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# Canada Temperance Advocate.

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## ORRIN LACEY;

OR, THE TEACHINGS OF THE SICK ROOM.

Wild and fearful emotions had, through the previous night, tortured the soul of the once gay and reckless Orrin Lacey, and now as the morning light began to gleam between the parted curtains of his sick room, and he listened to the departure of the friends who had watched through the dreary night at his bedside, and heard the soft tread of his wife as she closed the door after them; now, said he to himself, I will compel Jane to tell me what the doctor thinks of my case—at least what he chooses to tell her is his opinion. I think he wants to frighten me, lest I should yet drink to excess: I'm determined, to know what he tells Jane, and he rolled himself to the front of the bed, by great exertion, and as his wife settled his pillow under his feverish temples, and kindly enquired how he had passed the night, he answered her hurriedly, and at once began to interrogate her as to the purport of Dr. Harris' conversation the day previous.

"Dear Orrin, don't exert yourself now to converse; you are too weak, pray compose yourself?"

"I will, Jane, if you will tell me word for word what he said to you; he talked strangely to me, and I am determined to know whether he dares talk to my wife in the same manner." "What did he say to you, Orrin?"

"I shan't tell you, Jane, now, but if you have yet any love left for me, or if you desire to save my life tell me at once, tell me now what he told you yesterday without any equivocation."

Jane cast one glance at her husband's countenance, and his emotion almost overpowered her. His eyes were frightfully distended and bloodshot, his cheeks crimsoned, and a livid hue about his mouth, while his breath came thick and gasping, and the grasp of his hand on her fair and beautiful shoulder, seemed like a giant's hold.

She saw at once that equivocation would not now answer with her husband, and sadly she began to give him the promised information, dreading at every pause lest death should be the result of his agonizing emotions. Orrin lay passive as a child, still maintaining his hold, his eyes fixed on her, and his hot breath almost scorching her brow, as she told the physician's opinion—that he might and probably would recover from that attack, but if he ever dared trifle with the accursed cup again, madness or death must inevitably ensue.

As she ceased speaking Orrin's hand fell nerveless at his side, the blood forsook his cheek, the livid hue of his lips changed to a ghastly white, and tears, the first his wife had known him to shed during his sickness, literally poured from his eyes and drenched his pillow. His whole frame quivered and shook, and Jane horrified and alarmed, flung herself on her knees by the bedside, unable even to call for assistance.

After a while this paroxysm subsided without throwing him into fits, as Jane had feared, and by a strong effort he at last murmured out,

"Jane, did you think me a drunkard before this fit of sickness came on?"

Jane hesitated to answer the question.

"Tell me, dear Jane, tell me; did you think I had become a slave to drink? Don't fear to tell me what you thought, Jane," and he gazed up into her face with such an expression of intense and bitter agony, she felt half inclined to suppress the truth; but her better principles prevailed, and she faintly whispered,

Yes, Orrin, the fearful conviction that your habits were leading you towards the drunkard's grave, has been gradually settling upon my mind, and throughout the last year doubt has yielded to certainty."

"Why, Jane, did you not tell me this before, why did you not warn me of my danger? You have been just as kind and affectionate the past year as ever; I never mistrusted your feelings—why did you not tell me your fears and show me my danger? How could you be thus kind and affectionate to one you had ceased to respect?"

"Ah! my dear husband, you were ever kind to me, you provided for all my wants, and seemed to love me as tenderly as ever; and how could I reproach you. You may remember I frequently entreated you to go with me to temperance meetings, but you always put me off with some excuse, telling me I might be as temperate as I pleased, but as for you, your public life forbade it; and I dared not tell you what I feared lest you might hate me, so I resolved to study to promote your comfort in every possible way, hoping that you might become aware of your situation, and once again put forth the energies of your nature and free yourself from this degrading thralldom."

Orrin heard her through, and catching at the last words she had uttered, exclaimed with some animation.

"Did you think—do you think, I have energy sufficient to free myself from the love of intoxicating drinks? You have studied my disposition, Jane; tell me candidly, can I, think you, be once more what I was when we were married?"

"No, Orrin, you cannot safely be what you was when we were married, but you can become even better than you were then," said Jane, as she kissed his pale cheek, and parted with a woman's fondness the matted hair upon his noble brow.

What do you mean, Jane? surely I cannot hope to become better than I was then; oh no, my youthful energies are wasted, the stamina of my constitution destroyed, how can I then become a better man in any sense?"

"You were a moderate drinker when I married you, Orrin, and now if God spare your life, and raises you up to health again, ere you go out into a tempting world you must become a total abstinent, and then—"

"And then," said the desponding Orrin, "I must become a laughing stock for all my acquaintances. What will Judge Wharton and Lawyer Reynolds, think you, say?" and a cloud gathered on his brow, and he muttered something indistinctly.

Well, my husband, I will not urge it; you are now in possession of your sober senses, and can properly be left to the unbiased decision of your own judgement; but bear with me while I tell you what will be the consequences, if you suffer yourself to determine to retain the habit of drinking, let it be ever so moderately. For a while you will drink but little possibly, and they won't laugh at you, but the first time you refuse to go with them to a gentleman's champagne party, or go, and do not drink, they will mock your sobriety, laugh you out of your scruples, and then the scenes of the last three weeks will be re-enacted, but the result will not be the same. You know Dr. Harris' skill and experience, you know too that he is a candid honourable man, and remember, Orrin, the fearful alternative he sets before you, madness or death. Oh, my beloved, if I may plead with you yet longer, think, I beg of you, think, what I shall have to suffer if you value Judge Wharton and Lawyer Reynolds higher than you value either your life or me? Do not, I beg of you, do not think you can tamper with the wine cup any longer. You are brought to the edge of the precipice, will you throw yourself down, or will you retrace your steps?"

"Leave me, Jane, leave me," said her husband in a voice husky with emotion; "don't come into the room again under an hour, by that time I will decide this question. Don't say any more—don't regard me so tenderly—may be I shall belie all your hopes and

crush you to the dust with sorrow. Drop the curtains, Jane, I would be in darkness and solitude."

Seeing she still hesitated, he at last permitted her to seat herself on an ottoman in another part of the room out of his sight, under an injunction to keep an unbroken silence.

Jane had feared to leave him lest he might in his desponding state lay violent hands upon himself, and she rejoiced in having the privilege to be near him during this fearful hour.

A stray sunbeam threw its light aslant her form as she sank almost powerless upon the ottoman, and this contrasting so powerfully with the darkness that enveloped every other part of the sick room, seemed a cheerful token of the result. Subdued and mournful groans from time to time, assured her that her husband still lived, and anon a heart rending sob would cause her to rise hurriedly to go to his assistance; but a moment's reflection would teach her better, and pressing her hands upon her heart she would resume her humble position.

The dark scenes of the past year lay open before her, again she listened to the unsteady step, the wild laughter, and maudlin protestations of undying affection for herself and child, and in agony of soul she asked that this bitter cup might pass away. The clock chimed the quarters as they passed on, and at length Jane knew but a few moments more of suspense would decide the question. Orrin's groans and sobs, had gradually subsided into whispered exclamations, and as the last quarter chimed upon her ear, ere the sound had died away, Orrin spoke in a calm self-possessing manner, to the anxious partner of his bosom, saying,

"Jane, I have conquered; put back the curtains, dearest, I may now see the light of day and your dear face unblushingly."

Jane did as he bade her, and the glorious sun-light poured its rich effulgence on her dazzled sight. Joyously did she now spring to the bedside of her husband, and would have strained him to her bosom, but he motioned to her to restrain her feelings, and with energy begged her to bring him the Bible. Astonished and alarmed Jane obeyed; there was a deep solemnity upon his brow and in his lustrous dark eye, that awed her very soul. With trembling hands she bore the Bible to the bed, and placing it before him, silently waited the result. Orrin placed one hand on the Bible, and the other on Jane's trembling hand that lay near the sacred pages, and calling God to witness his sincerity, solemnly vowed to abstain from using intoxicating drinks as a beverage, then raising the blessed book to his quivering lips, he sunk back upon his pillow exhausted by the emotions of his soul. Jane replaced the Bible with the tears of joy gushing from her eyes, and then bathing her husband's pallid face with ice water soon restored him to consciousness.

"I am free, Jane—I am free!" were the first words Orrin uttered, and from henceforth I will remain so; and the loving wife now gave way to the tenderness of her nature, and her kisses seemed to Orrin as seals to his oath.

The voice of their little boy was now heard earnestly pleading with the servant to be permitted to see his parents. Jane rose, and opened the door he bounded in, with his golden curls disordered, tears in his eyes, and smiles on his lip. Springing up on the bed he nestled his bright face down on his father's bosom, and began in his artless manner to relate how Dr. Harris had kissed him the day before, and when he looked up in his face he saw tears on the doctor's cheeks.

"Had Dr. Harris been naughty, father?"

"No, my boy—oh no!" said Orrin.

"Well, what did he cry for, then—is his father sick?"

"Be still, Sanford, you must not talk so much," said Jane; remember, poor papa must not be annoyed by your prattle, or I shall have to send you out with Debby;" and the boy fearing expulsion, drew the bedclothes over him and remained quiet.

The morning passed on, and about twelve o'clock Dr. Harris called, and was agreeably surprised to find Orrin's pulse more regular and his fever abating. Sanford had by this time been induced to leave his father's side, and was playing about the room, but as soon as the doctor called him he left his playthings, and looking archly in the doctor's face said,

"I told my father you cried yesterday, doctor."

"Well, I had reason to cry, my boy," said the doctor, looking steadily at Orrin, "but I hope I shall never cry again for the same cause."

"No doctor, you never shall, if I can help it," said Orrin, and the child then beginning to talk of another matter, the conversation changed greatly to the relief of the kind hearted physician.—In a few weeks Orrin Lacey recovered entirely, and was able to resume his business, and almost the first thing he did, was to inform his friends that he should hereafter drink nothing that would intoxicate and expose him to such suffering as he had endured. Some mocked his purpose, some approved, and others expressed a hope that he would not disgrace himself by signing the pledge; but Orrin's mind was decided and in a short time he became a short member of the City Temperance Society.

About three months after this, as Jane was passing down Bleeker-street one day, she met Dr. Harris, and during the conversation that ensued, she informed the doctor of the change in her husband, without going into the particulars we have narrated.

"Dear Mrs. Lacey, do you really flatter yourself that he will adhere to his present determination long," said the doctor, with a significant shake of the head.

"Yes, I have no doubt but he will adhere to it through life, doctor; he has signed the pledge, and I feel that he is safe," said Jane with animation; but she saw by the expression of the doctor's eye that he did not feel the same confidence, and as they parted, when the doctor whispered her to look higher than man's best resolutions, and seek for grace to endure disappointment, fearful forebodings for the first time since her husband's recovery, damped her spirits; but looking at him she said,

"Doctor, my confidence in Orrin Lacey's sustaining the character of a total abstinence man from now till the day of his death, is as strong as my hopes of heaven, and I trust you will yet find that your faithfulness in pointing out his danger, has been richly recompensed."

"God grant it, Mrs. Lacey, not only for his sake, but for yours and your child's well being;" and they parted, each immersed in conjecture as to what effect their conversation would produce on each other's mind. "I hope I have not discouraged that affectionate wife," said the doctor musingly, as he pursued his way, "but really women will believe those they love despite the teachings of experience," "I think Dr. Harris will feel something like my confidence," said Mrs. Lacey, and a bright smile played over her expressive features.

Months rolled on after this without an interview between Lacey and Dr. Harris, but at length disease again invaded the home of the Lacey's, and a servant was dispatched for the physician. He not being in at the moment, the servant left the request. On the doctor's return, being informed of it, he speedily was on his way thither, not doubting but Orrin's renewed excesses had again prostrated him. At the door he met too soon companions of Lacey departing with tears in their eyes, and accosting them he found instead of it being Lacey who was ill, it was the child of so much promise—the little intelligent Sanford. Entering the sick room there sat the afflicted parents, one on either side the crib ministering to the little sufferer with assiduous kindness. The moment the boy's eye fell on the doctor he cried out,

"Don't you cry again, doctor—don't you cry again; don't doctor," and he clasped his hands in supplication.

"No, I will not," said the doctor, gazing with amazement at the altered countenance of Lacey, then proceeding to make the necessary inquiries, he soon prescribed for the suffering child, and was rejoiced to see his prescription availing almost immediately.

"Dr. Harris," (said Orrin, after a pause in the conversation, as the doctor seemed in a hurry to leave,) "tell me honestly what you thought would be the result of the serious conversation you held with me while I lay ill?"

"The result, I expected, Mr. Lacey, was, that on your recovery you would inform me that when there was sickness again in your family you would like another physician; but I rejoice now to see by your altered appearance, that you have acted upon the advice I then gave, and still feel kindly toward me," and the doctor extended his hand which Orrin and Jane both grasped, Orrin exclaiming,

"I thank God for your faithfulness; may you ever be as successful an adviser; let my reformation encourage you to hope for a good result."

"I owe Mrs. Lacey an apology for the unbelieving manner in

which I heard her account of your new course," said the doctor.

"Why, is it possible you doubted me?"

"Ah! my dear ma'am, I had so often seen such hopes blasted, that I dared not encourage your anticipations, but one glance at your husband's face and form have done wonders; the teachings of sickness have made him a wiser and a better man."

"Yes doctor, those teachings, coupled with your warnings and my wife's tears, have saved me from an early and dishonoured grave. God bless you, and ever give you moral courage to warn the wine-bibber."

The following is the much celebrated "Deacon Giles' Distillery," as it originally appeared in the *Salem Landmark* :—

#### "INQUIRE AT AMOS GILES' DISTILLERY."

Some time ago the writer's notice was arrested by an advertisement in one of the newspapers, which closed with words similar to the following; "Inquire at Amos Giles' Distillery." The readers of the *Landmark* may suppose, if they choose, that the following story was a dream, suggested by that phrase:

Deacon Giles was a man who loved money, and was never troubled with a tenderness of conscience. His father and his grandfather before him had been distillers, and the occupation had come to him as an heir-loom in the family. The still-house was black with age, as with the smoke of furnaces that never went out and the fumes of tortured ingredients, ceaselessly converted into alcohol. It looked like one of Vulcan's Stithies translated from the infernal regions into this world. Its smelt filled the atmosphere, and it seemed as if drops of alcoholic perspiration might be made to ooze out from any one of its timbers or clippboards on a slight pressure. Its owner was a treasurer to a Bible Society, and he had a little counting-room in one corner of the distillery where he sold Bibles.

"He that is greedy to gain troubleth his own house." Any one of those Bibles would have told him this, but he chose to learn it from experience. It is said that the worm of the still lay coiled in the bosom of his family, and certain it is that one of its members had drowned himself in the vat of hot liquor, in the bottom of which a skeleton was some time after found, with heavy weights tied to the ankle bones. Moreover Deacon Giles' temper was none of the sweetest, naturally, and the liquor he drank, and the fires and spirituous fumes among which he lived, did nothing to soften it. If his workmen sometimes fell into his vats, he himself oftener fell out with his workmen. This was not to be wondered at considering the nature of their wages, which, according to no unfrequent stipulation, would be as much raw rum as they could drink.

Deacon Giles worked on the Sabbath. He would neither suffer the fires of the distillery to go out, nor to burn while he was idle; so he kept as busy as they. On Saturday afternoon his workmen had quarrelled, and all went off in anger. He was in much perplexity for want of hands to do the work of the devil on the Lord's day. In the dusk of the evening a gang of singular looking fellows entered the door of the distillery. Their dress was wild and uncouth, their eyes glared and their language had a tone that was awful. They offered to work for the Deacon; and he, on his part, was overjoyed, for he thought within himself that as they had probably been turned out of employment elsewhere, he could engage them on his own terms.

He made them his accustomed offer; as much rum every day when work was done, as they could drink; but they would not take it. Some of them broke out and told him that they had enough of hot things where they came from, without drinking damnation in the distillery. And when they said that, it seemed to the Deacon as if their breath burned blue; but he was not certain and could not tell what to make of it. Then he offered them a pittance of money; but they set up such a laugh, that he thought the roof of the building would fall in. They demanded a sum, which the Deacon said he could not give, and would not, to the best set of workmen that ever lived, much less to such piratical looking escape-jails as they. Finally, he said, he would give half what they asked, if they would take two thirds of that in Bibles. When he mentioned the word Bibles, they all looked towards the door and made a step backwards, and the Deacon thought they trembled, but whether it was with anger, or delirium tremens or something else, he could

not tell. However, they winked, and made signs to each other, and then one of them, who appeared to be the head man, agreed with the Deacon, that if he would let them work by night instead of day, they would stay with him a while, and work on his own terms. To this he agreed, and they immediately went to work.

The Deacon had a fresh cargo of molasses to be worked up, and a great many hogsheads then in from his country customers, to be filled with liquor. When he went home, he locked up the doors, leaving the distillery to his new workmen. As soon as he was gone, you would have thought that one of the chambers of hell had been transposed to earth with all its inmates. The distillery glowed with fires hotter than ever before, and the figures of demons passing to and fro, and leaping and yelling in the midst of their work, made it look like the entrance to the bottomless pit.

Some of them sat astride the rafters, over the heads of the others and amusing themselves with blowing flames out of their mouths. The work of distilling seemed play to them, and they carried it on with supernatural rapidity. It was hot enough to have boiled the molasses in any part of the distillery, but they did not seem to mind it at all. Some lifted the hogsheads as easy as you would raise a teacup, and turned their contents into the proper receptacles; some skimmed the boiling liquors; some with huge ladles dipped the smoking fluids from the different vats and raising it high in the air, seemed to take great delight in watching the fiery stream as they spouted it back again; some drafted the distilled liquor into empty casks and hogsheads; some stirred the fires; all were boisterous and horribly profane, and seemed to engage in their work with such familiar and malignant satisfaction, that I concluded the business of distilling was as natural as hell, and must have originated there.

I gathered from their talk that they were going to play a trick upon the Deacon, that should cure him of offering rum and Bibles to his workmen; and I soon found out, from their conversation, what it was. They were going to write certain inscriptions on all his rum casks, that should remain invisible until they were sold by the Deacon, but should flame out in characters of fire as soon as they were broached by his retailers, or exposed for the use of the drunkards.

When they had filled a few casks with liquor, one of them took a great coal of fire, and having quenched it in a mixture of rum and molasses, proceeded to write apparently by way of experiment, upon the heads of the different vessels. Just as it was dawn they left off work, and all vanished together.

In the morning the Deacon was puzzled to know how the workmen got out of the distillery, which he found fast locked as he had left it. He was still more amazed to find that they had done more work in one night, than could have been accomplished, in the ordinary way, in three weeks. He pondered the thing not a little, and almost concluded that it was the work of supernatural agents. At any rate, they had done so much that he thought he could afford to attend meeting that day, as it was the Sabbath. Accordingly he went to church, and heard his minister say that God could pardon sin without an atonement, that the words hell and devils were mere figures of speech, and that all men would certainly be saved. He was much pleased, and inwardly resolved he would send the minister a half cask of wine, and as it was communion Sabbath, he attended meeting all day.

In the evening the men came again, and again the Deacon locked them in to themselves, and they went to work. They finished all his molasses, and filled all his rum barrels and kegs, and hogsheads, with liquor, and marked them all, as on the preceding night with invisible inscriptions. Most of the titles ran thus: "Consumption sold here.—Inquire at Deacon Giles' Distillery." "Convulsions and epilepsies.—Inquire at Amos Giles' Distillery." "Insanity and murder.—Inquire at Deacon Giles' Distillery." "Dropsy and rheumatism." "Putrid fevers and cholera in collapse.—Inquire at Amos Giles' Distillery." "Delirium tremens.—Inquire at Amos Giles Distillery."

Many of the casks had on them inscriptions like the following: "Distilled death and liquid damnation."—"The Elixir of Hell for the bodies of those whose souls are going there." Some of the demons had even taken sentences from the Scriptures, and marked the hogsheads thus: "Who hath woe?—Inquire at Deacon Giles' Distillery." "Who hath redness of eyes?—Inquire at Deacon Giles'

Distillery." Others had written sentences like the following: "A portion from the lake of fire and brimstone.—Inquire at Deacon Giles' Distillery!" All these inscriptions burned, when visible, a still and awful rest. One of the most terrible in its appearance was as follows: "Weeping and wailing and gnashing of teeth.—Inquire at Deacon Giles' Distillery."

In the morning the workmen vanished as before, just as it was dawn but in the dusk of the evening they came again, and told the Deacon that it was against their principles to take any wages for work done between Saturday night and Monday morning, and as they could not stay with him any longer, he was welcome to what they had done. The Deacon was very urgent to have them remain and offered to hire them for the season at any wages, but they would not. So he thanked them, and they went away and he saw them no more.

In the course of the week most of the casks were sent into the country, and duly hoisted on their stumps, in conspicuous situations in the taverns, and groceries and rum-shops. But no sooner had the first glass been drawn from any of them, than the invisible inscriptions flamed out on the cask-head to every beholder. "Consumption sold here: Delirium Tremens, Death and Hell Fire." The drunkards were terrified from the dram shops, the bar rooms were emptied of their customers; but in their place a gaping crowd filled every store that possessed a cask of the Deacon's devil-distilled liquor, to wonder and be affrighted at the spectacle. For no art could efface the inscriptions. And even when the liquor was drawn into new casks, the same deadly letters broke out in blue and red flame all over the surface.

The rum-sellers, and grocers and tavern-keepers were full of fury. They loaded their teams with the accursed liquor, and drove it back to the distillery. All around and before the door of the Deacon's establishment the returned casks were piled one upon another, and it seemed as if the inscriptions burned brighter than ever. Consumption, Death, and Hell, mingled together in frightful confusion; and in equal prominence, and in every case flamed out the direction—"Inquire at Deacon Giles' Distillery." One would have thought the bare sight would have been enough to terrify every drunkard from his cup, and every trader from the dreadful traffic in ardent spirits. Indeed, it had some effect for a time, but was not lasting, and the demons knew it would not be, when they played the trick; for they knew the Deacon would continue to make rum, and that as long as he continued to make it, there would be people to buy and drink it. And so it proved.

The Deacon had to turn a vast quantity of liquor into the streets, and burn up the hogsheds; and his distillery has smelled of brimstone ever since; but he would not give up the trade.

#### THE SNARES OF PUBLICANS.

A landlord scraped acquaintance with a new comer, and took him to his house. On their entering, "Here is Mr. Mc—," said the publican to his wife. "O come away, I am glad to see you." "Now, gude wife," said the host, "I hope you will let him taste your bottle, as it is the first visit." "That I will do, good man," replied the hospitable and obedient wife, "come here Mr. Mc—" and the favored guest was called to a corner of the house, which he supposed served as the bar-room; and a glass, full to the brim, was there awaiting him, which, he was assured, was the real stuff; and nothing would do but he must drink it out. In vain did he refuse; any excuse he could offer, served him in no stead—he would not take a single drop back again, intimating that it would do him good, and he was so welcome. With her fair speech, she enticed him. Constrained, he drank it off; "and now," said she, "there is a company in the room there, making themselves merry at the New Year's Day times; make yourself free and enjoy yourself among them;" but this Mr. Mc— not yet wound up to the same high pitch of mirth and madness, overheard by him, rather declined, which being observed by the accommodating landlord, "Can you not let him just sit down here," said he "in the kitchen with me and my sons? Come, sit down, and make yourself easy in our company." Mr. Mc—, which, as being the least, as he thought, of two evils, our honest friend modestly complied with; but by and by, under the exciting influence of the potent draught, (for such the gude wife's glass ultimately proved to be) and that feeling of honest pride which runs in the blood of his countrymen, he, in order to be decent,

called for a half mutchkin to treat the lads; but from that moment, to use his own words, "his senses left him, his head got stupid, his tongue began to loosen, and he talked fast (even on, as it is said,) and foolishly, but what became of him till next day, when he found himself in his own bed, he knew not. His purse too, seems to have fled with his senses; for he had when he went into the friendly tavern, somewhere about 3s 6d; but now not a copper." The subsequent part of that night's adventure, was supplied him by a friend, and was as follows:—A little girl having communicated to her father, that Mr. Mc— was in the public house speaking very loud, and in a condition which made her uneasy, the father, like a true friend, resolved to rescue him, and therefore dropped in as if accidentally, and asked if he would not go home with him; on the other's ready acquiescence, when about to leave—"What," says the landlady, "will you not treat your friend to a gill, for so kindly offering to take you home?" "By no means, Mrs.—, I have no desire for liquor, nor will I taste any at this time," replied the stranger, and "I suppose," stammered out the victim of intrigue and alcohol, "there has been enough of them already."

On coming to himself, his firm conviction was, that the first dram contained some stupefying drug, that he might fall an easy prey; but as good sometimes comes out of evil, so it has been (he declares a blessing) to him; for such was his abhorrence of the transaction upon reflection, such his disgust at the worse than useless system of sitting down to swallow intoxicating liquors, and such his revenge upon himself, that he has never allowed himself to taste any since. In short he is, and ever more intends to be, a tee-totaler. I am &c. yours respectfully,  
A. G.

#### TOUCHING INCIDENT.

There is a farmer residing near "the gap" of the Blue Mountains in this State, who had been for many years an intemperate man. Some months ago, he was induced to sign the total abstinence pledge, and in a very short time afterwards he united himself with the Methodist church. The Rum-seller and his dependents were sorely dismayed at this "extraordinary change," as they termed it and set their wits to work to lure him back. The time of harvesting having arrived, and the farmer having many acres of wheat to be cut, the Rumits assembled, with their cradles in their hands, and demanded their accustomed allowance of rum. "Not a drop shall be given," firmly replied the farmer. "We will not cut your wheat without it," said the Rumits. "Then it shall rot in the field," replied the farmer. The faithful followers of Alcohol now returned to their respective homes, (if homes they can be called), and left the "obstinate farmer" to his fate. His wheat had begun "to fall in the stubble," yet he placed his reliance in God, and having commended himself to his Maker, he retired to rest. Early in the morning he was awakened from his slumber by a shout which seemed to speak the very soul of joy. He looked out and beheld a large number of men, with cradles in their hand, the foremost bearing a broad banner with the words "total abstinence" inscribed upon its ample folds. "What can this mean?" said the farmer, gazing with astonishment upon a scene which seemed rather the work of magic than reality. "Isn't there a tee-totaler somewhere about these parts, who has a field of grain to be cut?" inquired one of the crowd. "Yes," replied the farmer, "I am he," "Well we've come to cut it," was the short response. The farmer hurried down to greet his kindhearted visitors, who having heard of the circumstance, had travelled many miles to give him a helping hand." He pointed to the field—the banner was erected in its midst—the men worked like good tee-totalers, and in a few hours, the farmers crop was saved! Thus doth God protect his obedient children, who in firmness of faith obey his word, and trust in his great name.—Temp. Journal.

#### PROGRESS OF THE CAUSE.

WHITTCURCH, Dec. 26.—A meeting for the purpose of forming a Temperance Society was held in this place, on the 13th Oct, 1841, when 57 names were attached to the pledge; and a society was immediately organized, since known by the name of Yonge Street Union Total Abstinence Society. Notwithstanding, we met with much opposition for a time; thus far, by Divine assistance, have our efforts been attended with success. Our members

now amount to 490, three have withdrawn, and fifteen have been expelled from the society; the committee of our society, as I believe, larger than committees generally are, consisting of 34 members, one half of whom are ladies,—to the ladies of the society, and especially to those of the committee, much credit is due, for the very efficient aid rendered by them in the advancement of this great work.—**JOSEPH HARTMAN, Sec.**

**STANBRIDGE, EAST, Dec. 26.**—I am pleased to write that the great cause of Temperance is still progressing in this quarter; the largest vender in our village, of the poisonous stuff, has abandoned the traffic, and signed the pledge, which gave a new impulse to the cause. We had a full meeting on the evening of the 24th instant, when an able and impressive address was delivered by the Rev. Mr. Sargeant; our society is in a very flourishing condition, and considering the time since its formation, about eight months, and the number of inhabitants, I think we can hardly be beaten in Eastern Canada—the number in good standing in our society is at present 428.—**J. C. BAKER, Sec.**

**BROOKS, Dec. 27.**—It having been agreed upon to celebrate the First Anniversary of the Brooks Temperance Society, by a public dinner, and the 27th December being the day appointed; winter carriages from all quarters were seen approaching the place of meeting, Hungerford's school-house. About twelve o'clock, A.M., an unusual concourse of people had assembled to be addressed on the subject of temperance. As the eye caught the waving banners, and the music in melodious notes fell upon the ear, happy faces might be seen every where around, but the disappointment, astonishment and dismay of one, here and there, who loved the 'battle,' were no less observable. At one o'clock the Rev. D. Connell, was called to the chair, and after some introductory remarks from the president, the meeting was addressed by Charles Cotton, Esq. M.D., Broome; Mr. Frost, and Rev. Mr. Fox, from Grandby. When these interesting and efficient addresses were concluded, the carriages formed into a line, and the company proceeded in procession by a circuitous route, passing through Churchville, to Mr. E. Y. Gilman's: at this house, which was formerly a tavern, but is now a temperance inn, a dinner was provided for the occasion, which reflected great credit on Mr. Gilman; about one hundred persons sat down and partook with much pleasure and enjoyment the good things provided. After dinner sixteen additional names were added to the pledge—excellent music and addresses, by gentlemen from Dunham and Granby, filled up the few remaining hours of this interesting occasion—the meeting was concluded with prayer, by the Rev. Mr. Fox, Granby, when the company dispersed to their homes, about eight o'clock.—**D. C. Sec.**

**AMHERSTBURGH, Dec. 28.**—The Total Abstinence Society of the coloured people of this place and vicinity, was organized August 18, 1842, since which time there have been five regular meetings devoted to discussions suited to the occasion, and, as a result of our efforts, the society now numbers 120, and, we are happy to add is yet increasing, and is in a flourishing state.—**ISAAC P. RICE, Sec.**

**GALT, January 2.**—The annual meeting of the Galt Temperance Society was held in the Methodist Chapel, December the 30th ult. The president in the chair—the following is an extract from the Report: "At our commencement a thick cloud appeared to be gathering around us, threatening the entire overthrow of our Society, but in a few short months the cloud spent its fury, and the Society came through unhurt, and have since been allowed to pursue their onward course—at least without public opposition. Since our commencement about 170 have signed the pledge, of whom about 30 have been expelled, and 10 have withdrawn, leaving about 130 in good standing, that is, as far as the knowledge of the Committee extend. During the past year the Committee have been indebted to the following gentlemen for their able and efficient labours in the cause of temperance among us, viz: Rev. Messrs. Clarke, Nall, Climie, Wastall, and Osborne, and Messrs. John Luff, of London, and J. McDonald, Agent of the Montreal Temperance Society." After the Report was received the Society proceeded to elect office-bearers for the ensuing year, when the following were chosen: James Cowan, Esquire, President; Mr. Robt. Gillespie, V. President; Mr. Robert Emmond, Rev. Sec.; and an executive committee of seven.—**P. G. HERRMAN, Cor. Sec.**

**BRADFORD, Jan. 6.**—The annual meeting of the West Gulliverbury Total Abstinence Society, was held in the village of Bradford,

on Monday evening 26th December last; as public feeling is fully alive to the subject of total abstinence in this township, a great number of the inhabitants attended; after several eloquent addresses had been delivered by the Rev. James Lamb, Jesse Ketchum, Esquire, and other gentlemen present, the meeting proceeded to elect office-bearers for the ensuing year, and the following persons were unanimously chosen:—Mr. John Peacock, President; Mr. Thos. Drifill, V. President; Mr. George Douglas, Secretary; Thomas A. Gordon, Asst. Sec.; and, George Peacock, Treasurer, with a committee of fourteen. The following extracts from the annual report of the Society will show how the work has progressed in this township:—"The Society commenced with 12 members and has now 441 names on its list, of these nine have removed from the township, ten have voluntarily withdrawn, and thirteen have been expelled; leaving 409 good and true members. Since Dec. 18, 1841, when the Society was first formed; 31 public meetings have been held in the township, and the Committee besides distributing a great number of Temperance tracts, have assisted in organizing two societies in a neighbouring township."—**G. DOUGLASS, Sec.**

**FATHER MATHEW AT CORK.**—On his return from a tour to Scotland, this excellent man was received with that respect and affection to which his zeal and devotion to the best interests of his country and mankind entitle him. There was a general gathering of the tea-totallers for thirty miles round, to welcome him back to his own "green isle." The procession is stated to have been two miles in length, eighteen to twenty abreast. He was greeted with a beautiful banner by the ladies. The address in behalf of the citizens was read by a Mr. Bernard. The following is Father Mathew's reply:

"Mr. Mayor, brother tea-totallers, and dearly beloved friends, citizens of Cork—I feel my bosom swell with rapture at this moment; feelings unutterable thro' within my breast, not through the gratification of any personal vanity, but for the sake of the glorious cause, in which all my hopes, wishes, and feelings are wrapped up. The trials that I have endured for the last twenty-seven years amongst you as an humble minister of religion, as at this moment more than repaid, by a reward far higher and holier than any portion of my life could have earned. My feelings are too much excited by the splendid display you have made, to suffer me to reply in proper language, but I will be quite content to speak to you in the plain, and unstudied eloquence of feeling that now struggles to burst from my throbbing heart. I did not anticipate that any such address was to have been presented to me, or I might have prepared an answer more suitable in words. But you all know how I feel, how grateful I am, and how overpowering it is to me to witness such an array, coming to bid me welcome to the city of my adoption. I thank you for this welcome, and though my feelings have always made me watch over you in this city with anxious solicitude, yet my love extends to every portion of the human family. I have come from Scotland with renewed confidence in the ultimate success of this glorious revolution. I never witnessed more enthusiasm, or such sacrifices of self to the principles of true virtue, as was displayed by the people of Scotland. I feel proud of the affection which the people of Scotland bear the people of Ireland, so amply testified by their kindness to me. I was there the representative of six millions of Irish tea-totallers to offer them a place in our ranks, and a share in the spoils of the victory, and 23,000 brave Scots volunteered in the army of virtue. In America the cause is going on rapidly, and I rejoice at it the more, because so many of our countrymen seek a home in it, when their own country refuses to afford them one.—I am glad to be able to tell you that the cause is extending itself over the whole earth, and that, ere many years, our victory will be complete. I will not detain you longer than to appeal to all present who know all my life, public and private, whether I ever made any distinction with my fellow men—because of their religious opinions. The presence of the high, the virtuous, and the good of all classes who have come out this day to pay a tribute to the cause, prove I have not; and in conclusion let me add that through the remainder of my life, which shall be devoted to this question, no such unholy distinction shall ever be made by me." After some fatherly remarks, which were lost in the cheering, he resumed his seat. The procession then moved along the parade to the

house of the Apostle, around which thousands were assembled for hours before, that they might bid him welcome. The bands continued to play until evening around his house, and then quietly returned to their homes.—*Temp. Journal.*

**CANADA TEMPERANCE ADVOCATE.**

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnight's Translation.*

**PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY**

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JANUARY 16, 1843.

**PROSPECTUS**

**OF VOL. IX. CANADA TEMPERANCE ADVOCATE.**

The experience of the past year, proves that the present price of the *Advocate* is too high, to be compatible with the widely extended circulation which a Temperance paper ought to possess. But on the other hand, the great increase of the Temperance public, seems to demand that the frequency of issue, and quantity of Temperance matter should not be diminished. Both results may be obtained in either of two ways—1st, by leaving out all except Temperance matter, and thereby reducing the *Advocate* to half its present size; or, 2d, by obtaining a greatly extended subscription list. By the first alternative, the trouble of sending off, as well as the expence of postage, would remain the same; and it is feared the interest in the paper might be so much diminished, that many would either decline subscribing, or omit sending for it, so that copies would lie as they formerly did, in considerable quantities about the Post-offices, until lost or destroyed. Indeed the Committee's object is to introduce the *Advocate* into every house, which they could not hope to do, were it solely devoted to Temperance. As, however, there is now an agricultural paper in Canada, that department might be omitted, or greatly diminished, as also the price current.

The cover, instead of being supported as was expected, by advertisements, has proved a source of considerable expence, without directly benefiting the Temperance cause, and therefore ought to be discontinued; and the paper should in that case be published in the quarto form, as more convenient, the pages being twice as large as at present. In this form, the Committee would devote four pages to Temperance matter, one and a half to Advertisements, and two and a half pages to Education, Popular Information, including some Agricultural matter, and News. But as they are actuated solely by the desire to do the greatest possible amount of good, especially with reference to the advancement of the Temperance cause, they respectfully request Temperance Societies throughout Canada to communicate, before the 1st of April next, (post paid) their advice as to the kind of matter which should fill the two and a half pages last mentioned above; and the Committee will be guided by the wishes of the majority. Should few Societies report, the *Advocate* will be conducted as above announced.

In order materially to reduce the price, it will however be necessary to obtain at least twice as many subscribers, and to raise a gratuitous distribution fund to supply Ministers and Teachers. It

will also be necessary that payments be made strictly in advance, all of which conditions, it is hoped, the public will be willing to fulfil; and therefore the Committee take the responsibility of announcing the following

**TERMS:**

The NINTH volume of the *Canada Temperance Advocate* beginning 1st May, 1843, will be issued semi-monthly, in the quarto form, (containing about the same quantity of printed matter as at present) at Two SHILLINGS AND SIX-PENCE currency per annum, payable in advance; and as an inducement to obtain subscribers, one copy will be sent gratuitously, with every ten copies remitted for, which will make the subscription in that case, equal to about 2s. 3d. per annum. The postage will however be payable by subscribers; and should the law not be altered so as to permit this arrangement, the Committee will be under the necessity of charging one shilling more per annum to subscribers who receive the paper by post. To subscribers in Britain, the price will be Two Shillings Sterling. In either way, the *Temperance Advocate* will be, all things considered, by far the cheapest paper in Canada. And the Committee must rely upon the good feeling and activity of their friends, for securing a sufficiently extensive subscription list, to protect them from pecuniary loss. If the friends of the cause in every locality should prove active in canvassing for subscribers, there is little doubt that the present subscription list might be increased ten fold.

The Committee of the Montreal Society have deputed their Agent, Mr. R. D. WADSWORTH, to Canada West, to lay their wants before the friends of the cause, and receive whatsoever they may be pleased to give. His business will be to collect arrears for the *Advocate*, and other debts due the Society; to receive any subscriptions that may have been raised either by societies, by the ladies or others, as well as donations from individuals; and it is hoped he will be favored with a collection at each meeting he addresses. All sums received with the names of the donors, and the purposes to which they are to be applied, will be published in the *Advocate*. We may add that Mr. WADSWORTH will labour as devotedly in the Temperance cause, as if that were the sole object of his journey; and we hope, therefore, our friends will diminish his expences as much as possible by their hospitality, and by providing conveyances for him where practicable.

His appointments, which we hope will be well advertised by the respective societies, and numerous attended, are as follows:—

[Some alterations will be received, which parties are respectfully requested to notice, they are marked by asterisks.]

Wellington Square, Day, Jan. 21.	Toronto, Evening.....	Feb. 1
Hamilton, Evening.....	Thornhill, Day.....	" 2
Dundas, Forenoon.....	Newmarket, Evening....	" "
Brantford, Evening.....	Markham, Day.....	" 3
Townsend, Day.....	Pickering, Evening.....	" "
Simcoe, Evening.....	Whitby, Day.....	" 4
Appointments between Simcoe and Chippewa	Port Hope, Evening.....	" "
{ to be arranged by the Niagara D. Society. }	Cavan.....	" 6
Queenstown, Day Jan. 27.	Peterboro'.....	" 7
Niagara, Evening.....	Cobourg.....	" 8
St. Davids, Day.....	Haldimand, Day.....	" 9
St. Catharines, Evening	Murray, Evening.....	" 9
" 30.	Consecon, Day.....	" 10
Grimshy, Day.....	Wellington, Evening....	" "
Hamilton, Evening.....	Pickton.....	" 11
Nelson, Day.....	Adolphustown, Day.....	" 13
Streetsville, Evening.....	Bath, Evening.....	" "
Credit, Day.....	Kingston.....	" 14
Feb. 1.	*Landsdown, Morning...	" 15

*Brookville, Evening....	Feb. 15.	*Williamstown, Evening, Feb. 21.
Maitland, Day.....	" 16.	*Martintown, Day.....
Prescott, Evening.....	" "	*Lochiel, Evening.....
Ogdensburg.....	" 17.	*Hawksbury, Day.....
Johnstown, Day.....	" 18.	L'Original, Evening.....
Williamsburg, Evening.	" "	*Grenville, Day.....
Onabruck, Day.....	" 20.	St. Andrews, Evening....
Cornwall, Evening.....	" "	Petit Brulé, Morning....
*Lancaster, Day.....	" 21.	

The day meetings should be appointed in each case, at the hour most suitable for the distances to be travelled before and after them. And in every case where practicable we hope the societies will send a conveyance each to the place immediately before it in the list, at the time appointed.

#### MR. DOUGALL'S TOUR CONTINUED.

From London, I proceeded by railroad to Southampton, and thence by steamer to Havre de Grace, the chief sea-port of the northern part of France. The first thing that strikes a Canadian in visiting Normandy, (of which province Havre is the second city) is the very great similarity between it and Lower Canada. The people are in many respects the same, not only in their appearance, but in their customs and manners. The horses are so precisely similar, that I could distinguish no points of difference; and they are as celebrated in Europe as the Canadian breed are in North America. The houses, shops, streets, &c. all more or less reminded me of Montreal or Quebec; and to complete the illusion, there were old men sawing fire-wood before some houses, in precisely the manner practised with us. There were also other points of similarity, which I did not regard with so much pleasure, viz: a great many places for the sale of "Vin," "Eau de Vie," "Biore," &c. &c.; which, together with the Cafés and Hotels, made as imposing an array of grog shops as I had ever seen in Canada; and what was worse, they were generally remarkably well filled with customers, many of whom manifested all the symptoms of hard drinkers. I thought, however, that being a sea-port town, Havre must be contaminated by foreign influence, and hoped that I would find these symptoms disappear in the interior. I cannot leave Havre without noticing the beauty of the American ships, then in port, and the highly respectable appearance of their seamen. Certainly I was never before so much constrained to admire the qualities of manly activity and strict cleanliness in wanderers of the deep, as upon this occasion. When will British ships sail on Temperance principles?

From Havre, I proceeded by *Diligence* through Rouen to Paris. In the city of Paris, which I traversed in all directions, I observed as closely as I could, the habits of the people—knowing that great difference of opinion existed respecting them. Some maintain, for instance, that whatever their faults may be, drunkenness is not of the number, at least to any extent; whilst others affirm that they drink as much as the people of British or American cities, but more regularly, and consequently with fewer manifestations of excess. Of course this question could only be satisfactorily decided by very careful statistical investigation, and I can only state what I saw myself—which is by no means favorable to the character for sobriety that the Parisians have generally obtained. In the first place, the "Cafés," "Hotels," "Commerce de Vins," "Commerce d'Eau de Vie," "Ginguettes," &c. &c. taking them altogether, are, I think, as numerous in proportion to the population, as even the "Stout Houses" and "Gin Palaces" of London. It must however be borne in mind, that only a portion of the business of Cafés consists of the sale of intoxicating drinks; but still it is

an important portion. In the second place, the number of people frequenting these establishments, especially the Cafés, is almost incredible. In the more frequented houses of this kind, in the Boulevards, Palais Royal, &c. it appears to be quite common not only to have the whole house (often a very large one) full from top to bottom with some kind of company or other—a fact which may be ascertained by the brilliantly lighted windows, and confused sound of voices, proceeding from them; but in fine weather, fifty or a hundred individuals of both sexes may be seen sitting on the side-path, square, or street, round the door, all generally drinking something, and many certainly drinking intoxicating beverages. The freedom with which ladies (whom I presumed from their appearance to be respectable) mingled in these scenes, struck me with much surprise. Generally two or three individuals formed a group, of which often times one or more were ladies; but sometimes a solitary lady might be seen at one of the numerous little tables on the side-walk, with a small decanter of colored liquid before her, and apparently as much at home, and as little disturbed by the crowd sitting around her, or the multitudes continually passing by, as if she had been in her own parlour.

In the poorer quarters of the town and suburbs, the *Eau de Vie* shops were more numerous, and the drinking customs possessed a more brutal character. Here the bleared eye, the bloated face, and the staggering step, were by no means uncommon; and on the only Sabbath I spent in Paris, I counted, in going to and from church in the forenoon and afternoon, seven persons in a state of beastly and helpless intoxication—a larger proportion of public drunkenness than I had ever seen in London or Edinburgh in one day. It is true I had to walk considerable distances; but I was not outside of the barriers, where, I believe, the chief part of the Sabbath drinking takes place. It is quite possible that I may have seen Paris under unfavorable circumstances: I can only state matters as I found them; but I fear much, that the use of intoxicating drinks produces as marked effects upon Frenchmen, as upon Britons or Americans.

Speaking of the Sabbath in Paris, I may add, that in our sense of the term it is unknown. Nine-tenths of the shops, as far as I could observe, were open for business and that not for a part only, but for the whole day. Plasterers, masons, carpenters, shoe-makers, &c. were at work without the slightest attempt at concealment; and the theatres, gardens, railroads, &c. are, I believe, more than usually crowded on that day; upon which, also, the chief reviews take place, and I may add, the last general election was held throughout France on Sunday. It of course follows, that the people are lamentably destitute of the blessings which are connected with the observance of the Sabbath.

From Paris, I continued my journey by *Diligence* to Bale, in Switzerland, passing through the province of Champagne, so celebrated for its vineyards and wines. The vineyards are extensive unenclosed fields planted with vines, (fences of any kind being almost unknown in the parts of France which I visited) and interspersed with fields bearing other crops. The chief attention of the people, however, appears to be turned to the vineyards; for whilst they were luxuriant, the other crops were the most miserable abortions that I ever beheld. It is no exaggeration to say, that I saw fields of oats nearly ripe, which had not more than perhaps half a dozen stalks to the square foot, and these not over six inches high. The few potatoes that I saw, were nearly equally abortive; and in fact the soil appeared scarcely capable of producing weeds, so much had it been neglected or worn out. A



good deal of this apparent sterility was attributable to a drought of great severity which had prevailed for some time; but not a little of it was, doubtless, owing to the defective system of cultivation. The farm houses were few and far between—the villages small and mean in their appearance—comfort, neatness, and enterprise appeared to be unknown; and I thought that if this were the far famed wine growing country, I was thankful that my lot was not cast in it. I have only spoken of the country; but the people presented an equally melancholy spectacle. As far as I could judge, to produce wine, to think and talk about wine, and to drink wine, were the chief end and aim of their existence; and the natural results of the free use of intoxicating drinks, viz: poverty, ignorance, apathy and degradation, were as strikingly visible in Champagne, as they used to be in the most whiskey drinking parts of Ireland, or the Scottish Highlands. A tree is known by its fruits, and it is my solemn conviction, that the curse of God visibly rests upon the whole business of making, selling, and using the instrument of intoxication, and that the boasted temperance of wine growing and wine drinking countries is more imaginary than real.

Before leaving France, I have one other statement to make, which has a bearing on its much vaunted sobriety. The *conducteurs of Diligences* are a class of men remarkable for their steady, trustworthy character, and necessarily so—seeing that the comfort of numerous passengers, and the safety of much valuable property is entrusted to them for long journeys. I travelled two days and nights in company with two of this highly respectable class, sat at the same table with them at meals, and observed their habits, which, I presume I am warranted in taking as by no means an unfavorable specimen of the habits of Frenchmen generally. They each drank about six tumblers of wine to every meal, and generally a stiff glass of brandy afterwards, either pure or in a cup of coffee—besides what they drank by the way; and although I could not say they were ever intoxicated, yet I think it was quite evident from their appearance, that they were never perfectly sober. I sometimes spoke with my fellow passengers and others, about total abstinence, and was listened to with apparently the same feelings as if I had recommended them to take a journey to the moon.

So much for the parts of France which I saw, the highest praise of which for sobriety is, that they do not display *so much* open boastly drunkenness as one would be led to expect, from the amount of drinking practised.

(To be continued.)

The following letter, from the Rev. J. T. BYRNE, is the only evidence we have received this winter, of that active and hearty co-operation on the part of ministers of religion, which we so much desire. We thank him for it:

L'ORIGINAL, Dec. 28.—According to promise I have held meetings, in my stations, with a view to supplicate the Divine blessing on the Temperance Reformation, to stir up the friends of Temperance to renewed activity, and to aid the Montreal Society by contributions. I should have been much pleased had our *District Society* responded to your appeal in the *Advocate*; but finding that the officers were not acting in the matter, I have, in my own field of labour, called public meetings, and at the close of each meeting made a collection—as an expression of our sympathy and co-operation with the friends of Temperance in Montreal. At L'Original, in the neighbourhood of Hawkesbury Mills, and on Vanklecock Hill, such meetings have been held. On each occasion the meetings were very thin, compared with what they ought to have been, not more than thirty in each; yet, few as we were,

we praised God for his goodness in what had been done, and supplicated His favour for the future. A discourse was delivered based on Heb. xiii. 16. "To do good, and to communicate forget not: for with such sacrifices God is well pleased,"—and then a collection was made; the amount collected is very small, still we hope you will accept it as a "free will offering," unto the cause of benevolence and righteousness. The collection at L'Original amounted to 17s. 6d., that at the Mills to 12s., and that at the Hill to 12s. 6d., amounting in the whole to £2 2s.

As a cordial friend to the temperance reformation, I may perhaps, be allowed to offer a few remarks in closing the present communication. You are aware that many persons are displeased with the price of the *Temperance Advocate*, and wish that its monthly distribution, and its former price were again recurred to. The plea for this is, scarcity of money, and inability on the part of many to raise so much as a dollar per year. As an individual, I have no fault to find with the present plan, yet I should be glad to see an alteration, and such an alteration as I think would meet with more cordial support. Let the *Advocate* contain less information on temperance, and become the vehicle for general intelligence; in other words, let it become a *newspaper*, advocating temperance, education, and every thing else conducive to the public good; and my impression is, that whether published weekly or semi-monthly, at the present or at an advanced price, it would dispense with the majority of other papers and be generally maintained by the public; we want a newspaper for the country that will befriend every institution of a benevolent and religious character, free from romantic tales, and mere town advertisements, and one that could be liberal and frank in its statements, the undeviating friend of man in his intellectual, moral and religious interests.

I rejoice very much, Mr. Editor, that the friends of Temperance are resorting to God at the present juncture, I refer to the *prayer meetings* advertised in your columns: I have been under the impression for some time that *we have looked too much to men, and too little to God*. It is a great mercy that we have discovered our error; and I trust that henceforth God will be acknowledged and praised in all our meetings; and that *more Christian influence* will be brought to bear on our future measures. It is to that influence that we are indebted for the success of the Temperance Society so far, and that means will be vastly augmented when Christians shall heartily and prayerfully sanction its mighty operations by *their example*. Much has been done, and much more remains to be done. There are idols yet in the land, the poison is still made and sold, and we must continue to 'agitate,' until our voice is responded to. We require *no compulsory measures*; argument, persuasion, and kindness are enough, and, under God, will triumph. Let every friend of God and man at once enlist his name and influence in the temperance band, and onwards march and plead, until the entire habits of the community are changed.—JAMES T. BYRNE.

#### THE INDIANS DO NOBLY, WHEN WELL ADVISED.

The following interesting intelligence respecting a grand temperance movement among the red men in the far west, is communicated, in substance, in a letter from the Rev. Geo. COPWAY, a native Indian Missionary, under date Oct. 28, 1842.

"Last summer, a Commissioner was sent from Washington to the powerful nation of Chippewas, residing on the south shore of Lake Superior, to treat with them for the purchase of their land. It is known to be a mineral country, and this purchase was proposed, to secure the abolition of the Indian Tithe, before the Americans should commence operations in the mines. The Chippewas sold a great tract of land to the (U. S.) government: all they possessed south of Lake Superior. They still hold land on the west of the lake, greater in extent than what they have now sold.

The treaty was concluded about the first of this month, and immediately after it was signed, the Commissioner, Robert Stewart, of Detroit, at the suggestion of the missionaries, presented the pledge to the nation. Its design was briefly explained; the example of other nations alluded to; and the suffering condition of all who love the fire waters powerfully depicted. At the head of the list, the commissioner indited his name; all the traders followed; then the missionaries; and after them came the Chiefs

and their warriors. Nearly all the chiefs signed, their number is about 130, their warriors amount to about 2,000, a great many of whom signed. The American Fur Company declared that they would send no more whiskey into the country, and at this present moment, jointly with the missionaries, the traders are co-workers in trying to ameliorate the condition of the Indian tribes.

The work of God prospers at this time in the west; calls for missionaries are frequent, and those who are there, are encouraged to preach the gospel of Christ. Means and men, these are all that are wanting. May God supply that which is lacking, and so save the long neglected race." C.

Toronto, Dec. 26, 1842.

We are sorry to learn from a correspondent, that a respectable married lady, travelling by stage to join her husband who was unwell in Canada West, was, during the night, exposed to the insults of two passengers and a driver, all apparently under the influence of liquor. We give an extract from the letter suppressing names:

"After causing the stage to stop at every tavern or low grog shop they passed, they on one occasion made Mrs. — come out of it, under pretence of changing stages, which was not done; and, right or wrong, they would have her drink brandy, or not allow her to enter again. One of the drivers, when she applied to him for protection, told her she might leave the stage, (at night be it observed, and after having paid her fare,) and find a conveyance as she best might."

It is intolerable that females should, in travelling by public conveyance on their lawful business, be subjected to such treatment.

We recommend the latter part of the following pithy remarks of an American writer to the attention of our rum-selling and rum-drinking brethren in Christian churches:

Some Christians seem to have a deep and affectionate regard for the spiritual welfare of the heathen, and accordingly pray most earnestly for their conversion—but hand round the bags to collect something for the Missionary fund, and they put in *one cent*; and this not because they can afford to give no more, but because they have been accustomed to contribute this amount, and they are contented with the custom. Others pray earnestly for a revival in the church—but when called upon to surrender some opinion, or indulgence, or practice, which perhaps stands in the way of a revival, they are unwilling to have the stumbling-block removed. They must hold on to their old favorites, and keep their right hand and right eye sins, even though many should stumble and fall over such scandals.

We are deeply grieved to learn, that many Societies in Canada are in a state of torpor, bordering upon dissolution; and that unless strenuous exertions be made, they will soon exist only in name. The excuse with many is, that having no public speakers, they cannot hold meetings, and therefore they must wait for the visits of Agents. We request them, however, to remember, that whilst they are waiting, their neighbours are perhaps perishing, and their country is certainly suffering; that to help themselves is the best way to be helped by others; and that if they cannot hold meetings, they can canvass for subscribers to the *Advocate*, and thus introduce Temperance principles into almost every family. We could point out Districts to which the above remarks apply, but forbear, in the hope that some Christian patriot will visit the Societies in these Districts, and stir them up to renewed activity.

A *Salon* has been fitted up with Parisian splendour, to decoy the youth of Boston into the path of dissipation and intemperance. Upon a gorgeous transparency are inscribed the names of the drinks to be had within—some of which would convey no very definite notions to the minds of the uninitiated, such as: "Sherry

Cobler," "Tip and Ty," "Fiscal Agent," "Wormwood Floater," &c. &c. Such establishments are the curse of a city.

We are happy to learn from Mr. WADSWORTH, that his health has hitherto proved adequate to his arduous task, although the roads and weather have been singularly unpropitious. We are also thankful for the measure of success which has been vouchsafed him; and we pray the Lord more and more to incline the hearts of the people to the business of his mission.

The Victoria men are in the field again. At the Tanveries, they had an excellent meeting last week, at which 15 signed. They propose holding another at the same place, and one at the Cross this week. May the Lord prosper them.

The Monthly Meeting of the Montreal Temperance Society, took place on the 3d instant, in the United Secession Church, Mr. J. C. BUCKET, in the chair, when 11 names were added to the Society's list. The prayer meeting was postponed on account of another meeting of great interest taking place on the same night.

"DEACON GILES' DISTILLERY," which appears in this number, created, we believe, a greater sensation in the United States, than any other temperance document that has been published. The Rev. author was severely persecuted by actions of damages and otherwise, and, we believe, had to leave the country; but his writings produced their legitimate effect, and have doubtless been instrumental in shutting up some thousands of distilleries.

We trust our friends throughout the country will remember that the last TUESDAY of FEBRUARY, is the day set apart by general consent for simultaneous Temperance Meetings; and on that day the Committee of the Montreal Society have resolved to hold their Anniversary Meeting.

We invite public attention to the prospectus of our next volume. It is issued thus early because great inconvenience has arisen in former years, from the short notice given of intended changes.

CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA  
To which we especially invite the attention of the Makers, Venders, and Users of Intoxicating Drinks.

169.—MARYVILLE, NICHOL, Nov. 15, 1842.—A case of death by alcohol occurred in this township a short time since. A child four years of age, of the name of James Cruikshank, who it is reported had been thus early initiated into the habit of grog drinking, followed his father into the harvest field, on the morning of Saturday 10th Sept., and having found a bottle of whiskey, from which but a very small quantity had been taken, he drank off the contents, and was found soon after in a state of insensibility, from which he never recovered. A medical gentleman, one of the office bearers of our society, immediately attended him, and used every means to withdraw the poison from the stomach, but in vain. After remaining about twenty-four hours in a state of torpor, he expired on the Sunday morning. Is it likely that a child of four years of age, not accustomed to the use of spirits, would have thus swallowed a quantity sufficient to have caused his death? In company with the President of our society, I called on the father of this youthful victim of alcohol last winter, and urged him to take the pledge, but he would not. In all probability, his compliance would have saved the life of his child.—G. PIRIE.

170.—An old soldier, (once a non-commissioned officer) who drank to extraordinary excess whenever he could procure the means, and who, when in liquor, was mad and swore in the most awful and horrible manner, died lately in the hospital, entirely exhausted and unable to take food into his stomach, otherwise than

through a small pipe. His wife lives, and is as intemperate as her husband was. She has three children.

171.—A commuted pensioner, who was always drunk when he could obtain the means, went to bed intoxicated, with a pipe in his mouth, which communicated fire to the rags on which he lay. He appears to have been insensible to the fire, and was so scorched, that he died a short time after in the hospital. He used to be a labourer; and when he procured a sixpence, he went direct to the tavern and drank it before looking for another job.

172.—One morning shortly after New Year's Day, a miserable drunkard told an acquaintance that he had drank a pint of liquor that morning; and it is believed he continued drinking throughout the day. At night, when in a state of intoxication, he went into an outhouse, where it appears his stomach refused to retain its contents, and he was found dead in the morning, with his hair frozen into his own vomit. When will the genteel patrons of the New Year's Day drinking usages reflect upon the influence they are exerting? when will distillers and rum-sellers see that their gains are the price of blood?

## CHILDREN AND YOUTH'S DEPARTMENT.

### ABBOTTSFORD JUVENILE TEMPERANCE CELEBRATION.

An interesting assemblage of about sixty children took place a few weeks since in the congregational place of worship, when they were regaled with tea, cakes, &c. The superintendance and trouble principally devolved on Mrs. Miles, who was indefatigable in this, our first of the kind. God grant it may not be the last. The youthful band was addressed on the occasion by the Rev. Mr. Miles. To witness so large a proportion of the children of this settlement thus "training up in the way they should go," was indeed a most gratifying spectacle, and furnished a fresh occasion to thank God, and take courage. The pleasure, beaming in the countenances of the youthful company, and the high delight they evidently enjoyed, afforded sweet satisfaction, and a rich reward to all who were instrumental in promoting their present and future happiness. After the happy band of Juvenile Teetotallers departed to their homes, about forty other persons partook of a rich repast, and of the cup which cheers but intoxicates not, and the evening was profitably and delightfully spent in singing appropriate hymns, and listening to short addresses delivered by the Rev. R. Miles and Mr. Stebins.

We have had no other public meeting of late; but the cause is, however, I am happy to state, progressing in public opinion, and nearly twenty additional members have been united to our society during the past summer. The visit of an Agent would no doubt be attended, at this time, with happy results to this neighbourhood. Abbotsford, Dec. 24, 1742. J. CHAMBERLAIN.

**THE DRUNKARD AND HIS CHILD.**—A correspondent of the *Philadelphia Inquirer*, gives an account of a drunkard who was picked up in Arch street, a day or two ago, dreadfully intoxicated. By his side stood a little boy his son, seven or eight years of age, who touched the hearts of the spectators with his piteous appeals to his father to rise and go home with him. The little fellow clung round his neck and kissed him, and struggled in vain to raise the wretched man from his fallen position.

## Poetry.

### HAIL TO THEE ABSTINENCE.

Air—*Come ye by Athol.*

Hail to thee, abstinence,  
Only and sure defence,  
From the worst plagues of sense;  
Nations approve thee.  
Come in thy peerless fame,  
Come with thy smiling train,  
Earth be thy boundless fare;  
Who would not love thee?

chorus.

Proudly our banners see,  
Floating to welcome thee,

Hail to the fair and free;  
Banded to bear them.  
O'er the land, o'er the sea,  
Peaceful our march shall be,  
Bloodless our victory;  
Lo! we rear them.

Asp in the festive bowl,  
Fire of the drunkard's soul,  
Life-hunting alcohol,  
Bonds may not tie thee.  
Worm in the budding flower,  
Goul in the nuptial bower,  
Fiend of the dying hour,  
Freemen defy thee.

Now by the gallows tree,  
Marshal thy chivalry,  
Madness and revelry,  
March on before thee.  
Call from the felon's cell,  
Call from the drunkard's hell,  
Summon from flood and fell,  
All who adore thee.

Foe of the human race,  
Death does thy footsteps trace,  
Finds he a dwelling place  
Where he has found thee.  
Rise to the rescue then,  
Brethren and fellow men,  
Oh! for their sakes abstain,  
Dying around ye.

Proudly our banners see,  
Flaunting to battle thee,  
Hail to the fair and free;  
Banded to bear them.  
O'er the land, o'er the sea,  
Peaceful our march shall be,  
Bloodless our victory;  
Lo! we rear them.

Maryville, Nichol.

G. P.

## MISCELLANEOUS.

**A NOBLE STAND.**—The following resolution was unanimously adopted at a recent meeting of the directors of the Syracuse and Utica rail road company. We rejoice in its passage. It speaks well for the directors, the community, and the cause of temperance:—"Whereas, it is important for the protection of life and property, that all persons engaged about public conveyances, and especially on rail roads, should be sober men; therefore, *Resolved*,—That no person shall hereafter be employed on the Syracuse and Utica rail road who makes use of intoxicating liquor as a beverage."—*Syracuse State Journal*.

**PROFITS OF TEMPERANCE.**—A worthy mechanic of Salem Mass. who from the force of his own convictions, discontinued the use of intoxicating drinks a year ago, celebrated the anniversary of his freedom from a bad habit, by inviting a few of his friends, one evening last week, to partake of clam chowder. After due discussion of the savory dish which formed so important a part of the sustenance of our pilgrim fathers, and in praise of which the pen of the latest British traveller in this country runs riot—the host opened his desk and took out a drawer of money. He showed his guests that there were more than a hundred dollars in the drawer and informed them that those were the savings of his 'grow money,' for the year. Every day he had deposited in the drawer, the sum he would previously have spent for liquor, and this was the result. Here was absolutely, the foundation of a fortune. Think of it young men, and remember that the regular saving of this sum with its lawful interest, would insure a handsome independence, in old age for any of you.—*Am. Paper*.

**A LANDLORD'S FAMILY WORSHIP.**—A pious and intelligent Christian happened to be lodged for the night in the house of an acquaintance who was a dealer in intoxicating liquors. Before retiring to rest, his landlord asked him to perform the duties of family worship.

Be answered, I cannot. You cannot, said the landlord, in a tone of astonishment; I know you do so daily in your family. Yes he answered; but I cannot do so in yours. Why? When asked to pray in the house of a friend, I believe it my duty to pray for him and his family, for their temporal as well as their spiritual prosperity; can I do this in yours? Would you have me pray that your business may be increased; that your customers may become even more numerous, that consumers of strong drink may be greatly multiplied; that the reeling drunkard may be a more common spectacle in our streets; that the traffic in drink, with all its necessary accompaniments, such as starving families, fearful accidents, horrid murders, &c., may be greatly extended? Could I say to God that you are a blessing to the place that you live in; and pray that you may continue to be so? What the landlord answered, our story records not.

[Query.—Can a Christian engage in a business, for the success of which he cannot pray?—*The total Courant.*

**THE BEST SAFETY VALVE.**—It is known to some of our readers that our friend and brother Washingtonian Arch. Gordon, Esq. lately brought out the new steamboat called the *Fame*, which we noticed some time ago as having no place to entertain the "Blue-Run." Captain Gordon was commander of this boat a few trips. He states that at one time a gentleman called upon him in the cabin and informed him that himself and about twenty of his company were anxious to go on his boat, "But," says he, "I can't do it, neither can my company; for I have been below examining your machinery, and I find you have not 'Evans' Patent Safety Valve' attached to your engine, and we cannot go with you." Captain Gordon remarked to the gentlemen that he should be happy to have their company. "Come below," said the Captain, "and I will show you the best Safety Valve in the world." They walked down together, and stepping up to his sturdy engineer, and clapping him upon the shoulder—"There," said the Captain, "is my Safety Valve, the best safety valve in all creation—a man who drinks nothing else but pure, cold water." "You are right," said the gentleman, "I want no better Safety Valve than that.—We will come aboard, sir." Steamers that carry pure cold water engineers, carry the best Safety Valves in the world.—*Morning Star.*

The man who for the sake of gain, will sell rum, or intoxicating drinks to his neighbour, and put a cup to his neighbour's mouth, and would thus consent to run him, soul and body, would consent to sell his neighbour into slavery, to promote his own selfish interests, if he could do it with impunity. And if he did not rob and murder him for the sake of his money, it certainly would not be because the love of God or man restrained him. If the love of self is so strong that he will consent to do his neighbour the direct injury of selling him ardent spirits, nothing but selfishness under some other form, prevailing over the love of money, could prevent his selling men into slavery, robbing, or murdering them to get their money. He might fear his own reputation; he might fear the penalty of human law; he might fear the destruction of his own soul, so much as to restrain him from these acts of outrage and violence; but certainly it could not be the principle of Love to God or man that would restrain him.—*Lecture x, p. 117.*

A lady making enquiries of a boy about his father, an intemperate man, who had been sick for some time, asked whether he had regained his appetite. "No, ma'am," says the boy, "not exactly, his appetite is very poor, but his drinketite is as good as ever."—*Organ.*

## EDUCATION.

We do not know how we can render a better service to the cause of Education and Agriculture, than by publishing a brief memoir of the celebrated OBERLIN. There are few parts of our country that present a title of the natural disadvantages which he overcame by his energy and benevolence. There is, we believe, no place where moral culture would appear so hopeless. If OBERLIN then so improved the condition of the Steinthal, (valley of stone) and of its singularly rude inhabitants, what may not our efforts and teachers do in the rich settlements, and among the people of Canada. To such of our subscribers as have read

OBERLIN'S Biography before, our apology for now publishing it, is, that it will bear a second reading with advantage. To such as have not seen it, we recommend it as more interesting than any fiction.

## MEMOIRS OF JOHN FREDERIC OBERLIN.

### *Steinthal in its former and present state.*

West of the confluence of the Ill and Rhine, where the Brousch pursues its course towards the fruitful plains of Strasburgh, rises Hochfeld, or Haut Champ; a primitive range of mountains in the department of the Lower Rhine, the highest point of which is calculated at 3,600 feet above the level of the sea. The north western slope forms the valley of Steinthal or Ban de la Roche, whose shelving sides, here and there strewed with blocks of granite, attain the elevation of more than 3,000 feet. After crossing the bridge called Pont de Charité to the opposite side of the Breusch, the country assumes a peculiarly striking character, for which it is indebted, not to its natural scenery, but to the singular genius of the inhabitants. Clean, neat, comfortable houses, built of stone, and surrounded by fruit trees; an excellent road, which communicates from Steinthal to the high road to Strasburgh; convenient, paved foot-paths from one place to another; walls, which prevent the rolling away of the precious soil from the rocks; clear streams flowing through artificial beds, by which these waters have been made useful instead of destructive, before their junction with the Breusch; plantations and rich corn fields, intermixed with fertile meadow lands; give this district the appearance of a pleasure garden hanging on the sides of a rocky mountain.

A stranger visiting Steinthal, whether he meets with one of its inhabitants at his daily labour in the field, or is welcomed by him to his comfortable home, will be both surprised and delighted by his agreeable and open countenance, and frank, obliging address, which may easily be seen to be no adopted manner, but arising from kindness of disposition and of heart; when he enters into conversation with these friendly people, he will also immediately remark, that they do not, like the inhabitants of the surrounding country on the borders of Germany and France, speak the coarse Patois, which is a mixture of the worst German dialect with as bad provincial French, but good French, or plain, correct German. What however he will find still more interesting, is the cultivation of mind, and diversity of useful knowledge which they possess, and which is seldom found excepting in the well instructed inhabitants of large towns. These observations will be made by the traveller, who only superficially surveys the scenes through which he passes; but should he remain a sufficient time, to become more intimately acquainted with their characters, he will shortly discover, in this Eden which has been formed and planted in the wilderness, another Eden in the hearts of its population, which can only have been created by the hand of God; he will find in many bosoms traits of that brotherly love, which can only proceed from the first principle of love to God. A bond of good-will unites the inhabitants to each other, as children of one family; should one rejoice, they all are happy; should one be in trouble, they all mourn with him. Fathers and mothers may be seen surrounded by an equal number of orphans, as of their own children, to whom they give the same parental affection and attention; and even young women, melting with kindness for the neglected and deserted, hire from their limited means a room for themselves and their poor adopted children, instructing them in every useful employment, and training them to every virtue.—Added to this, in Steinthal a concern is manifested for all those means which tend to promote the increase of the kingdom of God, superior to what is found in other places, where the resources are far more abundant; and for above twenty years a Bible Society has been formed, which has also come forward in the support of missionaries; and it is impossible not to feel, in intercourse with the inhabitants of Steinthal, that by far the most numerous are, in the strictest sense of the word, true Christians.

Temporal blessings are also equally, with these predominant amiable dispositions, the portion of the Steinthalers. A beggar is nowhere to be seen; every man is occupied, and earns as much as he needs. Cheerful health and good order universally prevail; and active industry, both in agriculture, horticulture, and manu-

factures, the produce of which finds a ready market at Strasburg, animates the scene.

Who would believe that this is the same valley, that these are the descendants of that people, who inhabited this spot in the last century? A few generations past, and about eighty families alone dwelt in this valley, in abject poverty, feeding, with their swine, principally on wild apples. In the year 1709 potatoes were first planted, but with so little care and attention, that in the middle of the last century, they yielded scarcely a return for the trouble and expense of the seed. And what were the inhabitants? A poor, wild, uncivilized, half-clothed people, whose rude patois was unintelligible, even to the neighbouring peasantry, and who for six or seven months in every year, were debarred from intercourse with the rest of the world, from the natural situation of the valley in which they lived. At that time, no bridge had been thrown over the wild, impetuous Breusch, a trace was to be seen of that high road, or of those excellent paths, which now afford an uninterrupted communication from hamlet to hamlet, and from village to village. The streams which now dispense peace and plenty through the vale, then dashed precipitously from rock to rock, now here, now there, carrying away in their uncertain course, the invaluable earth, the slight covering of the barren mountain; and of often collecting in the lower lands, formed slimy bogs. The verdant meadows were then unwholesome marshes, the fields of flax, of clover, or of corn, which now dispute possession with the very summits of the mountains, were then mere plots of stony ground, rooted up every day by the swine in search of food; and the neat neat houses, and comfortable cottages, which now animate the scene, were then nothing but poor, miserable hovels.

#### *Oberlin's Predecessor in Steinthal.*

The inhabitants of the wretched huts, of which we spoke in the foregoing chapter, called themselves Christians—Christians, who subscribed to the Augsburg confession; yet but few of their number had ever seen a Bible or had any knowledge of the leading, and most important truths of Christianity; and discontent and misery reigned among them. Steinthal affords the most striking proof of any place we have ever known, of the injury which may accrue, in the lapse of two or three generations, from careless indifferent pastors; and of what may be accomplished, by those who are faithful to their trust. The clergy who during the first years of the last century, should have instructed the ignorant natives of this valley in the way of life were, it is also to manifest from the consequences, the destroyers instead of the deliverers of souls; from whom their miserable flock, learnt nothing but the taste for spirituous liquors, and the idle amusement of the chase. It is related of one of the last of the pastors, before the time of Oberlin, who was a great sportsman, that being on his way to a sick person to whom he had been called, a hare crossed his path, and that he returned to fetch his gun, saying, "The hare may escape me, but the sick person can wait."

It is certainly an error in our ecclesiastical polity, that the most talented young men, correct in conduct, and gifted with eminent and shining abilities for preaching the gospel, are appointed to rich and flourishing churches, while those who are ill qualified, and whose characters are not so unblemished, are as it were, punished by being sent to some indigent and uncivilized congregation, whose only blessing in their lost unhappy condition, would be the glad tidings of another and a better world to come. Ah, my young friends, will you follow also in this path? will you look only to the praise of men, and forget that which is so important—the praise of God? will you lightly estimate that reward which is promised to those who relieve the destitute and forsaken? But happily there are some who feel the claims of those who are perishing for lack of knowledge; and one of these, John Stuber, a minister of the word of God, impelled by an Apostolic spirit, and ardent love to the Church of Christ, chose Steinthal, in the year 1750, as the scene of his labours. He found the swine-herd in this valley a complete Gadarene, neither acquainted with his wants, nor feeling the degradation of his circumstances, and would as readily have despised the messenger of peace to depart from him, as the Gadarenes sought our Saviour.

The day after Stuber's arrival at Waldbach, the village which was to be his future residence, he desired to be conducted to the

school, and was shown into a very dirty room in a very miserable hut, where the children of the village were assembled, talking and playing in the wildest confusion. "Where is your school-master?" asked the pastor; the children pointed to a little, old, decrepid man, who lay on a bed in the corner. "Are you the schoolmaster?" said Stuber.

"Yes, sir," said the old man.

"What do you teach the children, my good friend?"

"Nothing, sir."

"What nothing! how is that?"

"Because I know nothing myself."

"Why, then, were you chosen schoolmaster?"

"I was formerly swine-herd, but when I became too infirm, the parish appointed me to take care of the children."

The schools in all the villages which came under Stuber's superintendence, were in the same condition; for though the masters had not all of them been swine-herds, yet they were most of them shepherds, who during the summer months, followed their employment of tending the sheep upon the mountains, and in the winter imparted to the children the very little information they possessed themselves.

Stuber's first serious endeavour was to educate and prepare for this office, some young men whom he thought better qualified than the rest; but the parents opposed his intention, saying, "schoolmasters! no; our children are fit for something better than schoolmasters." Stuber remained silent, and finding that the office in the village had completely sunk to a level with the swine-herd, he determined to humour them in their prejudice. "I do not mean" said he, "that your children should become common schoolmasters, that of course would be unadvisable, but that they should be superintendents; (messieurs les régents,) and under this name he found several who were willing to accede to his proposition.

It was, however, absolutely necessary to build a school-room, and Stuber was anxious to obtain wood for the undertaking from the forests, where the Steinthalers had formerly enjoyed the privilege of felling timber for their cottages. But from the dilapidated state of this part of the church property, the Prefet, Abbé de Regemorte, of Strasburg, thought proper to give a decided denial to the petition. Stuber went himself to the Prefet, and after pressing his request in the most urgent manner, and receiving repeated denials, he rose to depart, saying, "since it is impossible for you to concede to my wishes, I will take my leave; but your excellency will not object to my making a collection amongst charitable persons for this purpose." "Certainly not," replied the Prefet. "Well, then," rejoined Stuber, holding his hat in a begging attitude, "as the benevolence of your character is well known, I will make the beginning with your Excellency." The Prefet immediately embraced Stuber, promising him all the wood which he should want, and not only invited him to dinner that day, but also insisted upon his dining with him every time he visited Strasburg.

The young men in the mean time, who were preparing for superintendents, began to teach the children under Stuber's direction, to read and to give them other necessary instruction; but here he encountered a great difficulty, for not one of them could read fluently, and still less understand the meaning or connection of what they read. If, at the end of the lesson, the children had read down a page, and a word happened to be divided on that and on the next, as children; neither the master nor pupil had sense enough to finish the word, much less the sentence; but ended with chil, and the next day commenced with dren. The children read Jésus for je suis, canaille, for canal, &c. without their teachers being aware of the error; and if they were shown the beginning of a chapter in the Bible, they were not able to say which was the end of the last. Stuber therefore felt; that the first important step, was to introduce a better mode of elementary instruction; and procured a number of the simplest spelling books, through the benevolence of a person in Strasburg. The people could not conceive what these small books, full of unconnected words could mean, and many of them thought that their pastor must practice sorcery; but as, after the introduction of these books, the young scholars made much more rapid improvement: the parents and older children begged permission to attend the schools, and receive the same instruction, to which Stuber re-

ably consented; the hours of attendance were increased, and now at one time, might be seen children and parents, grandfathers and grandmothers, learning to read from the same books.

Stuber's next object was to circulate the Bible, and he procured chiefly at his own expense, a number of French Bibles from Basle, such, that they might be more extensively useful, he ordered to be bound in three parts. He distributed them in the schools, and allowed the children to take them home to read. The Steinthalers had known hitherto nothing about the Bible, but that it was a large book which contained the word of God; and for a long time they could not believe that these small books could be indeed the Bible. Of the difference between the Old and new Testament, or what was meant by a book, a chapter, or a verse, they were entirely ignorant; for one of their best schoolmasters had never during his employment for twenty years, been in the possession of a Bible. Now however, the poor Steinthal carried his Bible to church, and was soon able to find the text, and follow and understand the discourse. It was Stuber's method to explain the books of the scriptures in order; but whatever was the nature of his exposition, he ceased not on every occasion, to call upon them to become the people of God; assuring them that the Lord was waiting to be gracious to them; that he would do great things for them; that, separated from the world, in retirement and simplicity, they needed only the grace of God, to make them happy in life and death; that God's arm was not shortened, and that, notwithstanding their poverty, and distressing situation, he would protect, assist and bless, all who sincerely sought his favour; he would then point to them the happiness of the individual, who through faith became one of the redeemed of the Lord, and of the beauty of that church which walked in the fear of God.—Stuber adopted in his discourse, more the style of confidential friendly conversation, than that of regular sermons. He often asked them from the pulpit, if they understood what he wished to impress upon them, and if they would pray to be instructed by the spirit of God. From time to time he altered the forms of worship, that their attention might be kept alive, and convinced that in the public worship of God, singing hymns to his praise is a means of great excitement and edification, he endeavoured to teach them some simple melodies; though at that time, neither the old nor young ever attempted to sing, even for amusement. He succeeded so far, that in a few years most of the general tunes were sung.

Stuber had laboured for six years with unceasing diligence in the field of usefulness, when he was invited in the year 1756, to a much more lucrative curé, in the small town of Barr, on the other side of Haut Champ or Hochfeld. He left Steinthal; yet he never ceased to remember it with the greatest interest, more particularly as the person appointed as his successor, was a man every way unworthy of his office. After a lapse of four years, the clergyman was again removed; and Stuber offered to return and recommence his exertions, as the poor pastor of Waldbach. To those who were unacquainted with the influence of the Holy Ghost upon the heart of man, this conduct was perfectly incomprehensible. "What?" said they, "will he exchange so advantageous and comfortable a living, for the miserable desert of Waldbach?" His request, however, could not with propriety be refused, and Stuber once more set out for his beloved Steinthal. It was a day of jubilee for the whole valley; old and young went to meet their spiritual father to the top of the mountain where they had taken their leave of him; every one who had the opportunity, brought some produce of their land as an offering, the only gift they had in their power to bestow; tears of joy filled every eye; and when their revered pastor stopped as he passed through the different groups, to salute first one and then another, their delight burst forth unrestrained. It was during this second period of Stuber's residence, that his labours were so abundantly blessed; the seed was sown in tears, for it was then, that he lost his much lamented wife, who had united with him in all his plans for the benefit of the people, and with whom he had been one in heart and mind. She died at the early age of twenty, having been married three years.

Several years after this event, this faithful minister received a peculiarly honourable call to St. Thomas' church, at Strasburg; which he could conscientiously accept, from its giving him the

power to choose for his successor in Steinthal, some one who would carry forward the work he had begun.

#### *Oberlin's Childhood and Early Years.*

John Frederic Oberlin was born at Strasburg, on the 31st of August, 1740. His father was a very learned professor in the gymnasium of that city, and his eldest brother was the well known antiquarian of that name. His parents had nine children, of whom seven were sons. His father was a man of exemplary piety, combined with the cheerful animation of a child, and in his intercourse with his children, during their hours of recreation, he condescended to all their sports; and it is said, that when they every Thursday in summer, visited a small family estate at Schiltigheim, he used to sling on a drum, set his boys in a row, drill them, and teach them their manual exercise. Yet familiar as were his manners at these times, he required unreserved obedience, and serious application at others, and his children early learned to yield implicitly to his wishes.

A neighbour calling one day, when M. Oberlin sat at table surrounded by his children, and knowing him possessed of but a limited income, seemed inclined to pity him in having seven boys, apparently too full of health to be easily kept in restraint. "I," said he, "have only two, and they embitter and shorten my passage to the grave." "My dear friend," answered M. Oberlin, "mine are very different, for they have learned to obey and willingly submit. If death should now enter my door and ask me for one of my children, I should answer, 'Fellow, who has made you believe I have one too many?'"

The necessary expense attendant on so large a family, might at times, indeed, have proved a burden to one whose resources were so confined, but the disposition and character of his children never allowed him long to feel the weight of pecuniary sorrow. Every Saturday each child received from their father two pfennige, about the worth of an English farthing, with which they could purchase fruit, cakes, or any other trifle; or if they were disposed, save till it became a larger sum. Most of the children, but particularly Frederic, were in the habit of laying up this money, and any other present they might receive, as a kind of fund, and if at any time they saw sorrow on the brow of their father, because he was unable immediately to pay, as was his usual custom, without making any deduction, the tailor, shoemaker, or any one else who had brought home work, they walked to each other, and then ran to fetch their savings, and gave them to him, which their father seldom accepted, but declined with tears of grateful joy. Their pious mother related one day the distress of a poor but worthy family, saying at the same time, that she intended to contribute something towards their relief. The children ran to their money boxes, and begged that they might be allowed to add something from their little stores; and so excellent is the force of good example, that the old servant, who had lived with them for a trifling consideration for many years, begged also that some of her wages might be given to the same object.

But several anecdotes are recorded, more particularly of Frederic, which exhibit in embryo those qualities and dispositions which were so beneficially developed as the pastor of Steinthal. Some mischievous boys had thrown down a basket of eggs, which a country-woman was carrying on her head. The unfortunate woman sat down, weeping on account of her misfortune, and Frederic passing at the time, reprimanded the boys with great spirit, then returning home as quickly as possible, brought his money box and poured its contents into the lap of the poor woman, and ran away without waiting either for commendation or thanks. At another time, he saw a poor old woman at the booth of a hawker, bargaining for some common article of wearing apparel; the hawker asked a few kreuzer more for it than she was able to give, and as he would not, or could not, take so little as she had to offer him, she turned sorrowfully away. Frederic sprang forward, put the money of which the old woman was deficient into his hand, and whispered to him to call her back and let her have the article for which they had been bartering, and then ran away with all possible speed.

He once saw in the street a beadle ill-treat a poor cripple who had received alms; fired with indignation, the brave little fellow thrust himself between the beggar and the man, and upbraided the latter with his inhumanity. The man then tried to seize the

spirited boy, but the neighbours, with whom he was a great favourite, interfered to prevent him. Some days afterwards Frederic met the same unfeling person in a narrow lane. He thought for a moment whether he should turn back and make his escape; "no," said he to himself, "God is with me, I only assisted a poor infirm man, and have nothing to fear." He went forward, and the man smiling at him, went quietly past.

Strict integrity and the love of justice he inherited as well as imbibed from his excellent father, and the feeling which he ever manifested for distress, and the prompt activity which made him so beneficial to others, were an inheritance from his tender and benevolent mother; in both he witnessed the powerful example of devotion to God, and love for all that is great and good. The children generally spent the evening with their father and mother in copying drawings, which were sketched by M. Oberlin, while their mother or one of the family read aloud some instructive book, and the feelings of the younger part of the family were powerfully awakened by the hymns which Mrs. Oberlin was in the habit of singing to them at the close of the evening.

The religious impressions which may be made upon the mind of a child, by the affecting pathos of sacred music, is scarcely sufficiently prized; it is as healing medicine, and there is perhaps no better method of exciting the attention of the infant mind, than by the use of poetry and vocal music. The children in M. Oberlin's family were so accustomed to this spiritual food, that they could seldom be persuaded to go to rest till their dear mamma had raised her sweet voice in a hymn or psalm of praise. After the hymn, a prayer closed the business and pleasures of the day, and thus were these young ones brought to Him who said, "suffer little children to come unto me."

John Frederic Oberlin, the subject of our present memoir, became at a very early age, under powerful and lively convictions of the free grace of God, and when quite a child, his constant prayer was, "speak Lord for thy servant hearth? Lord teach me to do thy will;" and time only served to foster and deepen this life of God in his heart.

Added to the example and advice of his valuable parents, he was much indebted for the strength of his religious feelings, to Dr. Lorenz, whose labours at that time in Strasburg, were exceedingly useful. Even when at the high school, the sermons of this truly talented man, produced a great effect upon him, and when he became a student, attendance upon his ministry, was a source of the greatest profit as well as gratification. Among his papers a memorandum was found after his decease, in his own hand writing, dated January 1st, 1760, when he was in his twentieth year, and at that time a student. It was a dedication of himself and all his powers to God. We here insert nearly the whole of this interesting document.

"Eternal and ever holy God! I earnestly desire to enter thy presence with humility, and with a broken heart; acknowledging that I a mere worm of the earth, am unworthy to stand before the King of kings, and Lord of lords. Yet thou, oh merciful God, hast thyself invited me in thy great mercy, through thy Son Jesus Christ, and hast thyself implanted this wish in my heart, to dedicate myself to thee. I enter thy presence therefore, O Lord, and confess how many are my sins and iniquities. I beat upon my breast, and say with the publican, 'God be merciful to me a sinner.' I come because I have been invited in the name of thy Son, and I rely entirely on his finished work. For his sake, hear my supplications, forgive my manifold transgressions, and blot out my sins, from thy remembrance. Oh how earnestly I cry unto thee, to show favour unto thy fallen creature. I am most fully convinced of thy claims upon me, and my heart longs to be wholly thine.— I this day, oh most holy God; solemnly devote myself to thee. This day, I take the Lord to be my God. I renounce all other Lords who have had dominion over me; the pleasures of the world, in which I have formerly indulged, the lusts of the flesh, which ruled over me, with all other transitory enjoyments, that my God may be all in all, I consecrate all I am and all I have to thee. All the powers of my soul, the members of my body, my property and my time. Help me, oh merciful God, to employ them all to thy glory, and in fulfilling thy commands. To be one with thee through all eternity, is my desire; shouldst thou honour me, as the instrument of proclaiming to others, the knowledge of thee in this life, then grant me courage

and constancy, freely and openly, to assert thy cause. Give me grace, not only to serve thee myself faithfully, but to invite and persuade my brethren to do so also. I leave myself, and all that concerns me, to thy direction; not my will but thine be done.— Make me a faithful and useful servant in thy vineyard, and a living member of thy church. Wash me in the blood of thy dear Son. Clothe me with thy righteousness, sanctify me by thy Spirit, that the image of Christ may be more visibly reflected in me; visit me not as a guest, but abide with me for ever, to purify and make my heart perfect in thy sight; give me the consolation of feeling thy presence continually with me, Oh Lord my God, and when I have performed all thy good pleasure on earth, and been made meet for thy kingdom, call me when, and how, thou wilt, to enjoy my inheritance; grant that my last hours, nay even my last breath, may be spent for thee. I fervently beseech thee, in the name of my Lord Jesus, that I may be enabled to glorify thy name in my last days, and that in every affliction which thou in thy wisdom hast prepared for me, I may manifest patience and submission to thy will. Strengthen my soul, and give me confidence in that hour, when thou shalt call me to thyself, and receive me into the everlasting arms of thy love. Give me a place amongst those who have died in the Lord, in those mansions of everlasting bliss, which thou hast prepared for those who love thee, and where millions of thy redeemed, with the heavenly host, sing thy praises with unwearying delight, and are employed as thy ministering spirits, to do thy pleasure. Oh my Father and my God, thou who hast ever respect unto thy covenant, and who shewest mercy unto a thousand generations, of them that love thee and keep thy commandments; thou who knowest how deceitful is the human heart, and desperately wicked, I beseech thee in deep humility, to grant me thy assistance, and give me thy spirit, that I may fulfil all the duties imposed upon me.

JOHN FREDERIC OBERLIN."

On the same date, ten years afterwards, he renewed this devout consecration of himself to God. Before taking orders he spent several years as tutor in the family of Dr. Ziegenhagen, a very celebrated surgeon. His thirst for useful information, prompted him to use this opportunity, to acquire that practical knowledge of medicine and surgery, which was afterwards so great a blessing to the poor inhabitants of Steintal, in whose neighbourhood there was no medical assistance to be procured.

Just at the time when Oberlin was going to enter upon a chaplaincy, in a French regiment, M. Stuber, of whom we have already spoken, went to Strasburg, to choose a suitable successor to himself in Steintal. Of the zeal and piety of Oberlin he had frequently heard, and determined to visit him, for the purpose of becoming better acquainted with his character. He found him lodging in a small garret; in one corner stood a bed with paper hangings, on which lay the young curate suffering from violent tooth ache, Stuber stepped forward, and after the customary exchange of civilities, he began to rally him upon his extraordinary curians; "and," said he, "what is that curious iron pan I see, hanging over your table?" "That is my kitchen," answered Oberlin; "for as I generally dine with my parents, I bring home with me a large piece of bread, which I lay in that pan at eight o'clock, with a little water and salt, I then set under it the lamp by which I study, and when at ten or eleven o'clock I begin to feel hungry, my supper is ready, which I enjoy more than the greatest dainties."

Stuber smiled saying, "you are exactly the man I seek; suitable in every respect for my poor Steintal, to which I wish to appoint you." Oberlin was delighted with this proposition, but he would not accept it, till he had obtained an honourable discharge from his military chaplaincy, and another had accepted the charge; also that the living of Waldbach, should be first offered to the curates who had the precedence. A person was soon found to fill up the chaplaincy, and it was not probable his second demand, would long hinder his appointment, since the income to the Steintal was exceedingly unimportant.

#### *Oberlin's Entrance upon his Field of Labour, and his Marriage.*

On the 13th of March, 1767, in his seven and twentieth year, Oberlin entered upon his work as Pastor of Waldbach. He soon perceived that the call to this sphere of ministerial labour had a

volved a double obligation; first, that which was his duty as a good shepherd, to seek earnestly the spiritual welfare of his flock; and secondly, to alleviate as much as possible the temporal necessities and privations of the Steinthalers, which were in many respects the effects of their own neglect; for he felt assured of this truth, that indigence as well as plenty has its temptations; and the necessity of that prayer, "Give me neither poverty nor riches."

It appears singular, that in his endeavours to promote the personal welfare of his flock, by which his kindness towards them was the most evidently manifested he met both with vehement and obstinate opposition. Proud even in beggary, they were highly offended with Oberlin, as with his predecessor, when he pointed out in plain terms, the wretchedness of their houses, their total want of cleanliness and order, and their idleness and ignorance, even in the most simple affairs; his good advice and wise propositions were called innovations, and unnecessary dissatisfaction and fault finding.

The Steinthalers were accustomed at that time, when they could no longer conquer by words in argument, to decide the question by personal strength, in which case they generally gained the victory over their more loquacious neighbours; and even their new Pastor, was not too much their superior, to be subject to this mode of warfare, and they determined to prove that if he could vanquish them in argument, they at least had the superiority in personal strength. Several of them therefore, formed the plan of watching for him in a retired spot, and giving him a severe castigation. Their intentions were privately made known to Oberlin, and that the following Sunday was the day fixed upon for the execution of their project. He chose that text, Matthew v. 39. "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also;" and then spoke upon the Christian patience, with which we ought to bear injustice, and suffer injuries. After the service, the discontented part of his congregation, met in the house of one of their number, diverting themselves with the idea, that their Pastor's Christian humility would so soon be put to the test, and that he would be called to prove if he could practise what he had just preached. The door suddenly opened where they were assembled, and their Pastor stood before them. "Here I am, my friends," said he, with a calm dignity which inspired instant respect; "your intentions are already known to me, and that you have determined to correct me, for what you consider my unwarrantable conduct toward you. If I have really departed from those truths which I have taught and preached to you, I here offer myself for punishment, and willingly spare you the shame which would attach to you, were you to waylay me secretly." The peasants remained silent from surprise and shame, and then one after another came forward, and offered him their hands and begged his forgiveness.

At another time he was informed that some young people of one of the hamlets, proposed after he had preached in their church and was on his way home to Waldbach to seize him, and cool his burning zeal as they called it, by immersing him in a convenient water course. Oberlin embraced this occasion to speak in his sermon of the peculiar protection of God, which might ever support and comfort those who walked in his ways. He then openly declared, that the purpose of his enemies was known to him; but that without the permission of God they could not hurt a hair of his head. He generally rode home, but now he purposely walked, and desired that his horse might be sent after him. Several stout bold youths were waiting for him on the road; but saluting them, he walked composedly past, and none of them dared to raise their hands against him.

The commencement of Oberlin's ministry therefore in Waldbach, appeared to promise neither ease nor gratification; but his ever mindful heavenly Father, had provided our young Pastor at this time with two faithful friends, to encourage him in his benevolent and zealous path of love; the one sharing with him the burden and heat of the day, and the other directing his steps by wise and timely counsel. The former was Magdalene Salome Witter, whom the kind providence of God had provided as a help meet for him, and the latter, his predecessor Stuber, whose heart was ever present with the poor flock in Steinthal, and their new shepherd, and who sympathized with both in all their sorrows and disappointments.

The manner in which Oberlin sought a companion for life, and his engagement with her, is so truly characteristic of the disposition and manners of the man, and produced such an all pervading effect upon his after life, that we now break off our narrative, assured that our readers will follow us with much interest, through a few pages devoted to these circumstances.

Previous to his removal to Steinthal, his mother had expressed the wish, that he should form a union with some faithful Christian, who would share with him the burden and trouble of his charge, and prove, in the solitude of Waldbach, where he would be deprived of all society, a companion and friend. Oberlin did not very earnestly second these views for the future, and it was only out of respect for the wishes of his parents, that he consented to marry, and allowed them to endeavour to find a suitable connexion for him. His mother had been informed, that if her son made proposals to the daughter of a rich brewer's widow, he would meet with acceptance, and she therefore advised him to seek an interview with this young lady. From his most youthful days, it had been the practice of this conscientious young man, in such cases where his reason was not sufficient to guide him, without hesitation to wait and watch the finger of Providence, by which he regulated his conduct. Under his present circumstances, he prayed most fervently to God, that he would direct this event for his permanent good; and by the following token he would be led to conclude, that this marriage would be according to his holy will; viz., should her mother on his visit, allude to the subject or make any proposal to him; but should she not do so, he should feel it his duty to give up the idea altogether. He then went, and ringing the bell the mother received him with every mark of kindness. She introduced her daughter to him, and they engaged in conversation about the weather, the news of the town, and other trifling circumstances. At length a silence ensued, which occasioned them all some embarrassment; after some minutes Oberlin suddenly withdrew, without either mother or daughter being aware of the purport of his singular visit. This connexion was therefore no longer thought of, but his careful parents soon made him another proposition; they had lived on terms of the greatest intimacy, with the family of one of Oberlin's former teachers, who was much attached to his pupil. This teacher had one daughter of pleasing exterior, for whom Oberlin had ever shown the greatest regard, he therefore willingly acceded to their request, and it was agreed they should make the proposal for him. The affair met the views of each party, and it appeared finally arranged, when a rich suitor made proposals for the daughter, and was preferred by the family to Oberlin, and the girl herself agreed to their wishes to break the connexion. Some weeks afterwards, Oberlin received a note from the father of the girl, in which he expressed the wish, that the engagement should be renewed. Oberlin went immediately, with the note in his hand, to the house of his former teacher, and gave it back to him, saying; "My friend; I have been long accustomed to follow the leadings of Providence, with perfect submission; what has passed between us appears to me as a plain indication, that a union with your daughter, would neither be for my happiness nor her own. Let nothing more be said or remembered upon this subject, and only grant me this request, that your friendship may remain the same towards me, as mine will towards you, my highly esteemed teacher." They spoke directly upon indifferent subjects, and the friendship between the two families, remained uninterrupted.

(To be continued.)

VIRTUES OF COLD WATER.—Our readers have seen it announced that a new set of medical aspirants in Germany profess to cure all diseases by the internal and external use of cold water. A considerable laugh has been raised at their expense, but, for our part, we do not think they are altogether off the track. Using cold water, and that only, for a constant drink, and bathing repeatedly, will cure more maladies than most persons would imagine. We do not, however, go altogether with the M. D's. mentioned above—we do not believe cold water will do everything, though we seriously think it will do *much*. Diet, air, and exercise, are the three great principles of health. We have known persons to be cured by these when pronounced incurable by the physicians.—But such is our opinion of *cold water* that we think it deserves to be classed with the principles just spoken of.—*Philph. Ledger.*



## LATEST NEWS.

The Governor General of India has issued a very sensible circular, stating that the Anglo-Indian Government will henceforth confine itself strictly within the natural boundaries of the Indus and Himmaleh mountains, and that it will devote itself to the happiness, security, and prosperity of its own subjects; and to promote peace and good will among its neighbours.

The last of the prisoners made by the Afghans has come in to the British camp, many also of the native soldiers, who were supposed to have been lost in the disastrous retreat about a year ago, have come in. The notorious Akbar Khan had lost all his influence, and was a fugitive in Kohistan.

The Emperor of China has ratified the treaty of peace.

Great preparations are making by British ship-owners, merchants and manufacturers, to take advantage of the new state of things in China; and the missionary societies are not behind in activity.

A convocation of Ministers of the Kirk of Scotland, recently held in Edinburgh, came to the solemn resolution, that they could not submit to state interference in Spiritual matters; and 354 signed a resolution to resign their stipends, if Government do not pass such laws as they consider necessary to secure the independence of the church.

The demand for bread stuffs in England was more active.

Several defalcations, some of them to a large amount, have lately occurred in New York.

The court of inquiry in the *Somers'* case has not yet completed its painful task; the evidence, however, shows that young Spencer was a very reckless, intemperate, and vicious character. He was dismissed from college for bad conduct, ran away to sea, was cashiered from the navy for intemperance and insubordination, was taken back on promises of amendment, and hung at the yard arm for mutiny, when he was only nineteen years of age. He has it seems a brother in Texas.

The highest postage in the United States is shortly to be ten cents whatever the distance; and the franking privilege whether of legislators or postmasters is to be abolished. This is following the English penny postage system, as near as circumstances will permit. We may soon expect an alteration in Canada.

A bill has passed the United States Senate making provision for the immediate settlement of the Oregon territory, and it is supposed it will pass the House of Representatives. This measure will, perhaps, bring the British and American governments again into collision.

**ANOTHER PLAGUE SPOT REMOVED.**—Among the first resolutions offered in the House of Representatives, the present session, was one by Mr. Briggs, prohibiting the sale of intoxicating liquors in the Capitol, and we are happy to say that it has become a law.—*Washingtonian*.

**NELSON HACKETT.**—We have ascertained from one of the senators of the State of Arkansas, through a friend at Washington, that Nelson Hackett, the fugitive slave who was given up by Sir Charles Bagot, the Governor General of Canada, was taken to Arkansas—their tried for stealing—publicly whipped—then delivered to his master, by whom he has since been sold to somebody, in Texas.—*Anti-Slavery Reporter*.

The State of Virginia has made a requisition on the State of Massachusetts, for Latimer, not as a slave, but as a felon. The Governor of Massachusetts appears however to understand what such a requisition means, and declines to comply with it. The people of Virginia are very wroth.

The last links in the chain of ship navigation between the Atlantic and Lake Huron, are now under contract. We refer to the Beanharois and Lachine canals. That these canals will ever be used by ships, except perhaps as an experiment, is however doubtful.

The trade in whisky is, we understand, very brisk about the Welland Canal, which may account for the numerous riots and disturbances among the labourers.

**CANAL RIOTERS.**—We regret to learn, that there has lately been some further disturbances among the labourers on the Feeder of the Welland Canal, in the vicinity of Broad Creek. The troubles however, do not appear to have been extensive—the unemployed men, who attempted to stop the progress of the work, being so few in number, that on the appearance of Baron de Rottenburgh, the special Magistrate, backed by the troops, stationed at Danville, the

leaders were taken into custody, and the rabble speedily dispersed.—*St. Catharines Journal*.

The Governor-General's health is much improved.

## MONIES RECEIVED ON ACCOUNT OF

*Advocate*—D. Kennedy, Bytown, £1; R. C. Lawrence, E. Murphy, J. Murphy, W. Wallace, W. M'Gee, £1 5s; Y. Scott, Pakenham, 3s; J. Dick. Lanark, £1; J. Smith and A. Craig, Lanark, 10s; J. F. Lintoff, Perth, 5s; R. Wade, Brockville, 8s 6d; W. Brough and A. Anderson, Brockville, 7s; T. Hume, Brockville, 5s; Sundries, Yonge Mills, 15s; D. Mallory, Mallory town, 5s; E. H. Ellis, Gananoque 5s; Joseph Woodruff, Drummondville, 5s; G. Polly, do, 5s; Alex. Pew, do, 5s; James Brownrig, do, 5s; Mrs. Williams, Montreal, 5s; A. Shaw, 1st Royals, London, £1 7s 6d; Moore Society, 15s; Jas. Baby, Moore, 5s; W. D. Dickinson, Prescott, £1 13s 4d; James Johnston, Point Albine, 5s.

*Donations and Subscriptions*—S. S. Ward, £2 10s; Collection meeting U. S. Church, 7s; James Wilson, 5s; Collection at meetings, by Rev. J. T. Byrne, £2 2s; J. Gillan, 43d, 2s 6d; R. Heaven, 2s 6d; D. Campbell, Bytown, 5s; C. Waugh, Bytown, 5s; Pakenham Mills Society, 5s; Carlton Place Society, 15s; Lanark Society, £1 6s 3d; Perth Society, £5 12s; J. Greenly, Perth, 10s; J. F. Lintoff, Perth, 5s; Kitley Society, 6s 7d; Farmersville Society, 11s 4d; Brockville Society, £1; Mallory Town Society, 14s 3d; Gananaque Society, 15s 9d; T. A. Stayner, D. P. M. G., £10; A. and D. Ferguson, 10s; John Redpath, £5; Robt. Campbell, £5; Chas. Hopper, and eleven privates of the 43d Regt., 15s; Geo. Brush, £2 10s.

*Agency Fund*—Amherstburgh Society, £1 7s; A. Shaw, 1st Royal, London, 16s.

*Anti Bacchus*—Moore Society, 3s 9d.

*Open accounts*—C. B. Knapp, Bytown, £1.

*Arrears*—Ed. Caldwell, 2s 6d.

*Tracts*—Mr. Cook, St. Catharines, 10s. [Will be sent as soon as possible.]

## THE CANADA SPELLING BOOK,

By Alexander Davidson, P. M. Niagara.

TEN THOUSAND copies of this School Book have already been published. It may be had of Booksellers Generally.  
January 10, 1843.

## ANNIVERSARY MEETINGS.

**F**ROM the interest given to the Annual Meetings of the Religious Societies last year, by holding them in one week, the several Committees have resolved to hold them this year in the same manner, in the AMERICAN PRESBYTERIAN CHURCH, viz:—

Religious Tract Society on Tuesday Evening, January 24, 1843.

Auxiliary Bible Society, on Wednesday Evening, Jan. 25.

French Canadian Missionary Society, on Thursday Evening, Jan. 26.

Canada Sunday School Union, on Friday Evening, Jan. 27.

The Churches in the city are respectfully requested to give up their ordinary meetings during that week, that the attendance may be general. Ministers of the Gospel and friends of the Societies in the country, are invited to attend in Montreal during the anniversary week.

Ministers in the country who intend being present at the above, meetings, will please send notice of such intention to Mr. MILNE, at the Bible Depository, M'Gill Street, as early as possible; that provision may be made for receiving them into private Families, during their stay in town.

The Chair will be taken each evening at half-past Six o'clock. Collections will be taken up in aid of the Funds of the several Societies.

Montreal, December 1842.

*This paper is sent gratuitously to Ministers of Religion and School Teachers in Canada, as also to many Ministers and other influential persons in Great Britain, Ireland, and the United States—all of whom are respectfully requested to read and circulate it*