thy many thousand voices would be raised, and this destroying monster quickly banished from thy view!

And now, my dear Advocate, as it is customary and necessary that the leader of a class or nation should give his subjects a sketch of the past and present state, and a charge concerning the future prosperity of their respective parties, I will say to my fellow-teetotallers of the Lindsay Temperance Society, behold your

“PRESIDENT’S MESSAGE!”

Ladies and Gentlemen, friends and neighbours,
Excuse the weakness of my labours,
And give—oh, give—your whole assistance,
While Alcohol makes such resistance.

Most mighty minds he has o’ercast,
Like seeds before the tempest’s blast;
And even in the present hours,
His victims fade like autumn flowers.

Let us who fly his slavish chains,
Nor taste, nor feel his woes and pains,
By Reason’s light and truth endeavour
To banish him from earth forever.

Oh! come and help us, father, mother,—
Yes; come and aid us, sister, brother;—
Oh, come! work with us, friend and neighbour—
You know it is for good we labour.

Although your leader is not mighty in forwarding this philanthropic cause, remember that we are engaged on the right side, and have Truth and Heaven to aid us;—therefore let us be firm, and we will prosper.

To those few who have cast aside the pledge, and left us to seek delight and happiness in the intoxicating glass, I will now address myself. Have you found that sobriety and virtue are unsatisfactory? Have you learned, O backsliding friend, that there is more peace and pleasure in the intoxicating glass, than in the peaceful pursuit of knowledge, of wisdom; and the calm enjoyment of reason? In a word, are you more respected and loved by those whose affections are worth having; and are you more highly esteemed by our Heavenly Father, who says that “no drunkard shall inherit the kingdom of God?” “Turn ye, turn ye, for why will ye die!”

R. McL. PURDY.

KINGSTON, June 24, 1848.—I take the present opportunity to write you, to inform you what we have been doing since you were here. Our President, Dr. Muir, has surpassed our largest expectation. He is a zealous advocate for Total Abstinence, and has done much good. The Committee are not, as a whole, as active as they should be—nevertheless, some of them are determined to do their duty. In order thereto, they have visited part of the city and procured a large number of names to the pledge, and a small amount of cash. Mr. Beaman, from Napanee, has opened a Temperance House here, in connection with a grocery store, and as Mr. B.’s establishment is in the principal street, and has attached it a large yard

and good stabling, it is hoped that the farmers and public generally, will feel it a privilege to support such an undertaking. Mr. Hawkins, from Baltimore, was here last week, and lectured three times;—twice in the City Hall, and once in Irish Free Church. His lectures were well attended; about seventy or eighty joined the Society—among them were several influential men. At Portsmouth—a village about a mile and a half from Kingston—a Society has been formed, with Mr. Deset as President, with other suitable office-bearers and members to the number of one hundred. The Society was much wanted, and I rejoice to say, it is doing very well. At Pittsburgh—a village about the same distance from Kingston in another direction—several meetings have been held, and more than forty names have been added to the pledge, with a prospect of more. I may add that the Rev. Mr. Fenwick, Congregational Minister, and Rev. Mr. Reid, of the Irish Free Church, have joined our ranks.—SAMUEL CHOWN.

IMPORTANT MOVEMENT.

A meeting of the Catholic Clergy of the Diocese of Montreal, was held at the Bishop’s residence on the 23rd of last month, when the following resolutions were passed. The Right Rev. Bishop presided at this meeting:—

1.—That as an example we will not make use at table of any intoxicating liquors.

2.—That strong beer is reputed strong drink, and therefore interdicted by the rules of the Society.

3.—That certain evil-intentioned persons taking a malicious pleasure in mixing spirituous liquors in small beer and other intoxicating beverages, with the intention of getting those drunk who belong to the Society, we exhort those who are members not to use any such drinks when they have just reason to fear such deception.

4.—That the Bishop write, in the name of the meeting, to all the proprietors and commanders of steamboats, requesting them not to have any bars on board.

5.—That on the first Sunday of the month, a meeting shall be held in each Parish, for the purpose of encouraging and extending our Association more and more.

6.—That correspondence be established between town and country societies, for the establishment of local Societies, and thus promoting the general good of the cause.

7.—That every effort will be made to induce traders not to deal in any strong and intoxicating liquors, but only in good merchandise and articles of food necessary and useful for the people.

8.—That some respectable citizens will be induced to establish good boarding-houses in the city and country, so that our honest people may be able to avoid the occasion, ever dangerous to them, of lodging in a canteen.

9.—That those boarding-houses which are well kept shall be designated to the several members of the Society, as being both safe and convenient, and that the same shall be adopted with regard to steamboats, in which no bar shall be kept.

Bishop Borget, the head of the Roman Catholic Church in Montreal, has addressed copies of the above to all his clergy, and we have every reason to believe that the result will be both satisfactory and encouraging to every friend of order and good morals.

LAPRAIRIE.—Upwards of two thousand persons have taken the pledge of total abstinence from intoxicating liquors at Laprairie, since Sunday last. The greatest number of them appear to be of the “rising generation.” This is another

instance of the rapid progress which the Temperance cause is making in this section of the Province, owing to the philanthropic exertions of the clergy.—*Pilot, Thursday.*

We are requested to state that there will be a Temperance Meeting in the Grove near Milford, on Saturday, the 22nd instant, at 3 o'clock, P. M. It is expected that there will be a general attendance from the surrounding country; and that several speakers from a distance will address the people.—*Pictou Sun.*

Education.

SELF-IMPROVEMENT.

TO THE YOUNG MEN OF ENGLAND.

(From the *Christian Witness*.—Continued.)

Here and there we meet a man who brings to the cultivation of the soil a knowledge of chemistry, and other branches of natural philosophy, but by far the greater portion thus employed are ignorant of the chemistry of nature, and even of the philosophy of vegetable nutriment. In consequence, they fail to experience much pleasure in their pursuits. Let them, instead of blindly following precedence and established rules, study the principles on which they proceed, and make themselves, as far as possible, acquainted with the nature of soils, the various changes which are perpetually going on, and the combinations necessary to the support of vegetable life, and in their daily toil they will experience interest and pleasure.

3. *Ignorance renders a man the sport of circumstances, and the tool of more cultivated minds.*—He who has not trained himself to habits of reflection, does not possess the power of independence. He is not able to examine, properly, even subjects of common importance, nor to deduce right inferences from existing data; and, feeling his own incompetency, he usually follows the judgments and opinions of others. A man with boldness of spirit, and a tolerable share of pretension, who appeals to his passions and flatters his prejudices, is almost sure to become his admired leader. All true independence has its spring in the mind, and he who has never broken the bondage of his intellect is sure to be, more or less, the minion of others. Perhaps we cannot better illustrate the tendency of ignorance to enslave man, than by referring, briefly, to the impositions which have been successfully practised on society by selfish and daring speculators and politicians. Through them, mankind have repeatedly allowed themselves to be led into circumstances from which, we might have thought, they would instinctively have shrunk. They have tamely yielded up their judgment and conscience, and thousands, with unaccountable infatuation, have offered themselves upon the altar of a blind and cruel superstition. What but ignorance could have caused the nations of the East to yield to the dictates, and submit to the control, of a lewd and cruel despot, (Mohammed,) whose sword was seldom sheathed, except in the bosom of those who had the hardihood to dispute his pretensions? He exerted an influence inimical to the highest interests of man, and calculated to enslave his noblest endowments. We do not need, however, to go so far from home as Moham-

edanism, for an illustration of the tendency of ignorance. The church presents too many cases lamentably apposite. From the time when learning and mental culture began to decay within her pale, evil, in almost every variety of form, crept in. Those who occupied elevated positions, and ought zealously to have guarded the honour of their Master, being influenced more by desires for their own aggrandisement than the promotion of Christian principle, found in the decline of intelligence a favourable opportunity to put forth their assumed claims, and consolidate their power. The people yielded. In their unsuspecting simplicity, they gave up the keeping of their consciences, by degrees, into the power of the men who had taken care to arm themselves with the terrors of both worlds. Ultimately, those ghostly lords found themselves in possession of ability to trample on the trifling resistance which was offered to their encroachments, and with impunity to command kings to lay their crowns at their feet. If the people had possessed the power of vigorous reflection, we cannot be persuaded that they would have resigned their liberty so tamely, nor have given up their most important concerns into the hands of others. The Church of Rome, and all other churches, in proportion as they are related to her in policy and spirit, have always been suspicious on this point, and exerted their influence to keep down the energies of mind. Thus the reign of ignorance and superstition has been perpetuated, and will be, until men spurn the trammels imposed upon them by others, and learn to think for themselves. We hear much about political equality and independence. It is not now our province to animadvert upon any creed in politics; but we may be allowed to say that, in our opinion, the masses will never obtain civil independence, nor rise to their proper importance in the political scale, until they obtain a greater amount of enlightenment, and inure themselves more fully to mental exercise. If men be unaccustomed to think on the ordinary affairs of life, and unable to devise policy sufficiently comprehensive to govern well a single family, they are not very likely to legislate in a hopeful way for the interests of a nation. And we cannot help observing, that the independence which is so much boasted of in certain quarters, does not arise, in the majority, from the activity of an inward mental spring sufficient to control and direct the man in his movements; for numbers of those who profess to have spurned the domination of wealth and titles, allow themselves to be dazzled by the glare of pompous declamation, or become the victims of a cunning and well-directed appeal to their passions and prejudice. Every intelligent and benevolent mind, as he scans the pages of history, must sincerely regret that the great mass of the community should so often have been deceived by cunning and ambitious men, who had the artifice to attract the less informed, by pandering to their prejudices, and array them around themselves, like so many satellites; and instances are not wanting in which they have led them on to destruction. Never till the popular mind be more enlightened, can we command general true civil independence; for whilst the populace remain in ignorance, if they are not the tools of aristocratic wealth and influence, the proba-

bility is that they will be the tools of selfish and ambitious demagogues, who will always be found in sufficient numbers, ready to stoop to any artifice, to take advantage of unthinking credulity. But we are not pleading for the cultivation of any particular class. We wish to see the universal mind brought into activity and culture. And you will easily perceive, that in proportion as the community become enlightened, the probabilities of their being deceived by any individual or association diminish. As information is diffused, men become less dependent on their passions and prejudices. They lose that aptness to credulity common to a state of mental indolence and inactivity, and receive new measures with caution. By their mental acuteness, they are enabled to examine matters, and form a correct idea of their nature, operations, and probable results. If a man wish to recommend himself to an intelligent community, he must cast off the dominion of passion and prejudice; he must be intelligent himself, discard artifice and cunning as insulting to the dignity of humanity, and demean himself with candour and honesty.

4. *Ignorance renders a man a sort of cypher in society.*—Intelligence elevates him to respectability and influence. A man with strong muscle and brawny limb may be sought after as a mere labourer; but he possesses little moral and rational influence, unless he have also a well-informed mind. It has been observed, that our capability of reflection gives us control over brute force. A man, for instance, can prevail against a number of lions or elephants, by opposing to them a force vastly inferior in physical energy to theirs. He can tame an elephant, and cause him to submit to the correction of his single arm. Enlightenment and cultivation of mind give a man a power of control over the unreflecting part of mankind analogous to that which our rationality gives us over brute force. He whose mind is properly disciplined and furnished, is elevated to a higher rank in the scale of existence. He appears to possess something superior, which fits him for a higher station, and more important undertakings; something which the unenlightened themselves, although they cannot tell why, instinctively admire and fear. His glance is often sufficient to curb the turbulent, and reduce the most daring to cowardice. And how frequently has an intelligent mind, solely by the dint of its own superiority, disarmed the enraged mob of malice and fury, which, we might have thought, could not have been opposed without bloodshed and murder. In some cases, men have marshalled thousands around them by their own mental qualifications, without the aid either of riches or worldly influence, and in others they have excited the dispirited to the highest pitch of patriotism and valour. Cicero repeatedly disarmed both the populace and nobles of their wrath, or turned it against the objects of his prosecution. He was a plebeian by birth, but his mental power and exertions elevated him to the highest office in the commonwealth. Phillip dreaded the influence of Demosthenes more than the military power of Athens. This celebrated orator repeatedly roused the slumbering patriotism of his fellow-citizens to repulse the cunning tyrant of Macedonia. He also rose from being a poor

stammerer, whom the populace repeatedly hooted from the rostrum, to be the glory of Greece, and the terror of her enemies. We mention these cases simply to illustrate the influence which intelligence gives a man in society. We might refer to other similar cases were it necessary. All history proves that intelligence, properly applied, is a source of social power and influence. Ignorance in a servant widens the distance which custom and fashion have imposed between him and his employer. It seems to us, that the distance which now obtains between the higher and lower classes, so-called, could neither have been so great, nor have continued so long, if the great mass of mind in the latter had not been allowed to lie dormant, until they came to be valued by the former chiefly on account of their physical capabilities. Let our working men pay attention to the cultivation of their minds, and part with that roughness and uncouthness of address which, to too great an extent, characterise them, and much which is now displeasing in their manners, to more educated and refined minds, will disappear. Besides, their privileges of observation and experiment, if duly improved, will enable them to instruct and benefit many whom Providence has placed above them. Their conversation will become interesting, because it will be seasoned with knowledge, and practically instructing; and aristocratic pride, although somewhat coy and shy, will be attracted and disarmed. Further, a greater amount of knowledge diffused throughout the community would tend to prevent those disgraceful feuds which frequently take place between masters and their men. We never hear of strikes, and soldiers called out—men trying to coerce masters, and masters hedging themselves in with instruments of terror and death, as though they were surrounded with lions and tigers, but we deeply lament the state of humanity. If reason ruled instead of brute force, such matters would be brought to a more honourable and advantageous issue. We do not think that, invariably, either men or masters alone are to blame. There are usually faults on both sides. Now, if men, generally, were capable of properly understanding their own interest, and of comprehending the position and interest of their employers; and if masters could hope to meet them on the grounds of reason, instead of receiving them on the point of the bayonet, we certainly think that violence would cease, and we should no longer hear of mobs and bloodshed, in settling the rate of wages, and effecting mere business transactions. Men and masters would learn to esteem each other as equally rational, intelligent, immortal, and to associate for mutual edification.

Agriculture.

BUTTER MAKING.

(From the Cultivator and Farmer.)

That portion of milk, of which butter is made, it is conceded by chemists, consists of minute globules of semi-fluid fat, about one ten thousandth part of an inch in diameter, each covered with a thin pellicle, or shell,

of a peculiar substance, resembling curd, but slightly differing from it in composition. When set aside and left undisturbed, where the temperature of the air is about 50° F., these globules of fat, with their coatings, generally rise to the surface of the milk, within 24 hours, forming a thick, soft, white or yellowish crust, commonly known by the name of "cream." This crust consists of two layers, the uppermost of which contains a larger portion of butter than the under one.

After this cream has been kept in the Dairy, four or five days, at a constant temperature of from 46° to 50°, and then violently agitated for a time in a churn, or otherwise, at a certain temperature, the thin coatings burst, or are torn asunder, and the particles of half-fluid fat unite and form butter. The latter substance includes some of the thin envelopes of the fatty globules, with a little curd, sugar of milk, and a considerable proportion of water.

There are several facts known to the dairy maid, in the preparation of her butter, which are not without interest, both in a chemical and in an economical point of view. One is butter obtained on the same farm, and by the same process, or method of churning, is frequently observed to be harder at one season of the year than at another; and even the same milk, under different management, yields butter of different degrees of hardness, at all seasons of the year. This has been satisfactorily and chemically explained, in stating that the same milk, or cream, by the absorption of oxygen in a greater or less abundance, produces butter proportionably hard or soft. Yet, it must be conceded, that the presence of the air and oxygen, or their renewal, are not necessary to the operation of churning; for this can be as completely effected by prolonged agitation in a close vessel, by corking up the cream. For instance, in a glass bottle, and shaking it rapidly for nearly half an hour. When this is the case, the quality of the butter thus formed, and the changes which the milk or cream undergoes, are obviously entirely independent of any chemical influence from without.

In the process of churning, the oxygen of the atmosphere may exercise an influence upon the several ingredients which the milk contains. And it is highly probable, that churning with an excess of air, causes the envelopes to absorb oxygen, to become partially soluble, to thin off, and finally burst, and thus liberate the fatty matter within. It is equally probable, also, that in ordinary churning the presence of air exercises a real influence upon the process, by modifying its rapidity and the quality of the butter obtained. The form of the churn, therefore, which admits the air to the most intimate and renewed contact with the milk or cream, may facilitate the changes by which churning is attended.

It is supposed by some that, if the cream for churning is not taken off whilst the milk is sweet, the butter cannot be good, but this is an error. Milk should stand undisturbed as long as it is sound, before it is skimmed, in order to afford the most butter and that of the best kind. In cold weather, it may stand six or seven days before it is skimmed; but in hot, close, or

thunderly weather, perhaps not more than ten or twelve hours. The cream will keep best on the milk, as long as the milk is sound; and the sooner it is churned after it is taken off, the sweeter the butter; and butter produced from sweet cream has the finest flavour when fresh, and appears to keep longest without acquiring rancidity; but the butter-milk so obtained is poor and small in quantity. When the cream is intended for churning, however, it may be kept until it turns slightly sour; as then, the butter will more readily come. For if churned when quite sweet, the operation will be tedious, and will frequently fail. In occurrences of this kind, the dairymaids of old used to declare that the milk was bewitched, and fearfully proceeded to devise some means of driving away the spell. The cause of this is the want of acidity, which is not the case when the cream is kept for a certain time. The addition of a little rennet, strong cheese, or vinegar, is the proper remedy in this case, and will cause it almost immediately to appear.

Milk when scalded, it is said, yields the largest quantity of butter, which if intended for immediate use, is agreeable to the palate, and meets with ready sale; but if designed to be salted-for long keeping, it is liable to acquire a rancid flavour; besides, the process of scalding is troublesome, and the milk after the removal of the cream, is poor and unfit for use.

During the operation of churning, it is very important the milk or cream, is brought to a proper temperature, say from 58° to 60°. This can be ascertained by the use of the thermometer churn, and may be effected by means of hot or cold water. In summer the churn may be kept cool by placing in a tub of cold water, or by covering it with a cloth previously dipped; and in cool weather a contrary effect may be produced by using hot water instead of cold. The churning may also be performed in a warm room, but not near a fire.

The butter, when churned, should first be worked in fresh cold spring water, so that it may become firm; and at the end of the fourth washing, some salt should be thrown into the water, in order to raise the colour of the butter, as well as to wash or purge away the milk that may remain. Then, after thoroughly working the butter with a wooden slice or spoon, and gently pressing it with a clean wet towel, or with a clean soft sponge, wrapped in a cloth, it will be fit for immediate use; but if intended to be long preserved, let it be put up forthwith in a cask, holding 60 or 70 lbs., and caged by a mixture of one part, by weight, of raw sugar; one part saltpetre, and two parts of the best St. Ubes, Cadiz, Liverpool, or Turk's Island salt, well incorporated together, and reduced to a fine powder. One ounce of this mixture is enough to preserve one pound of butter; or if salt alone be used, one ounce to a pound will be sufficient. In working butter, the hands should not come in contact with it more than can possibly be helped.

When packed for sale, butter cannot be too firmly pressed into the cask, nor too carefully covered, to exclude the air. One of the best methods of doing this, is to fill up the pots or casks, to within an inch of the

top, and then lay on common coarse salt to the depth of three fourths of an inch, just before heading or covering them up.

Butter should never be left unsalted till the next churning, for the purpose of mixing the two particles together, for this injures the flavour and renders ever afterwards the whole mass too soft to become firm.

NEW MODE OF PROPAGATING FRUIT TREES—The *Haerhill Whig* says:—Two of the best farmers within our knowledge, secure their fruit trees thus: they dig at some distance from a favourite tree, until they find a root which they cut off. The part disjointed from the tree, is turned up so as to appear above the ground.—This sends forth shoots the first year, and bears, in a few years, fruit precisely like the parent tree.

News.

CANADA.

The city council of Montreal have petitioned government for the deepening of Lake St. Peter.

The royal assent was given in the *Gazette* lately to seven different railway companies in different parts of the country.

There is a nearly unbroken line of telegraphic communication between Quebec and New Orleans, a distance of about 3000 miles.

The rails on a portion of the Portland line nearest Montreal are now being put down.

It is proposed to have a railway from Prescott to Bytown. The people of Ogdensburgh are said to be willing to subscribe all the money. All they wish is a charter.

It is said that the President of the United States has signified his intention of attending the ensuing provincial fair, provided the Governor General will visit the New York annual exhibition.

The works on the Welland canal are to be suspended, in consequence of the lowness of the funds in the provincial exchequer.

The cod fishery on the coast has been unusually successful.

An extensive fissure in the rock over Champlain street, Quebec, has opened, and another avalanche is feared.

Notices of a monster meeting to receive a brother of Mitchell, who has been transported to Bermuda, have appeared in the streets of Montreal.

It is proposed to have a railway from Montreal to Hawkesbury, and from that to Prescott. Bytown, with a good steamer from Grenville, might thus be within six hours of Montreal.

UNITED STATES.

A bill has passed the senate for restricting the sale of adulterated drugs.

H. H. Slatter, slave-dealer at Baltimore, has abandoned the traffic.

Parties in the States are much divided in the choice of a President. General Taylor is most likely to be successful.

It is feared that revolution will soon break out in Mexico. England has demanded payment of the debts due by Mexico to English subjects.

GREAT BRITAIN AND THE CONTINENT.

Louis Philippe is said to suffer pecuniary difficulties at Claremont. The family live very economically.

Money is abundant in England; rates, 2 to 3 per cent.

The proposed demonstration of the Chartists in London, on the 12th June, proved a complete failure; and one at Glasgow, equally so.

The new reform movement is still being agitated. Mr. Hume is to make a motion on the subject.

The crops in Ireland are said to be flourishing. Subscriptions for Mrs. Mitchell have reached £1100 sterling.

The bill for the repeal of the navigation laws has gone into committee by a large majority.

Emigration on an extensive scale is contemplated by government.

A massacre has just taken place at Naples, in which 2000 persons have perished.

Two Chartist leaders, Ernest Jones, and a man named Fussell, have been arrested on a charge of sedition.

The old repeal association has been dissolved, and it is proposed to re-organise a new one, combining the two parties. It is to be called the Irish League, and is to agitate the question of repeal by constitutional means alone.

France is still much agitated. Six candidates for the presidency are mentioned. It was thought Louis Buonaparte would be elected.

War in Denmark continue unabated. There was an outbreak at Berlin on the 14th June.

By the latest news, there has been much bloodshed in Paris. We give the latest telegraphic report below.

ARRIVAL OF THE NIAGARA.

New York, June 13—8, a.m.—The steamer *Niagara* arrived at Boston this morning. She brings seven days later news.

The streets of Paris have been made to run with rivers of blood. After four days and four nights hard fighting, the insurrectionists were put down. Ten thousand men killed, and fifteen thousand wounded. The outbreak began by the workmen of Paris, on the 22d June. At last barricades were made, and the national guards called out.

On Friday the insurrectionists got possession of the right bank of the Seine, and all that part of the city on the left. At this time the Hotel de Ville was threatened by large masses, and the troops, and the artillery were brought against it, and opened their fire. On Saturday Paris was declared in a state of siege, and General Cavaignac put in supreme power. On Saturday the firing began furiously, and continued the whole day with horrid carnage.

The Assembly betrayed no alarm in this frightful condition. They tried to stop the fighting. On Saturday the Red Flag was hoisted, when the fighting raged with redoubled fury. On Sunday morning the President of the Assembly announced that the insurrectionists were put down. On Monday they in part surrendered; the others fled or were shot.

Cavaignac stormed their intrenchment, and killed thousands. The fighting continued all day, Sunday. Some took refuge in Pere la Chaise, but were driven out. On Tuesday the insurrection was quelled. Fourteen Generals were either killed or wounded. Fifty members of the Assembly were killed; also the Archbishop of Paris.

MONTREAL PRICES CURRENT.—JULY 14.

ASHES—Pots, 25s 9d a 26s 0d	BEEF, per 200 lbs,
Pearls, 26s 6d a 26s 9d	Prime Mess, 40s 0d a 00s 0d
FLOUR—	Prime, . . . 30s 0d a 00s 0d
Canada Fine, per brl. 196	PORK, per 200 lbs.
lbs, . . . 24s 3d a 24s 6d	Mess, . . . 67s 6d a 70s 0d
WHEAT, U.C. best, per 60	Prime Mess, 52s 6d a 53s 9d
lbs, . . . 0s 0d a 0s 0d	Prime, . . . 47s 6d a 48s 9d
Do. red. 5s 6d a 0s 0d	