

Montreal; while to commemorate the prowess of his far famed sermon, his EFFIGY rises above the towering weights of our city spires.

Meantime, Sir,

I remain your's, &c.

Montreal, 9th Sept., 1835.

M. S.

#### THE OPIUM EATING PEDAGOGUE.

Thus I have heard, that there is a village called Laukhnauty, and a boy was studying with a certain teacher there. Now, his pedagogue was an opium eater, and, after the opium had been swallowed, drowsiness came upon him, and he began to nod. If when he was in that state, any one said any thing to him, or a scholar asked a word of the lesson, he immediately became enraged, and having beat the scholar well, he would say, "O! blockhead, you ought first to have studied in the school of good manners; for, from that, certainly, many advantages would have been derived."

In short, he was every day in the habit of giving this injunction to the scholar,—"If ever again, without being asked, you make any speech to me, or offer to stir me up from sleeping, then, in fact, by continual beating, .. will murder you." The scholar testified his repentance by saying, he would never again do such an action: One day, after it was dark, when the lamp had been placed before him, he was going on causing that same scholar to read, and in the meantime, when the intoxication came upon him, the shawl of his turban fell, accidentally, upon the flame of the lamp, and the turban began to burn. When the heat reached him, he immediately started up, and began to say to the scholar, "O scoundrel! didst thou not perceive that my turban was burning? Why, then, didst thou not offer to stir me up?" Having said this, he gave him a good beating. The scholar, while crying, replied, "Your honour's self, indeed, assuredly gave me this prohibition, that no one should stir you up during the time of sleeping, and that no person should interfere in the matters of great people without being desired, for this

would be unmannerly. On this account I did not stir your honour up." The pedagogue replied thus, "there is neither strength, nor authority except in God. I certainly did not give any prohibition in this manner, in order that, when damage happened to any one in your presence, you should not give him any information, but continue sitting looking on."

#### CHARACTER.

In society character is the first, second, and the ultimate quality. A man is never ruined who has not lost his character; while he who has lost his character, whatever be his position, is ruined as to all moral and useful purposes. Envy and calumny will follow a man's success like his shadow; but they will be powerless, if he is true to himself, and relies on his native energies to beat or live them down.—Virtues may be misrepresented, but they are virtues still; and in vain will an industrious man be called an idler, a sensible man a fool, a prudent man a spendthrift, a persevering man a changeling, or an honest man a knave. The qualities are inherent, and cannot be removed by words, except by a man's own consent. At the same time all calumniators, thrice detected, ought to be banished as criminals, unworthy of the benefits of the society of which, however powerless, they endeavour to be the pest and band.

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