

or greater number every year until 1818, when it rose to 129,000, and for 1819 to 192,000. As it has thus rapidly advanced in public favor, so also has it progressed with the improvement in the art of printing, and it is now a beautiful specimen of what has been attained in the art in the United States, both as to the quality of the engravings and typography. It contains four different calendars, one each for Boston, New York, Baltimore, and Charleston, thus making it adapted for the whole country, instead of having to issue several editions adapted to different localities, as they were in the habit of doing previous to 1811, when they found it impracticable to do so (for in 1831 the number of editions had risen to twenty-two), without causing a large pecuniary loss. It contains also a large amount of valuable statistical information; eleven beautifully executed wood engravings, and a large number of short interesting paragraphs, moral and religious, affording a profitable source of reflection. We quote the following paragraph on reading, suggesting at the same time, that the almanac now before us is eminently suitable for the purpose, and we would recommend every family to have one or more in their possession, to keep within their reach. —

READING.—Make it a rule to read a little every day, even if it be but a single sentence. A short paragraph will often afford you a profitable source of reflection for a whole day. For this purpose keep some valuable book or paper always within your reach, so that you may lay your hand on it at any moment when you are about the house. We know a large family that has made itself intimately acquainted with history, probably more than any other family in the United States, by the practice of having one of the children, each one taking a week by turns, read every morning while the rest were at breakfast.

For sale at the Bible Depository, St. Joseph Street, Price 6d.

## CORRESPONDENCE.

COWANSVILLE, December 1, 1849.

SIR,—I have often heard the inferior accommodation of Temperance Public Houses made the pretext, and given as the reason by Temperance men, for their stopping at, and patronizing, liquor-selling places of public entertainment. Whether this reason, even supposing it to be correct, is a sufficient justification for encouraging, and actually supporting with our countenance and our money, what we condemn as being a very great evil in our judgment and conscience, I am not now going to discuss, but will take it for granted, that, (as far as professed Temperance men are concerned at least,) it is not the absence of the poison-full decanter that renders the accommodation of a Temperance House less comfortable, or inferior to that furnished by a house "licensed to sell spirits and ale." Neither will I stop to express all my astonishment that civilized Governments will, and actually do, sell for so many dollars per year, the right to gradually, though certainly, ruin thousands of human beings annually. On these points, if you will, you may hear from me on some future occasion.

My present purpose is to tell my brethren in the good work of Temperance, with whom I have labored and sympathized for the last fifteen years, and also my "brethren of the mystic tie" of the "House of Rechab," that I have found something worthy of their attention. As I was travelling through the Eastern Townships a short time since, my direction led me through Granby Village, where I stopped for the night at the Union House, kept by Mr. David Wallingford. I had heard much said of Mr. Wallingford's polite attention to his guests, of the superior accommodations furnished by his commodious house, and of the peculiar qualifications of his good lady, Mrs. W., for tempting the appe-

tite, by her superior ability in matters pertaining to the table, and to that kind of *table talk* which is always the most acceptable, after a long ride in the fresh air. All this, Brethren, I had heard, but the best of all I had not yet heard. I had not heard that Mr. Wallingford's house was a "TEMPERANCE HOUSE." I was attracted by no glaring display of Temperance on a "sign board" on the outside of the house, but I found on entering, that I was in the house of a Temperance man and a Rechabite.

I have no motive, Mr. Editor, but the advancement of human happiness in these few remarks, and I now say, without fear of contradiction from any Temperance man that will make the experiment, that Mr. Wallingford's house is not second to any Public House in this country; to my taste, it is decidedly superior to what are called the best City Hotels.

Now, Sir, if I am correct, and I only ask any one to make the experiment for himself, what is the duty of Temperance men?—In my humble opinion it is their duty as well as interest to support and patronize their own houses. Such a house is a great instrument in the promotion of Temperance principles, and the man who patronizes the Rumseller, at the expense of such a house, must be very ignorant of the nature of his pledge, or have but little regard for consistency and moral rectitude. I was pleased to see that Mr. Wallingford's Rechabite House is also the "Stage House," and I must add that my selfish feelings were gratified on finding when I went to see, (which I always do) how my pony was faring, that he had been washed perfectly clean from the immense quantity of mud of which he was the bearer to the stable.

In conclusion I would say to my co-workers in the cause of Temperance, and so far in the cause of humanity, that the Temperance cause wants its organs like other causes, and that none are more important than Temperance Houses of a character such as that now kept in Granby by Mr. Wallingford, and that such may become more numerous is the prayer of, Mr. Editor,

Your humble servant,

P.

MONTREAL, December 4, 1849.

SIR,—Having for several years taken a deep interest in the Temperance cause, I have often lamented the seeming apathy with which the female portion of the community regard it, but never did their indifference appear so unaccountable as on a late occasion. After listening to an address delivered in St. James Street Chapel, which could not fail to convince any rational being of the fearful evils of intemperance, and whilst full of hope that numbers would sign the pledge, I was most painfully convinced the worthy speaker had wasted his eloquence, and that whilst his sallies of wit had elicited sweet smiles from rosy lips, and caused bright eyes to sparkle, yet his sound reasoning met with little or no response; it is true, the gentlemen did not go forward and sign the pledge, but if not misinformed, the greater number present were total abstainers. It seems to me that surely there is a fault somewhere. The females of Canada are not lower in intellect than those of Great Britain. Their suffering from drunken fathers—brothers, husbands or sons not less acute than those similarly afflicted in other countries. Then, wherefore is it that, unlike the females of other lands, the women of Montreal, (generally speaking), withhold their influence from the noblest cause (save the gospel), that ever engaged the attention of men?

Is it not a fact, that females are the greatest sufferers from intemperance, and can no means be found to arouse them, and enlist their energies on the side of Temperance? I cannot suppose that the "Lords of Creation" think so meanly of us as to despise