

same manner as that of the inhabitants of Montreal. How long are the vendors of intoxicating drinks to set the feelings and interests of the public at defiance, and be abetted in so doing by the authorities appointed for the public good.

TEMPERANCE DRINKS.

As the warm weather is at hand, we again warn the public against many of the catch-penny compounds, which are sold under the name of Temperance drinks, such as, Root beer, Temperance cordials, bitters, &c., most of which are alcoholic drinks in disguise, and eminently calculated to draw tea-totalers back to the bar-room. We do not by any means object to all the drinks that are sold; on the contrary, those prepared by honest, thorough-going tea-totalers, may be relied upon as harmless, at all events; and as for the pleasure they afford, and the money they cost, these are matters that is every man's business to judge of for himself.

DEATHS OCCASIONED BY INTemperance, some of them in the higher walks of life, are again becoming rife amongst us. As a general rule, however, some other disease is carefully assigned as the cause, and the deceased is represented as a personification of all the virtues that can adorn humanity.

Very great complaints reach us from various quarters especially St. Catharines and Port Hope, respecting the distribution of the *Advocate*. It is sometimes for instance about a fortnight longer of reaching St. Catharines than Niagara, although mailed here about the same time, and the distance between the two places only twelve miles. All that we can do is, to despatch the *Advocate* regularly and speedily, and in all cases of irregularity we recommend the office-bearers of societies to make complaint to the Post-master, and if that does not remedy the evil, to inform Mr. BERCEY, of Toronto, or the R. P. M. General, Mr. STAYNER, at Montreal, of the circumstances.

PETITION TO LEGISLATURE.

A form of Petition to the Legislature has been drawn up, copies of which will shortly be handed by our esteemed friend, J. COVAT, Esq., Corresponding Secretary M. T. S., to several of the District Unions of Canada West, for their corrections and concurrence.

EDUCATION.

Old Humphrey's Observations.

ON CONSISTENCY.

There is a term used among artists, called *keeping*, which means that the tone and effect of the different parts of a picture should be in agreement with the whole; now, *keeping* is quite as necessary in passing through life, as in painting a picture.

A man who wears a ring and a gold chain should not be out at the elbows; nor would it look well to see a minister of the gospel dressed in a soldier's uniform: these things would be out of order, out of propriety, out of *keeping*; there would be no consistency in them.

But there is a *keeping*, a consistency in things, as well as in persons; in books as well as in men. I was led into this train of thinking by taking up a religious magazine the other day, whose outside cover and inside contents were so out of *keeping*, that, according to my wonted custom, I sat me down to examine the subject a little more closely.

Though Old Humphrey never willingly gives offence, nor intentionally brings an unnecessary blush on the face of any one, yet he cannot help being somewhat free in his observation. If he sees a friend wearing a lamb's-wool stocking on the wrong side; or, a stranger, who has set his back against a whitened wall, he can

no more help pointing out the defect than he can help warming his hands in cold weather.

The magazine, as I said, was a religious one, and I took it up with that sort of feeling which harmonized with what I expected to find in the work itself. The title of a book is often, to a reader, what the tuning of a violin is to a musician, it prepares him to enter on his undertaking in a proper manner. Unfortunately, the magazine had six or eight leaves of advertisements at the beginning and ending, of so odd and mixed a character, that the mind of Old Humphrey, too often affected with trifles, was sadly deranged by them. If, in going into a place of Divine worship, you were to find two buffoons standing in motley dresses, arrayed in their cap and bells, it would, perhaps, unfit you for the service, just the same as these advertisements unfitted me for the profitable reading of the contents of the magazine.

The leaves, in their very colour, were at war with the tone of my mind; there was nothing sober about them: one was a deep blue, another a fiery red, and a third a frightful yellow; but the colour of the leaves was a trifle compared to their contents. It was well enough to advertise "Prayer Books and Homilies," but what had they to do with "Rowland's Calvary," his "Pearl Dentifrice," or his "Macassar Oil?" To put into the same page "Histories from Scripture," and Old Hock, fine crusted Port, straw-coloured Sherry, and exquisitely sparkling Moselle, seemed a little out of order. What affinity, what possible connexion could there be between "Wat's Psalms and Hymns," and "Imperial Saxony Cloth, Canton Drill Trousers, and Petersham Great Coats?" These things, to say the least of them, were sadly out of *keeping*; they were not consistent.

So long as we human beings remain such poor infirm mortals as we are, so long will it be necessary to pay some attention to those things that affect us. Who is there who could read a pious commentary in a proper frame of mind, after running through a whimsical puff on "Improved Periwigs?" Or turn, with becoming gravity, to the spiritual food provided by Fuller and Flavel, Boston and Baxter, from a paragraph written in high commendation of "Pickled Gherkins, and Potted Yarmouth Bloaters?"

It may be that I am a little fanciful—many old people are so; but every thing that I read affects me for some time after, and therefore it was that the strange mixture of advertisements on the outside of the magazine, disqualified me altogether from reading the inside with advantage.

Old Humphrey wanted to enter into the marrow of the work; but he was so pestered with the strange medley of "Artificial Teeth," and "Steam Cooking Kitchens;" "Quarto Bibles," and "Bucksin Breaches;" "Fountain Pens," "Talc-candles," "Beaver Bonnets," and "Sabbath Meditations;" "Irish Linens," and "Cheddar Cheese;" "Religious Tracts," and "Cure for the Tie Douloureux;" "Soda Water," "Fire Escapes," "Sacred Classics," and "Patent Chronometers," that he was fain to shut up the book altogether, till the hodge-podge had subsided in his mind.

A great deal more might be said on this subject; but to confess the truth, Old Humphrey himself is often complained of as being sadly out of *keeping*; sadly inconsistent. He is blamed, and with too much reason, for letting the liveliness of his disposition peep through some of his most serious remarks. He goes from a cheerful observation to a text of Scripture too suddenly; and, therefore, knowing his own infirmity, he ought not to be severe on the infirmities of others.

He will say no more, then, about the medley of advertisements on the covers of the magazine, than this, that he hopes what has already escaped him is not out of *keeping* with good nature and Christian affection, and it may suggest to some whom it may concern, a useful hint on consistency.

ON RETROSPECTION.

This pen of mine is but a poor one, but perhaps it will do to write another paper before it is mended; and now what is to be my subject?

No doubt, when desirous to cut a straight stick out of a hedge, you have been beguiled by the appearance of another, and another, further on, still straighter, till, in the end, you have been compelled to be content with a crooked one.

And, no doubt, when about to pluck an apple from the tree, others, more enticing have caught your attention, till, at last, you have plucked one with a grub on the under side.

This is just the same with me, when sitting down to choose a subject for my homely observations. The one fixed upon is given