

labour. But at the same time, others have suffered, and the respectability of the union has been depreciated.

I believe you will not secure that kind of agency which the present state of the temperance reformation requires, unless some of the societies are more generously disposed than has been the case in some instances. The temperance advocate is the representative of the teetotal body, and the people are disposed to judge of a society by its representative. Let him be treated as a temperance teacher, and not as a tramp and adventurer. Each society ought to provide a comfortable home for him in every place, free of expense; and in case the journey is too long, or the weather unfavourable for walking, either help him on the way, or give him the means of living. This can be easily done, if the teetotalers will feel universally interested, and not leave the responsibility to one or two in every place. If every temperance advocate had to give a penny a day to a thousand individuals, though he might be rich to begin with, he in the end would be very poor, and those who had received the penny but very little better. But if a thousand individuals were to give a temperance advocate a penny a day each, he would be placed in comfortable circumstances, while they themselves would scarcely miss the mite. I hope my brethren will see to this. A drunkard, in his cups, would call it shabby to leave a poor fellow to help himself who is helpless. Teetotalers, we expect better things of you. I shall be sorry if the union should be involved in debt in consequence of my visit. Other advocates have grumbled all the way round the union; but I prefer publicly telling you your faults, believing you have sufficient evidence to convince you that I am individually happy in my work, and merely wish you success and prosperity in future.

Yours faithfully,

THOMAS WHITTAKER.

The writer of the above is himself a zealous and successful agent and lecturer. His remarks are straightforward and true. We commend them to general notice here, not in order that matters may be remedied, as we are not aware that they are wrong; but that the respectability and efficiency of our lecturers may keep pace with other improvements in the province.

INTEMPERANCE AND DEATH.

Last Lord's Day three young men named Wm. McMullan, Peter Malloy, and Patrick Halford, together with the wife of Malloy, went over to the peninsula in a skiff, and spent a considerable part of the day in drinking at the tavern or grogery established there under the auspices of our Corporation. Malloy and Halford became so intoxicated that Mc-M. refused to re-cross with them in the skiff and returned by the horse-boat, which, with the small steamer, affords, we regret to say, strong temptations and facilities for the desecration of the Christian's day of rest. The other parties crossed in the skiff safely until they reached a point between the end of Small's Wharf and the shore, when the boat upset in about five feet of water, and, melancholy to relate, both the men were drowned, (yet one of them, when sober, was an expert swimmer,) and the woman was rescued with great difficulty by the activity of a coloured man who witnessed the accident. Both parties were in the prime of life—the one a carpenter, the other a miller—and one of them (Halford) had but a few days before arrived here from Ireland with his mother, who is now left childless and a stranger in a strange land. The scene was heart-rending when the widow was called to witness the dead body of her only son, the support of her old age; and was rendered more deeply affecting by the innocent playfulness of an infant child of Malloy, patting the clay-cold features of its dead parent, and pronouncing his familiar name, while the mother, half-drunk and half-drowned, was lying in a state of insensibility in an adjoining room. Who are the criminal participators in the untimely death of those men? The Corporation is criminated by licensing any grog-shop or tavern on the Island, for public convenience requires nothing of the kind: the proprietor of the Tavern is criminated in furnishing the alcoholic poison which first brutalizes and then destroys: all, indeed, who engage in ministering to the vices of society are in some degree answerable for its crimes. Who can estimate the wretchedness and misery—the amount of disease and crime which annually results from our 200 city taverns and grog-shops? When will our Legislatures, our Judges, and our

Magistrates awaken to the importance of giving the weight of their example and influence to stay the progress of this evil by advancing the cause of the Temperance Reformation? The welfare of Society imperatively demands it.—*Toronto Examiner.*

Education.

EARLY RISING.

Many literary men seem quite regardless of the fact, that their health depends greatly upon the degree of rest, study, and exercise taken; as much so, in fact, as upon the nature and quantity of their food and clothing, and their intervals between their meals. Retiring to bed at an early hour, and rising early, are habits which would be found highly conducive to their health, and well adapted to prepare them for going through their day's work with a refreshed and cheerful spirit. It is also a business-like habit, and that is no small recommendation of an author in the eyes of those from whom he would wish to find encouragement and employment. Let it be remembered, too, that nearly the whole of our great men ascribe the extent and success of their labours to their having accustomed themselves to go early to bed, and rise early in the morning, and to this many have attributed their excellent health and length of life. We can at least speak for ourselves, not that we rise particularly early, but that we follow a rule of going early to bed, and insuring, as far as possible, a good sound sleep. Sound sleep is in fact indispensable to the health of men daily engaged in literary pursuits; without this species of pacification, the nervous system becomes overwrought, and bad health in various distressing forms is the result. Let it therefore not be forgotten that early rising is valuable only so far as it insures early retiring to bed, and the habitual tranquillisation of sleep.

Homer, Horace, Virgù, and numerous other ancient writers, were early risers. But not to go back to so remote a period, let us restrict our examples within the last three centuries. Sir Thomas Moore, who assures us it was by stealing time from his sleep and meals that he was enabled to complete his "Utopia," made it his invariable practice to rise at four; and he became so well convinced of the excellence of the habit, that he represents the Utopian as attending public lectures every morning before daybreak. When Bishop Burnet was at college, his father aroused him to his studies every morning at four o'clock; and he continued the practice of early rising to the end of his life. Bishop Home states, that during the composition of his very excellent version of the "Psalms," "he arose invariably fresh as the morning to his task." Sir Matthew Hale always rose early, and studied sixteen hours a-day. Addison, when sojourning at Blois, rose as early as between two and three in summer, but remained in bed till eleven or twelve in the depth of winter. Dr. Doddridge says it is his habit of early rising that the world is indebted for nearly the whole of his valuable works. Fabricius states that "Linnaeus arose very early in summer, mostly about four o'clock; at six he came and breakfasted with us, about one-eight of a league distant from his residence, and there gave lectures upon the natural order of plants, which generally lasted until ten." Dr. Tissot says that Zimmerman was accustomed to rise very early in the morning, and wrote several hours before he began his professional visits. Paley, who in the early part of his college career frittered his time away in the society of idle and extravagant acquaintances, was one morning awakened at five o'clock by a friend, who reproached him with the waste of his time, and of his strong faculties of mind. Struck with the justice of the rebuke, Paley, from that time forward, rose at five o'clock every morning, and continued the practice ever after. It is easy to conceive how this excellent reform contributed to the achievement of the celebrity of the author of "Evidences of Christianity," "Moral Philosophy," &c. Bishop Jewell rose regularly at four; and Dr. Parkhurst the philologist at five in summer and six in winter, in the latter season always making his own fire. Franklin and Priestly, among our philosophers, were early risers. It is to the hours he gained by early rising that we owe the numerous volumes which issued from the pen of Sir Walter Scott. He rose at five o'clock, and lit his own fire when the season required one. By six o'clock he was seated at his desk, which he did not leave till breakfast time between nine and ten. After breakfast he devoted two hours more to his solitary tasks, and by noon he was, as he used to say, "his own man." When the weather was bad, he remained at work