

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. 7.—NO. 48

SAINT JOHN NEW BRUNSWICK,

FRIDAY, NOVEMBER 30, 1860.

WHOLE NO. 361

THE RELIGIOUS INTELLIGENCER.

An Evangelical Family Newspaper.

FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. E. McLeod, Editor & Proprietor.

G. A. Hartley, Editor & Proprietor.

Published every Friday Morning.

At their office, No. 23 Germain Street, up stairs, St. John, N. B.

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Letter from Dr. McClinton.

PARIS, Oct. 25th, 1860.

THE CONFERENCE AT WARSAW.

The world is anxiously waiting the results of the conference of kings and emperors at Warsaw.

Should Austria succeed in gaining simply an assurance of support from Russia, and Prussia in case of French intervention, it is believed by many here that she will take the offensive in Italy within a fortnight against Piedmont, in order to recover Tuscany for its Duke, and the Marches and Umbria for the Pope. The "Constitutionnel" had an article yesterday, of the conciliatory sort, declaring that Austria is determined to maintain her defensive attitude in Italy, and that her feelings towards France are altogether friendly. The "Opinion" of to-day changes the "Constitutionnel" with crying "peace, when there is no peace," and with attempting to hide the dangers of the hour, instead of boldly meeting them. It pronounces the Warsaw Conference a conspiracy against France, inspired by hatred of the fundamental principles of her government, and by fear of her moral as well as material power.

CHANGES IN THE AUSTRIAN GOVERNMENT.

You will receive by this steamer full accounts of the recent liberal changes in the Austrian system of government. The Hungarians get all or nearly all, they have asked for, and the new order of things has in it elements of conciliation for every part of the empire. But the concession is very suspiciously timed. People cannot help recalling the numerous instances in history of liberal institutions granted by despotic monarchs in periods of danger, only to be recalled after the passage of the storm. The *Siecle* speaks the general feeling of the liberal party in France and in Europe, when it declares (Oct. 23d) that these new Austrian "institutions" (they do not constitute a "constitution") are only promulgated at this juncture to occupy and satisfy the excited minds of the Hungarians in order to enable the Emperor of Austria to devote his whole military force to a new campaign in Italy. There are 100,000 Hungarian soldiers in the Austrian army, and to keep them loyal, concessions made only to be withdrawn, are a cheap outlay. Very suspiciously, too, at this moment, General Benedek, who is considered the most active and capable of the Austrian Generals is transferred from Hungary to Venetia.

But what will France do, in case of an Austrian attack on Piedmont? Here again a new refinement comes up. France is bound to maintain Piedmont in her possession of Lombardy. But what if Austria passes by Lombardy, and attacks Piedmont, as is hinted above, in the Marches and Umbria? Will France stand by and allow her to wrest these provinces, together with the Romagna and Tuscany, from Piedmont, and so put an end to all hopes of a united Italy? If so, will she then give back Savoy and Nice to Sardinia? A few weeks will solve all these questions, and upon their solution depends the peace of Europe and the destiny of Italy.

The "Opinion" (Oct. 24th) proposes the following policy for France:—Recognize Victor Emmanuel at once as King of a united Italy; give up the protection of the Pope at Rome into the hands of the King of Italy, and declare to Austria that any forward movement on the Po or the Mincio will be regarded as a declaration of war against France. This bold policy, and this alone, it is declared, would put an end to the warlike dreams of Austria, and secure the peace of the world. The article closes with the following earnest and significant paragraphs:—"God grant that the Emperor may not allow himself to be held back by the timid counsels, the cowardly prudence, or the concealed enmity which now surround him, in order to deceive and destroy him. Let him remember that France is always the country of grand causes and great sacrifices, and that she will never consent to put her flag in her pocket in order to secure indulgence for her principles." So long as the French people are in accord with the French government, so long as the powerful arm of France is stretched out to protect Italy, the coalition (of Russia, Prussia, Austria, etc.) may talk, but march it never will."

PASSPORTS ABOLISHED IN SWEDEN.

Sweden has just set a good example to the governments of continental Europe, by abolishing the passport system entirely. Hereafter travellers can come and go in that country as freely as in England or in the United States.

The whole system of passports is a humbug and a delusion, though a very costly one for travellers. It never hinders the transit of swindlers or conspirators; these gentry are sure to have their papers all right. In fact, for them the passport is a blessing, as it affords them a certificate of character behind which the police have no right to go. It is only harmless and unsuspecting travellers for business or pleasure that are at all likely to neglect any of the necessary precautions about visas, etc., and these are the only fish that are ever caught in the police nets. It is to be hoped that the example of little Sweden will shame the continental governments into the abandonment of a system which does no earthly good, and serves only to annoy peaceful and quiet people.

LE VOL A L'AMERICAINE.

Several thefts have recently been committed in Paris, on a plan which the newspapers call, for some occult reason, *le vol a l'Americaine*. A case occurred yesterday. A young German, coming out of the Bank of France with 1000 francs in gold, was accosted by two well dressed men, who walked with him and at last invited him into a *cafe*. Their talk fell on counterfeit coin, and they proposed to the German to send his roulette out to test it by weight. One of them kindly volunteered to do this service, and took the money out, leaving a rouleau of his own behind on the table, as a pledge. His companion soon followed him, and in a half an hour the German got a vague idea into his head that something was wrong. He opened the rouleau—found it copper—looked for his late friends, but looked in vain. Is this really an American invention?

A NEW CASPAR HAUSER.

A new Caspar Hauser has turned up—this time, however, a female. A few years ago a young girl was discovered living wild in a forest among the mountains of the Drome. She fed on acorns, roots, and herbs, climbed trees like a monkey, and ran with the deer like a fawn. From human beings she would flee in terror. She was caught by stratagem, and taken to Marseilles. A noble Russian lady, the Countess of Bobrinsk, passing through Marseilles at the time, stopped to see the savage maiden, became deeply interested in her, and obtained permission to take charge of the child, engaging to care for her and give her an education. Kindness soon won the affection of the foundling, and her intellect soon began to show itself. She rapidly learned the speech and manners of civilized life, and was then placed at school, where, in two years, she has developed into a handsome and cultivated girl. Such is the story, which I give you on the authority of the *Echo de l'Archeveche*. (Cor. to N. Y. Methodist.)

HOW ARE THE CONVERTS OF LAST YEAR STANDING?

(From a British Magazine.)

Since our return from Ireland, in the month of August, the above question has been asked by many, and asked by some with an earnestness that indicates deep interest in the answer. This consideration has led us to feel that it deserves a public reply.

Last year it was the impression of many, but chiefly of those who never in the work, that what was called the Revival, would soon pass away, and that little fruit of its reality would remain. In this, the Lord be praised, they have been disappointed—*happily* disappointed, we may say. Having had many personal conversations with many of the young converts themselves, in different places during a sojourn among them for twelve days, and with others also, who are fully competent to judge, we are truly happy in being able to state that they are, as a whole, standing well. And not merely standing according to the professions they make, but many of them are evidently growing in grace.

We say, observe, "as a whole," for all have not stood. Some have grown cold, others, alas, have gone back; but the proportion, blessed be God, is exceedingly small. And by far the greater part are going on in a way that proves the divine origin, and external reality, of the great and glorious work of last year.

We witnessed a freshness about numbers of them, that was truly refreshing to our own hearts. They manifest great desire for the pure word of God, and much tenderness of heart when Christ is preached. Settled peace, through the knowledge of Christ, and the forgiveness of sins, still characterize them. The large meetings of last year, and the excitement connected with them, have passed away, but the reality remains. A blessed work of God's Spirit goes on. On several occasions, we observed, during the preaching of the word, when the speaker was led to dwell on the love and grace of the Lord Jesus Christ, numbers were beatified in tears. One, we particularly noticed one evening, wept very much. Some time afterwards we had an opportunity of speaking to her, asked her if she was happy in Jesus. "O, yes!" was her instant and joyous reply; "but I cannot hear you speak about Jesus without feeling this way." "You could not doubt the love of His heart, could you?" "O, no! no!" "Nor the cleansing power of His precious blood?" "O, no! no! no! It has washed all my sins away. I am quite happy in Him. Glory be to his name, but I can't help weeping. Ah, dear Christian reader, and who would seek to hinder, or suppress, such sweet tenderness of heart at the mention of the name of Jesus? Would to God that we saw and felt more of it. It has power over the hearts of others. It had over ours."

In passing through the congregation while they remained in the field, we met with many similar

cases. Even some who were lying prostrate, told us they were quite happy. They had been "stricken" last year. An overcoming sense of bodily weakness seems to follow deep spiritual feeling in this part of the country. Whether of joy or sorrow, it has been fully termed "physical prostration." We have not found the same thing, except in a few cases, either in Scotland or England, although we have witnessed scenes of deep awakening in both places. Neither has it been the same in the South of Ireland.

INVITATION

FROM THE CALCUTTA MISSIONARY CONFERENCE TO UNITED PRAYER, DURING THE FIRST WEEK OF JANUARY, 1861.

"To all that in every place call upon the name of Jesus Christ our Lord, both thers and ours; grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

BELIEVED BRETHREN:—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has endeavored to keep the unity of the Spirit in the bond of peace, among all evangelical laborers in this part of India, to the effect, that we should venture (in imitation of our dear and faithful fellow-workers at Lodiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

We should have welcomed such an invitation from others; but as it had been requested by some whom we love and honour in the Lord, that it should be issued by us, we desire, in humility, to make the proposal—leaving the result with Him "of whom, through whom, and to whom are all things."

The "signs of the times" in which our lot is cast,—the wonderful openings for the gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Antichristian tyrannies; the stirrings in many places among the scattered remnants of Israel, "beloved for the fathers' sake;" the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

At such a time as this, it becomes His people devoutly to remember that "His ways are higher than their ways, and His thoughts than their thoughts;" to stir up themselves in faith to manifest, before the world, their lively concurrence in the development of His designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all His promises.

But, "for these things He will be inquired of by his believing people;" and especially He will honor and answer fervent, united, penitential prayer. Yet that prayer must be accompanied with lively prostration and deep humility of soul, for we are "not worthy of the least of His mercies;" with heart-felt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches, and with ardent thanksgivings for past long-suffering, patience, faithfulness, and love, and amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, "Thy kingdom come; thy will be done on earth, as it is in heaven;"—the outpouring of the Holy Spirit on all teachers and ministers of the gospel in nominally Christian lands, on all evangelical missions and missionaries among the heathen, and on the circulation of the Bible, the inextinguishable Word of the Living God, with all Books and Tracts that are fraught with its spirit and its truth—on all means and agencies that have been instituted for the saving instruction of the young, for the revival of the religion in individuals, families, and communities—"pressing golden" and for the evangelization of the unenlightened masses that live "without God and without Christ," amid a multiplied exhibition of the ordinances of gospel grace and salvation;—and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of anti-Christian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which in the vast aggregate of their transcendent issues and outgoings shall cause "the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken."

In these and such like exercises of devotion, we humbly yet fervently desire to join with all that "fear the Lord and keep His commandments" in every land, and in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication on each day from the 1st January, 1861, to the 7th inclusive.

And "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us; and shall bless us, and all the ends of the earth shall fear Him."

"Even so, come, Lord Jesus; come quickly. Amen."

Signed by authority and on behalf of the Calcutta Missionary Conference.

ALEXANDER DUFF, Chairman.

D. E. WATSON, Secretary.

Calcutta, July, 1860.

WHO IS LAMORICIERE?

We are often asked who L. moricere is.—Briefly, this is the history of the man who has undertaken the defence of the temporal power of the Pope. Juchault de Lamoriciere is a French general who achieved great distinction in the French war against Abd-el-Kader in Algeria. He belongs to a respectable but not a wealthy fam-

ily, and in 1830, was a simple officer in the French army. By his own courage and ability he forced himself forward, and the war in Algeria is but a record of his many and great military achievements. It was to Lamoriciere that the gallant but unfortunate Abd-el-Kader, after his cause had become hopeless surrendered himself. The French general promised that the great Arab chieftain should not be detained in France, but sent to Egypt or Syria, Louis Philippe, however, set aside the solemn engagements of his officer, and the Emir was kept in a French prison from 1843 till 1851, when he was released by Louis Napoleon, at the urgent request of the late Lord Londonderry, and sent to Damascus where he now resides. The fame that Lamoriciere achieved in Algeria was greater than that of any of his generals. He was a great favourite with his soldiers for his dash and bravery; and among military men was highly esteemed for his extensive knowledge of his profession. After the conquest of Abd-el-Kader, Lamoriciere retired from the army for a short time, and was elected member of the French Chamber of Deputies, in which assembly he acted with the "left centre" or moderate reformers. When Louis Philippe resolved to sacrifice M. Guizot, and yielded to the popular cry for reform, Lamoriciere was made commander of the National Guard of Paris. This was in February, 1848, only a few hours before the revolution broke out. The appointment of the popular general it was thought would please the populace, and allay the rising storm. It did not, however, do so. Even Lamoriciere, although he strove hard to do it, could not save him. During the republic, Lamoriciere was always a member of the assembly, and more than once in office under both Lamartine and Cavaignac. On the bloody night of December 2, 1851, he was seized in his bed by order of Louis Napoleon, and with all the greatest French generals—Cavaignac, Bledau, Leflo, Changarnier, Charras, and others—thrown into prison for a short time, and then expelled. He has lived in Belgium since then, and though repeatedly invited to return to France and again take service in the army, he has honourably and consistently refused to take the oath of allegiance to the present ruler of that country, whom he regards as a usurper and a tyrant. He had but scanty means of living, but he bore his exile with dignity, and with a heart at ease with the success of Napoleon, whose character he so strongly detests, he sought consolation in offices of religion. Becoming thereby well acquainted with several leading Catholic clergymen, he was induced, by their representations, to command the Papal army when Napoleon's strong connection with Piedmont, and rather equivocal support of his holiness, became so apparent last year.

CICERO ON DANCING.

(The views of the celebrated Roman orator on dancing will no doubt be interesting to some of our readers. They are given in his defence of Murena, the Consul elect, who had been accused by Cato of indulging in this offensive amusement. We cite an extract of the defence from the *Vermont Chronicle*.)

"Cato calls Murena a dancer. If this reproach be true, it is a weighty accusation; if false, it is an outrageous calumny. Wherefore, Cato, as your authority carries so much influence with it, you ought never to snatch a charge from the mouths of the rabble, and rashly call the Consul of the Roman people a dancer, but to consider how many other vices a man must needs be guilty of before that of dancing can truly be objected to him; for no one ever dances, even in solitude, or in a private meeting of his friends, who is not either drunk or mad. Dancing is always the last act of riotous banquets, gay places, and profane pleasures.

The *Chronicle* remarks that, "with us it may be the first, instead of the last, in these places of gayety and profane pleasures;" and it is shocking to hear a Christian apologizing for that which has never yet been separated from the most dangerous associations; for the proof of the demoralizing tendency of balls, whether held in public or private houses, is not to be resisted.

That learned skeptic, Peter Bayle, had the moral perception to discover the merits of so plain a case. "The Reformed Church," he says, "which forbids dancing, cannot be sufficiently praised for it. The manner of it (and it does not appear that the indecency of waltzing was then practiced) occasioned a thousand disorders; and in every room where the ball was held, it made impressions dangerous to virtue."

TAKE CARE OF YOUR EYES.—Avoid all sudden changes between light and darkness. Never begin to read, write or sew for several minutes after coming from darkness to a light. Never read by twilight, or on a very cloudy day. Never read or sew directly in front of the light, or window, or door. It is best to have the light fall from above obliquely, over the left shoulder. Never sleep so that, on first awakening, the eye shall open on the light of a window. Do not use the eyesight by light so scant that it requires an effort to discriminate. The moment you are instinctively prompted to rub the eyes, that moment cease using them. If the eyelids are glued together, on waking up, do not forcibly open them; but apply the saliva with the finger. It is the speediest salubrious in the world; then wash your eyes and face in warm water.—*Hall's Journal of Health*.

OUTRAGE UPON SON'S OF TEMPERANCE.

LETTER FROM DR. CLAY.

For the Christian Visitor.

SUMMER SIDE, P. E. I., Nov. 13th, 1860.

Messrs. Editors:

Will you allow me to give through the columns of the Visitor, an account of one of the most unmanly, and fiendlike attacks upon a private family ever known on this little island.

Some months ago the inhabitants of that portion of the country for a short distance around the head of Grand River, embracing a portion of both lots, 54 & 55, requested his Excellency Governor Dundas to give to that portion of the Island his name, which he kindly consented to do. A public meeting was then called for the purpose of recognizing the new name. My brother, Thomas Clay, having been called to the chair, a number of resolutions were proposed and spoken to by parties present, all calculated to stimulate the people to moral and intellectual improvement. One was to this effect, "That the inhabitants of Dundas do all in their power, by every LEGAL MEANS to prevent the importation and sale of intoxicating drinks in their midst." To this the Presbyterian minister spoke with great power, showing that upon carrying that resolution out, depended the future success of the newly named settlement. Just at this time an American and a young man in the place began selling rum contrary to law, upon which the Sons of Temperance gave notice that they should do all in their power to carry out the resolutions adopted by the aforesaid public meeting. This by the selling and drinking portion of the community was made the grounds of an attack upon the Sons. They first drove them from a School House in which they held their meetings. Then from a small Bible Christian Meeting House. At this stage my parents invited them to hold their meetings in their house; which offer they accepted and have since that time held their meetings under the protection of a private house. But as Rodgers, the American, continued to sell in violation of law, the Sons of Temperance gave information, and he and the other rum seller, was summoned to appear before two Magistrates, my brother Charles being one of them. A few days before the trial Rodgers was heard to say "that the only way to settle this matter was to raise a mob and give the Clay's and the rest of the settlement a lesson." This was a touch of California Lynch Law, as he had been there and understood how to work that." On the day of trial, a mob of upwards of sixty men, headed by a Bagpiper and having with them a wagon in which Rodgers had seven gallons of rum, came to the Magistrate's house and after marching around the house sat to work and drank the most of the rum at the door, a large number of them being all the time of the trial in the house, swearing and threatening to kill every one in the house and break everything to atoms. My brother Charles, the Magistrate felt not the slightest fear of any personal violence, thinking that as they were all drunk it would all pass in talk, and so did nothing but persuaded the men to be quiet by telling them the consequence of interrupting the court. At the close of the examination the two

magistrates considered the evidence insufficient, and so decided the case, leaving the Sons to pay expense, which any one would have supposed sufficient to have satisfied even the fiendlike mind of the Californian rum seller. But not so, for under his direction they threw the law books about the house, upset the ink stands &c., upon which they were ordered out of the house, the court having closed. They then took up a line of march again around the house, headed by the Piper and the American. Charles then went to the piper and told him that it was his private property and warned them to leave it, saying at the same time "now my good fellow just strike up a tune and start off down the road and I think they will all follow you." To which the piper replied, "I will sir," and started; and the leaders of the mob went after him and forced him back, making him again play around the house. When they came in front of the kitchen door, they halted and at once began to shout murder them, flake them, kill every bloody one of them, &c., with oaths too fearful to repeat.

At this point my brother called upon his three brothers, a Schoolmaster, and the Constable in the name of the Queen to protect himself and little family, he not being able to stand even in his own defence, from a fearful attack of heart disease under which he has been labouring for six or eight years, rendering him less able than a child to contend with such men. The other magistrate a Mr. Underhay having already ran away through the woods.

By this time the rum seemed to have produced its full effects, for the whole mob appeared perfectly mad, and one of the rum sellers, a Donald Martin, sprang toward the house and struck my brother Thomas in the face a tremendous blow, another at the same moment striking the magistrate with such violence that he fell, as they supposed, dead. The American shouting at the time, "That's good for you," and others, "That will take the temperance out of them." My brothers retreated into the house, carrying their wounded brother with them, but were followed by the mob to the number of twenty-five or thirty men. Then followed one of the most brutal scenes ever witnessed. My mother, who had a few minutes before come down to her son's house, saw at one time NINE men at one son, and at another, four at another. My two brothers, who belonged to the Division of the Sons—Thomas, who is their Deputy, and Darius, the present W. P., seemed to be the objects upon which they desired most to vent their savage fury. One monster took my poor old mother by the hair of her head, and then shouting that he "would murder her as soon as he would a sow pig," at the same time beating her about the head with his fist, until felled to the ground by a blow from my youngest brother; while the youngest and eldest of my brother's children, two little girls, were kicked about the house like footballs, bruising them in a shocking manner. A little boy of some five or six years old, that they caught in the yard, was thrown by his arms over a picket fence near six feet high. The magistrate's wife was taken by two or three and forced behind the door, and then violently pressed against for such a length of time that her tongue hung black out of her mouth; she being also near her confinement. The matter now assumed the character of a fearful contest—three brothers, backed by two strangers, contending for their lives, and strange to say, though the mob broke in the doors and windows, threw down the stoves, and danced upon the pipe, they never succeeded in getting one of the young men off his feet, though the blood from my brother Thomas' head spouted to the ceiling, where it is still to be seen, from two heavy blows of a dog-iron; and afterwards a large chair was broken all to pieces by a double-handed blow on his head by another of the mob. Surely the God of Temperance was with them to protect and save, for they succeeded at last in clearing the house of the monsters. I have already taken up too much of your time, but I could not say less, and now "the half is not told." I must, however, not forget to mention that the magistrate remained unconscious through the whole scene, and was with his wife for several days after unable to leave their beds. But amidst all my sorrow for the sufferings of my family, I cannot but rejoice that they are counted worthy to suffer in such a noble cause, and however much as a minister and a medical man I felt bound to do all in my power to stay the demon of all demons, Intemperance, before, I feel doubly so since visiting my home, where beneath my father's roof, I met with a little band of Temperance heroes, driven there because they wished to follow that "against which there is no law." While there I gave out that I would lecture to the people on Temperance, and I had the largest congregation that was ever gathered in that part of the Island. As I passed by the door of one of the above-named rum sellers, I saw he was getting up a counter-demonstration; for on one end of his counter sat a poor fellow fiddling, and on the floor one poor fool dancing, but they could not keep the people from the lecture. A number of the rioters have been already arrested and bound to appear before the March Court, when the authorities will be able to prove whether it be true that men can do as they like on the Island, regardless of Justice. The Religious Intelligencer or any other paper friendly to the cause of Temperance, will confer a favour by giving this or a part of it, a place in their columns, that Temperance men may see what some of their brethren have had to suffer in the cause.

I remain yours as ever,

EDWIN CLAY.

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