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Devoted to Temperance, Agriculture, and Education.

No. 20.

MONTREAL, FEBRUARY 15, 1843.

VOL. VIII.

THE LAST WARNING.

CHAPTER I.

'And *must* you go to-night, Frederick?'

'Mother, I must I have staked my honor, and it must be redeemed.'

'O, Frederick, these companions of yours are leading you astray, be assured they are; and when ruin stares you in the face—when you have squandered wealth and health over the gaming table, you will own the truth of my words.'

'This is foolish, mother, they have no power to lead me; what I do is my own free will.'

'You are wrong, my son; they are as Ivies to the sapling—gradually twining themselves about you, and, inch by inch, destroying you with their poisonous influence. Would that my words!'

'This is the senseless snivelling of old age; I tell you mother: I *will* have the money!'

'I dare not let you have it Frederick.'

'I will take no denial; 'tis only a few dollars, and to-morrow I may be able to repay you.'

'It is not the parting with my money that I mind, Frederick, but your evil courses!'

'Am I to have what I want, or must I *force* it from you?'

'There—take my purse; you asked for ten dollars, it contains twice the sum. But promise me, my son that this shall be your last night from home.'

'I have already promised it.'

'See that the promise is kept. How little are we certain that this might not be my *last warning*.'

'The young man to whom these words were addressed paused a moment on the threshold—but evil thoughts had gained assendancy, and he departed.'

CHAPTER II.

The next scene to which we shall introduce the reader, is a magnificent structure, reared for the amusement of the depraved and dissipated, and for the emolument of the proprietor. Its exterior is not much to view; it is in the interior that the exquisite workmanship of the artisan has been lavished. On either side of the principle room—which is a long, lofty, and well ventilated hall—a row of polished mirrors, in massive frames of gilt wood, meet the eye.—A small oblong table, with a surface of variegated marble, is placed under each mirror, and above, the walls are decorated with naked figures, and exhibit scenes well suited to the lascivious propensities of the frequenters of the place. The ceiling is supported by marble pilasters with bronzed cornices, and is covered with a variety of devices; while, at the eastern end of the hall, a platform is fitted up, on which stand several musical instruments for the pleasure of the guests. Further on, in several roomy apartments, are stationed billiard tables, an alley for bowling and other objects of a similar nature. Liquors of every grade and quality, cigars, cards, dice and dominoes are furnished, and every thing that can please the eye, ear, and taste, is afforded you.

It was to this place that Frederick Thornton directed his steps. The moment he entered, several young men, on

whose face the results of dissipation was indelibly stamped, rose from a table and welcomed him.

'What has kept you so long, Fred? We were about giving you up,' said one of the party.

'Some little business at home detained me longer than I intended. I am here at last, however. How stands the rhino to night?'

'Fairly, fairly,' was the reply. 'I see you are eager to recover the ground you lost last night. You shall soon have a chance. What say you, boys—shall we game it?'

The answer was given by all in the affirmative—punches were called for—dice were already upon the table—and the game was commenced.

For some time the play was even—luck sided with neither of the players. Presently, however, Thornton, who had been anxiously waiting for a chance, began to win. Game after game was played—the heap of silver was accumulating every moment by his side, and success seemed to be his, when a chance throw by his opponent once more changed the tide, and stripped him of all he had won! Then Thornton's anxiety knew no bounds; stake after stake he made, and glass after glass he drained as he beheld the money given him by his mother dwindling to the end. At last he started up and plunging his hand into his pocket drew forth a five dollar bill—the last he had—threw it with an imprecation upon the table.

'There is the last I have—you must have that also, I suppose,' he exclaimed. Another throw, and Thornton was penniless!

'There is cheating somewhere,' exclaimed Thornton, 'those dice are loaded!'

'How?' exclaimed his adversary, as the whole rose from the table.

'The last throw was a dishonest one, I expect? You have loaded dice about you!'

'Sir?' was the reply of the winner.

Thornton sprang forward and with a blow felled his adversary to the ground. The friends of the fallen one then interfered but it was too late for further injury—he was dead! An unlucky blow near the temple had killed him.

Thornton did not attempt to escape; he was as one in a stupor, and might almost have been taken for the dead person, so pale was the hue of his countenance. He submitted to be secured and led away from the scene of his folly.

CHAPTER IV.

Two figures were in the cell of the city prison—the mother and the son. The effects of the liquor he had drank were intirely dispelled, and his mind was free to contemplate the dreadful doom that awaited him.

Oh! Frederick, my son, is it thus I find?—Had you but heeded my innumerable warnings you had not been here.'

'Do not hesitate mother; I *am* a murderer, but the deed was committed in a fit of frenzy, and I repented it as soon as committed.'

The bolt was removed from the socket to admit the en-

trance of the jailer, who had come to put an end to the interview.

The arms of the mother and son were linked in a last embrace, and they parted forever!

'And am I indeed the guilty wretch they tell me?' were the thoughts of Thornton, after the door of his cell had closed upon the mother whose advice he had scorned until too late.—'Am I indeed a murderer? Yes—it is no delusion; I am the inmate of a cell from whence I may never depart but to the scaffold! Well, I deserve my fate. Had I listened to my poor mother's instructions it had not been thus. But dissolute companions, and a propensity for strong drink have been my ruin. It is a hard death to die; to be taken forth in the face of the assembled multitude, and hung by the neck until life has departed—to be cursed in the public journals and scoffed at by the crowd—' A dreadful thought came into his brain! He glanced at the bars of his cell; and—

CHAPTER V.

'I must see the Governor!'

'Madam, it is impossible!'

'No—no, not impossible; if he knew my errand he would not refuse me.'

'He is not accustomed to receive visitors at so early an hour.'

'But my business is urgent.'

'It must be postponed.'

'It is of life and death!'

The saucy menial was moved by her entreaties and admitted the mother to the presence of the Governor.

'I fear my dear madam, that it is not in my power to serve you,' was his reply, in answer to the widow's petition for the life of her son.—'I will do my best, however to serve him, if the case is as you say.'

And the mother departed.

She stood at the door of the court—she dared not enter—a man advanced towards her—

'Is he saved?'

'Madam your son is pardoned.'

The door was thrown open for the mother to enter the cell; eager to communicate the joyful tidings, she sprang forward. But why that startling scream, and what means the dead silence which follows it?

The officers entered the cell; suspended by his neck from the bars of his prison window was the body of the lifeless Thornton—and beneath him lay the prostrate form of his mother.

The pardon had come too late—the culprit was dead!—*Daily News.*

THE FOUR COLLEGIANS.

At a meeting of the Broadway Washington Temperance Society on the 5th ult. Mr. J. H. Green gave a deeply interesting account of four collegians who, eight years ago, graced one of the highest literary institutions of the country. They were aristocratic in their birth and feelings; young men of bright intellects and splendid powers, and strongly bound together. After study they usually met in each others' rooms, where champagne and cards were introduced, and where all became corrupt and dissolute. One of the young men, after he left college, entered a lawyer's office, but soon died of the delirium tremens. His physician told him that if he continued to drink he would soon fill a drunkard's grave. His mother stood by him and urged him to abstain. She, alas! had early fed him from the wine cup. In her presence, he deliberately made up his mind

that he would not abstain and in three months from that time he filled a drunkard's grave.

A second reformed from his drinking habits the second year and became a minister of the gospel.

The third studied medicine, but became notoriously intemperate and sunk very low; but a letter had recently been received from him, in which he says, "I am a redeemed man. I have signed the Washingtonian pledge."

The fourth, of whom Mr. G. said he would give a more particular account, after leaving college entered a lawyer's office where he remained two years and a half:—almost every night he spent at a grog shop, drinking so bad that he could not live among those who were his friends and who were acquainted with him. He left home and went to a land of strangers, determined that, removed far from every person who ever knew or had heard of him before, he would now become a sober man. But away from all restraint, he became worse than before. Alcohol would rise up before him and tempt him every day, and his employers told him they could keep him no longer. His father wrote to him urging him to come home. He felt that his father was watching over him. But that son wrote to his father that he was doing well. He would rather tell a lie than have his true state known; one of the sure results of drinking alcohol. Thrown out of employment he became a school teacher, in the midst of his drunkenness—a thing that might appear surprising here, but was not so there in the far west, where there were few, in fact, who were sober men. The judge was often drunk on the bench, the jury were drunk in their boxes while trying a criminal for his life, and therefore nothing strange was thought of the schoolmaster being drunk. Being however somewhat prospered, he came into St. Louis with 500 dollars in his pocket; but after a season of carousal with cards in one hand and a bottle in the other, he soon found himself forty dollars in debt with only fifteen to pay. He threw himself *indec.* into a steamer for Pittsburgh, spending ten dollars on his passage, so that when he arrived there he had but five dollars. He soon drank it all and wandered in the streets of Pittsburgh with no money, no friends, no home. In this emergency he went to a jeweller and sold his watch for fifty dollars; but alcohol was his master and it soon robbed him of twenty-five of that. Waking up to some sense of his debasement and wretchedness, and unwilling to be seen by the eye of any one who had ever known him before, he resolved to find his way to New York and throw himself beyond the seas. When he reached Philadelphia he was reduced to his last dollar, and twenty-five cents of that he spent for drink. How should he get to New York? The lowest fare was three dollars. He started on foot and when he reached Jersey City, he had not a cent in his pocket. The wide river lay between him and the object he had in view. Once more he was reduced to the deepest humiliation. He asked the toll-man what he could do to earn enough to pay his ferriage. "Step," said he, "into the coal-yard and shovel coal five minutes and you may go over." He did so—a man of public education and reputable family. He entered the city penniless, homeless, friendless; and had he had a friend here, would he have called on him? No. He wandered through the streets of this great city without a place to sit down, and in his wanderings passed by the good Samaritan Benevolent Temperance Society. The name struck him forcibly. It seemed to speak to him. It invited him to enter. It promised to meet his wants. But he felt that he should be disgraced by entering. A vacant seat near the door allured him. He took it. A reformed man was telling his history, how from the depths of degradation he had risen by signing the pledge to comfort and respectability. If that man, said he, could be reformed and saved,

why cannot I be also? I'll sign the pledge. He did so, and when asked to put down the place of his residence he was sorely tempted to falsify, and had he done it, it might have proved his ruin; but he was enabled to speak the truth and say he had no residence. This excited curiosity and he was called upon to tell his story; he did so, and was cheered by the Washingtonians and taken by the hand, and in their sympathy and generosity they made for him a collection of \$1.60. This was Washingtonian benevolence. A day or two after he went to a Pic-Nic at White Stone, where he was called upon to stand to relate his experience. The relation affected the heart of the venerable member of the society of Friends, in that place, Samuel Leggett, who took him to his home and generously offered to go with him to his father's house, a distance of 300 miles, and restore the long lost son. When they arrived at Troy they found that the father had removed to New York where he was engaged in the lumber business. They immediately returned to the city, and "that friend," said Mr. Green, "had the happiness of restoring me, that long lost and prodigal son, to the arms of an affectionate and forgiving father."

Mr. Green's narrative was listened to with the deepest interest. In conclusion he urged every young man to sign the pledge, "for," said he, "it was moderate drinking, yea, the first glass, that proved my ruin."—*J. A. T. U.*

PROGRESS OF THE CAUSE.

GRANBY, Jan. 5.—This Society held their second anniversary meeting, in the Congregational Chapel. Granby village, on Thursday the 5th January, the Rev. N. B. Fox, in the chair; this gentleman whose indefatigable exertions in the temperance cause in this place, justly deserve the thanks of the community, was unanimously re-elected President of the Society for the ensuing year; the other officers having been chosen, appropriate addresses were delivered to a crowded audience, evidently highly interested in the great movement which is so universally spreading among the people. The number of tee-totallers in this town, including the members of the Roman Catholic total-abstinence society, is 518,—exclusive of the Juvenile society numbering 175; this is a highly gratifying result, and we trust is only the bright harbinger of still greater success.—*Geo. M. Abbott, Sec.*

QUÉBEC, Jan. 10.—The tee-totallers of the 70th regt. held their annual soiree on the 6th instant, at which upwards of sixty non-commissioned officers and privates, with a few of their wives and children attended; the Rev. T. Atkinson was present at the meeting for a short time, as well as Messrs. Mathison, Booth, Stillman, McMaster, &c. who severally addressed the military on the good effects of total abstinence; after which three sergeants and several privates gave some graphic and striking accounts of drunkenness in the West Indies. The evening was spent in great harmony, and the getting up of the vivands, &c., reflect credit on Mr. Williams, who, it is hoped, will be more generally encouraged, being the only temperance establishment here, at least that I know of, which is fitting for such occasions. Too much praise cannot be bestowed on the Quebec Young Mens' Total Abstinence Society, for the part they acted in decorating the room with their banners, flags, &c. In conclusion it is gratifying to be able to state that nearly one-fourth of the regiment to which I have the honor to belong are tee-totallers.—*EDWARD D. FITZGERALD, Sec.*

PETERBORO, Jan. 10.—In this town, last night, between the hours of twelve and one o'clock, Jane, the wife of Joseph Plymouth, was found lying dead by her own bed side. This morning an inquest was held upon the body, when a verdict of—*Death occasioned by the intemperate use of ardent spirits*—was returned. The following circumstances appear to have been connected with this awful visitation. It seems the deceased was in good health during the evening, at which time she requested her husband to get a quart of whisky, stating that she was rather fatigued after washing some clothes; he complied with her request—bought the draught and partook of it with her. He in due time retired to rest, leaving her employed with the clothes which she had washed.

At the hour above mentioned he awoke and perceiving she was not in bed, arose, lighted a candle and, to his utmost horror, found that she had gone to give an account of the "deeds done in the body." How requisite is it for us to obey the injunction of our blessed Saviour, "Watch and pray for you know not the hour in which the Son of man cometh."

HINCHINBROOK, Jan. 11.—We have just held the first annual meeting of our society, which began with 27 members, and now numbers 88, beside several children under ten years of age. Much good has been effected by it, but still much remains to be done; intemperance still remains in our midst, and the ways to it are still open. In the east end of this township are four taverns where ardent spirits are sold and one distillery to supply them; have we not indeed much to do? but we take courage from past success, and from the energy and activity of those around us. At this present meeting it was resolved to take up collections in aid of the Montreal Temperance Society at each quarterly meeting; several other resolutions were passed showing much engagedness and determination in the cause.—*ISAAC LAW, Sec.*

AMHERSTBURGH, Jan. 20.—Extracts from the Annual Report of the Amherstburgh Temperance Society: "Aware, as your Committee are, that no mere natural morality can ever save the soul without faith in Christ, and repudiating with indignation the calumnious accusation that has often been made against the Temperance Reformation, that it is putting morality in the place of religion, and the substitution of an inferior for a much higher motive; yet they cannot but feel alive to a fact so demonstrably evident, that nothing tends more to induce and harden insensibility to Christian truth, to abate and render unstable devotional feeling; in fine, to cause immorality, irreligion, and crime, than the use of those drinks, against which this society holds out its warning and deprecating voice."—"At the early part of the past year, your Committee had the gratifying prospect, that the number of licenses would be greatly reduced; but their hopes were frustrated by the subsequent conduct of the Quarter Sessions."—"The Committee notice with considerable satisfaction the benefit accruing to the Society from the organization of Committees auxiliary to the Executive Committee, one composed of the ladies and the other of the young persons connected with the Society."—"At the commencement of 1842 the number of members was 293; during the past year 217 names have been added; and from voluntary withdrawal, or by violation of the pledge, or removal from the place, 50 names have been taken from the list, leaving the amount of members at the commencement of this year 370. Of the 217 that have been added, your Committee are happy to add, that 43 of them belong to the military in this place—a class of persons for whom they would desire to express a lively interest."—"They cannot help however regretting that, in this place as in many others, many persons of rank and influence should still hold out to them so hostile a front, or at least refuse to be coadjutors with them in the philanthropic movement."—"Your Committee cannot conclude without making reference to the Montreal Society, to which this Society, in common with others stands much indebted. That Society has, from the extent of its operations, incurred considerable expense, and it is the hope of your Committee that this Society may be able to do a little towards the liquidation of its debt, and so enable its energies to exert and develop themselves without the paralyzing incubus of such depressing liabilities. Firmly convinced of the purity and excellence of the cause, and humbly looking up for the bestowment of that blessing 'which maketh rich and addeth no sorrow,' your Committee would desire to go on with not only unabated but increased zeal, in the prosecution of a work so benevolent in its object, and which may go glorious and eternal in its results."—*ROBT. FENES, Sec.*

LACHUTE, Jan. 31.—To avert the anger of the Bad Spirit the Indians used to offer him whisky and tobacco; and though they have been called *poor ignorant people*, yet they deserve credit for thinking that fire water originated with the Bad Spirit and that he loved it. I think, Sir, whisky and tobacco were appropriate offerings to him, for nothing can be more degrading and dirty in every respect than these two articles, and none but the devil should love such things.—*KAR-GE-TO-SH-SOUB, alias, G. CORWAY.*

CLARK, Jan. 21.—Our society has been revived by the Rev. Mr. Tapscott, from Cobourg, and Mr. Cleghorn, from Hope, who addressed a meeting on the 12th instant; the latter gentleman, I

believe, intends devoting the principal part of his time this winter in the service of the cause. Our society numbers 400, to which add 250 for the Juvenile society which was formed in our Sunday school, but three weeks since, and we have 650! At the close of the meeting 12 names were given in, and a collection was taken up in aid of your society. In conclusion I beg to remark that we consider the Juvenile society one of the most efficient means of accomplishing the great moral revolution, and that until we tried it we could form no estimate of its utility. We allowed them to choose their own officers, and by way of stimulation, promised that whoever would procure 5 names to the pledge should be entitled to a seat as one of the committee; the result of which has been the addition of upwards of 200 names since its commencement; and, judging by the zeal of the members, I should think that it will soon double its numbers.—S. McCoy, Sec.

PRESCOTT, Jan. 24.—Report of the Prescott Temperance Society for 1842: In the course of the past year the usual quarterly meetings have been regularly held, and the society have been favored with able and edifying addresses from W. B. Wells, Esq., and the Rev. J. Carol, of this place, and Malcolm Cameron, Esq., M.P.P. Three special meetings have likewise been held, the two former of which were addressed by Messrs. Wilson and Mitchell, delegates of the Montreal Victoria Temperance Society, the latter by Captain Sullivan in reference to the sailors' cause more immediately. At the commencement of the past year the society numbered 196 members, since which 198 have joined; 46 have removed, 3 died, and 18 withdrawn, and 3 requested to withdraw in consequence of violating the pledge; this leaves the present number of members 327; gratifying as this statement is, it must not be regarded by any means as an adequate criterion by which to judge of the extensive progress of the great and glorious principles of total abstinence in the town, inasmuch as during the past year, another society has been formed, which fully recognizes and carries out the same principles, and which numbers not fewer than 500 members resident in Prescott and the immediate vicinity.—Several dealers in intoxicating drinks have been forced to give up the traffic as profitless; one distillery has also ceased its operations, whilst the disgraceful and degrading scenes formerly so prevalent in our public streets, are now of very rare occurrence. To the cheering facts here stated, to say nothing of those infinitely greater and more important benefits resulting from the adoption of these principles, in the amelioration of the social, moral, and intellectual condition of so many immortal souls (benefits which must be apparent to any one not willfully blind) the society triumphantly appeals as more than sufficient to falsify the gloomy predictions of former opposers and sceptical friends, on whom they take this opportunity affectionately to urge the Apostolic recommendation—"Whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

The Committee cannot close this Report without expressing their deep and unfeigned regret, that whilst the principles of the Society have obtained so extensively in the public mind generally, it has still to rank, as its opposers, several high in authority, military, magisterial, and clerical, who either by a direct traffic in intoxicating drinks, or compliance with and support of drinking usages, lead their only too powerful influence to perpetuate the vice of intemperance. Will not the military officer at once admit that the frequent occurrence of courts martial, so disreputable to his corps, is almost entirely owing to the prevalence of intemperance, with its concomitant irregularities among the men under his command; and does he not know that by giving us the weight of his influence, in joining our Society, he would set an example that would do more to stop this evil than all other means he can adopt, united; can the magistrate who ought to be a terror to evil doers, who is so often called upon to adjudicate in cases which he is well aware would never have happened but for intemperance; but, most of all, can the professed minister of the gospel of the ever blessed Saviour, who is too frequently, alas! summoned to perform the duties of a coroner's office over the remains of the poor victim of drunkenness, assigned to a premature grave in consequence of his indulgence in this soul-destroying vice; can he, after witnessing such scenes as these, still continue to indulge in the use of that which has proved the ruin of his fellow mortal, and plead ignorance to the baneful effects of his example. Let us

hope that the period is rapidly approaching when we shall no longer have occasion to intermix with the more pleasing intelligence in our reports, expressions of regret on account of the opposition direct or indirect of any class of the community; in the meantime, in humble dependence on that great and good being, who in his infinite wisdom has chosen "the weak things of this world to confound the mighty," let us unceasingly continue our exertions until the direful evils of intemperance, shall be no longer seen or felt in our families, in society or in the church of God.—But righteousness and temperance shall every where prevail: the drunkard's swearing and cursing shall be exchanged for prayer and thanksgiving; and the Bacchanalian songs for the triumphant chorus of the angelic host. "Glory to God in the highest, peace on earth good will toward men."—CHAS. A. SEE.

MURRAY, January.—The Murray temperance society held its anniversary on the 15th December last, when six additional names were received; the cause, I think, is still advancing; the Juvenile temperance society held its first anniversary the 6th October last, it numbers 110 members, and for diligence and zeal out does the Adult society; A. Simons, President.—H. BRUNDAGE, Sec.

RUSSELLTOWN, Feb. 2.—Enclosed you have six dollars, being a donation from the Russelltown Temperance Society, in aid of your very excellent and useful Society. The total principles and practice are greatly spreading in this neighbourhood, and though we occasionally have to regret the fall of an unworthy member, yet numbers are still giving up the use of alcohol and submitting to the temperance pledge; the consequences of which are daily more visible in the improved state of morals amongst us, and the change that has been wrought in the peace and comfort of many families. On the 28th December last the members of our Society assembled at nine o'clock, A.M., at the residence of Captain Steele, and having formed in procession with two large banners, inscribed with temperance mottoes, took a sleigh ride to Russelltown Flatts, a distance of nine miles, where about sixty ladies and gentlemen sat down to an elegant dinner, provided for them at the house of Mr. Forbes; after dinner the time was occupied by a choir singing select pieces from the Temperance Minstrel, intermixed with exciting and feeling addresses from the Rev. Mr. Gibb and the other gentlemen: towards evening tea was handed round; and the procession returned in the same order in which it went, every one delighted with the proceedings. A more numerous, respectable, and friendly party never met in this township.—WM. STEELE, Sec.

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—*Macneil'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, FEBRUARY 15, 1843.

TRACTS FOR THE TIMES.—No. II.

Part First.

MR. CARTWRIGHT'S CHARGE TO THE GRAND JURY, AT THE QUARTER SESSIONS OF THE MIDLAND DISTRICT, JANUARY, 1843.

Mr. Foreman, and Gentlemen of the Grand Jury,

I regret that the Calendar presents a long list of persons against whom charges are preferred which it will be your duty to investigate. They are 25 in number and are, with one exception, for larcenies. From a hasty glance which I have been enabled to give at the several informations, I find that nearly every case may be traced to that prolific source of crime, Intemperance. Whatever may be the origin of crime in other places, it must be admitted that nine-tenths of the cases we are called upon to consider,

may be fairly attributed to drunkenness. Every day's experience shows that this is the greatest evil which effects the community at large. We must confess that this habit paralyzes, if it does not extinguish, those talents which the Almighty has graciously implanted, to a certain extent, in the minds of all; it destroys all those social affections which form the great charm of domestic life; and it converts the man who should walk through life as the heir of immortality, into a wretched being who seeks no higher object than momentary gratification and indulgence. It would seem almost in vain to oppose this prevalent vice by considerations of duty resulting either from the moral or civil character. Reason and Religion alike appear useless. It seems to constitute the sole enjoyment of those unhappy persons who are the constant inmates of our Gaols, and experience proves that when this passion for ardent spirits is once excited, it is next to an impossibility to get it abandoned.—There is, therefore, no subject so deplorable to a feeling mind as the amount of human degradation which results from the prevalence of this habit.

I conceive this is a fitting occasion, and I have availed myself of it, to draw the attention of my brother Magistrates and the public to the evils arising in our community from the number of low Taverns which have been heretofore licensed, because I am aware that many have expressed dissatisfaction at the course which has been lately pursued in reducing the number, and in the attempt to confine the privilege to such, as were regarded as necessary. I am prepared to expect that those who make a gain of other people's vices and weakness will be clamorous, but every man who regards the well-being of his fellow, will rejoice at any measure likely to remove a glaring evil. It has been asserted that the reduction was too great and sudden; that people were taken by surprise, and that it will not be attended with the desired result, as Spirits will be sold, if not legally, illegally. I believe no one will venture to deny that the easy access to Spirits offered by the number of Taverns is an opportunity which few, inclined to gratify their appetite for drink can resist, and no doubt men are led into temptation by it, who otherwise would avoid it. This evil, then, is one of no trifling magnitude, and I cannot understand why an anxiety to limit the number within reason can be called in question. Every candid person must admit that 70 Taverns in a population of 12,500, would be ample for any necessary or reasonable purpose. It must be recollected that in the July Sessions, public notice was given by the Justices of their intention to limit the number;—surprise cannot therefore be fairly objected. I cannot conceive how that Tribunal to whom is entrusted the licensing of Public Houses can be blamed for acting on the supposition that the law is all-powerful; that men will not act contrary to it; and that if they do, they will be punished. No order could exist in any Country if Magistrates acted on so vicious a principle; that unless they suffered and sanctioned that which was an acknowledged evil, the laws would be evaded. All magistrates are to suppose that the law is sufficient to detect and punish every transgression—if it is not, it is the duty of the Legislature to amend it. It would be more creditable for those who object to this reasonable and proper exercise of authority, if they would unite in endeavouring to lessen the evils arising from intoxication.

In the Town of Kingston and the adjoining hamlets, during the last year, there were no less than 134 licensed Taverns in a population of about 12,000, being one to every 16 families, and as the number of inhabited houses does not exceed 1,000, nearly every seventh House was appropriated to the sale of ardent Spirits—a proportion, I venture to assert, unequalled in any Country or community. On en-

quiry at the adjourned Sessions, it was decided to grant all those who had superior accommodations the license, and they were classed in five different divisions—the first four classes numbering 42 were licensed without any objection, but on referring to the report of the inspector and the Police, it was ascertained that with respect to the remainder, many had not the qualifications required by law; in fact, that they were neither adapted to, nor required for, public accommodation, but were merely low dram shops, the receptacle of the idle and vicious, from which most of the crimes were produced; they were properly refused. If no change had taken place and the number had increased, it is impossible to measure the lamentable effects produced by thus throwing temptation in the way of the wavering, the reckless, and the vicious. With those who have this degrading taste, every farthing that can be spared is converted into intoxicating drinks.—The dictates of prudence, the lessons of adversity, the voice of conscience, and the commands of God, are alike unheeded, and who can be surprised if crimes increase, and misery and wretchedness are daily exhibited.

It is a subject of interesting enquiry to ascertain the amount of money that has been expended in these houses of public resort during the past year, and if it is put at the sum of £200 for each house which (when rent, taxes and living, together with the first cost of the article, are taken into the account) is not extravagant, we have at once an annual item of £26,800 expended in this comparatively small Town and neighbourhood, chiefly by the labouring classes, for an article not only useless, but highly injurious. What benefit would not result to our community if this enormous outlay was spent in works of public usefulness,—in the endowment of Schools—the support of Hospitals—the establishment of Libraries, and other institutions adapted to the instruction and improvement of Society, but above all, in the extension of the Gospel of Salvation. I might enlarge on this topic, but I need not detain: I am aware that much as we deplore the evils resulting from Sin, it is Utopian to expect that vice will altogether cease and drunkenness be entirely rooted out in any community; far less in Cities and Towns where numbers congregate; for to use the language of a celebrated writer of the present day—

“It is there that vice has spread her temptations, pleasure her seductions, and folly her allurements; that guilt is encouraged by the hope of impunity, and idleness fostered by the force of example. It is to these marts of human corruption, that the base and profligate resort; there they find victims on which to practice their iniquity, and gains to reward the dangers that attend them.—Guilt is matured by the difficulty of detection, and licentiousness rewarded by the prospect of enjoyment. * * * The contagious nature of bad example and the difficulty of avoiding the seductions of vice, is the great cause of human corruption in Towns, and it is the peculiar misfortune of the poor in these exposed situations that they cannot fly from temptation; but that town where they will they are met by the allurements of vice or the seduction of guilty enjoyment.

* * * * * It is the impossibility of concealing the attractions of vice from the younger part of the poor in Cities and Towns, which exposes them to so many causes of demoralization, and renders the contagion of guilt so infinitely more rapid than the influence of good example.”

These are the impediments and hindrances which exist to the proper course of moral principle in large communities, and all these crimes are greatly encouraged by frequent and constant opportunities for indulgence in intemperance. Can any one not lost to every feeling of humanity, contemplate this picture of misery and depravity without emotion,

and an anxious desire to remove it from among us, and, if possible prevent the consequences which inevitably result. There is but one remedy, and that is, to implant in the minds of all, those precepts which the Gospel only teaches,—*the sacrifice of the present from a regard of the future.* Present gratification must be relinquished; objects of immediate desire abandoned from a principle of duty and a sense of danger.—This is no easy task—the power of doing it is perhaps one of the last acquisitions of the human mind:—for there are few who even in temporal concerns have acquired the power of looking to the future, and controuling present desire from considerations of ultimate advantage. But although alive to such difficulties it is not chimerical to hope that by a judicious plan of education, based on sound religious principle, much may be effected. If only one-tenth of the money squandered in sensual indulgence was expended in the diffusion of the Gospel and in Seminaries of learning, we should have less to occupy our time as Courts of Justice in the trial of those whose advancement in crime has been produced by the evil we lament. The diligent cultivation of those faculties which all more or less possess, an accurate acquaintance with all those duties and privileges which prevail in Society, and the possession of those useful habits which result from mental culture would be no ordinary safeguard; for we must all acknowledge the value of intellectual education, which strengthens while it enlarges the mind, adds to our information and enjoyment and extends our usefulness. Without such education man is little fitted for rational enjoyment, and becomes the victim of vicious habits and unredeeming selfishness; yet allowing all this, Faith in the Gospel of Christ is after all, the only sure defence against all those irregular appetites and passions, those fascinations of sinful pleasures and the contagion of evil example which produce all crimes; “for,” (to adopt the language of the writer already quoted,) “Universal as is the stimulus of passion and sense: as universal, if early awakened, are the reproaches of conscience and the terror of a judgment to come; and the number whom religion can prevent from sin or reclaim from vice, is incomparably greater than those whom mere science and philosophy can affect.”—*Kingston Whig.*

Part Second.

Letter from the Editor of the Temperance Advocate,

TO JOHN S. CARTWRIGHT, ESQUIRE, KINGSTON.

Respected Sir,—I have taken the liberty of inserting in this number of the *Temperance Advocate* the greater part of your excellent Address, lately delivered to the grand jury of the Midland District; and I am sure I speak the sentiments of the temperance public of Canada, when I cordially thank you for a document which so far as it goes is candid, powerful and convincing. Knowing full well the trammels which fashion and custom throw around every human being, and more especially those, who like you, occupy exalted stations, I am ready to acknowledge that only a strong mind can burst through them as you have done, and, at the risk of popularity, proclaim the truth.

There are, however, a few points connected with the Address which I wish to bring home to the attention of your influential townsmen, and in so doing I address you not in your private capacity but as their representative.

1st.—Kingston has long been in the state of intemperance, that you so eloquently describe and feelingly deplore; it has long been mourned over by every good man who visited it; yet what active or persevering efforts have been made by you to remedy the evil? Were you not bound, at some earlier period of the long years of

Kingston's unenviable notoriety for drunkenness, to have come out in a decided manner against the causes and sources of that awful evil? Or if you did not originate any thing yourself; were you not bound by every consideration of love to God and man, to throw your influence on the side of those who were labouring to emancipate Kingston and Canada from the bondage of intemperance. Have you done this? Have your clergymen, magistrates, deacons and elders done this?

2d.—You say: “It would seem almost in vain to oppose this prevalent vice by considerations of a sense of duty. Reason and Religion appear alike useless.” Now, Sir, well informed as you doubtless are about what is passing around, were you not aware when you spoke this sentence that there was a country, almost within reach of your voice, where thousands and tens of thousands of degraded drunkards have been reclaimed; where the common use of intoxicating drinks is disgraceful; where the public houses have, to a great extent, been forced by public opinion to break up their bars; and where many townships and some counties are not populated by a single place for the sale of intoxicating drinks? If, has this reformation, which according to your view would appear impossible, been brought about? I will tell you. Good men possessed of wealth, power, and influence in that country, the JOHN S. CARTWRIGHTS of their respective districts, threw themselves heartily into the temperance movement, practiced Christian self-denial for the good of others, and thus prevailed upon all, or nearly all, to give up the intoxicating cup. Had the clergymen of Kingston, with their deacons and elders, done the same, and had they been joined by you, and others, high in public esteem and confidence, there cannot be a doubt, that Kingston would have been as far redeemed from intemperance as any city in America—and there are some which instead of a dram-shop to every seven houses, have not one to seven hundred. If, then, Kingston be in a deplorable state of intemperance and consequent immorality, does the fault not lie, in a great measure, at the door of those who knew or should have known the remedy; but who had not patriotism, philanthropy, or Christian self-denial enough to give up their glass of wine for the sake of their bleeding country—of their desolated city. Remember, I beseech you, that the “Cities of the Plain” would have been saved, had there been ten righteous men in them; and doubtless Kingston would have been spared this dreadful curse of intemperance, had there been ten, five, or even two men of your talents and influence to throw themselves between the dead and the living and stay the plague. Poor drunkards of Kingston! the language of the poet, descriptive of another but not more wretched kind of slaves, is, I fear, singularly applicable to your state:

“Yet, yet, degraded men, the expected day
That breaks your bitter cup, is far away,
Trade, wealth, and fashion ask you still to bleed,
And holy men give scripture for the deed.”

If there rests any obligation on men, especially ministers and magistrates, to love their neighbours—to be their brother's keepers—and to do and suffer for the welfare of their fellow citizens, then a great part of the guilt of the poor wretches you speak of must rest upon the magistrates and ministers of Kingston; inasmuch as you set them the example of using intoxicating drinks, and licensed the taverns in which they have been trained from one degree of intemperance to another till led to the commission of crime. This is an awful charge and you ought by all means to vindicate yourselves from it if you can; if not for the time past at least

for the future. These poor degraded wretches are now called to stand before your bar; but, ere long, you must stand with them before the bar of God, when, perhaps, it will be more tolerable for them than for the unfaithful minister, the rum-selling elder, or the moderate drinking magistrate, who knew to do good and did it not.

3d.—You say, and say truly, that the Gospel is the only remedy for sin of whatever kind; but the Gospel teaches us to deny ourselves for the good of others, and, if meat make a brother to offend, "to eat no flesh while the world standeth," a principle, the application of which, is, in your case, singularly evident.—The Temperance Society is based upon this Christian principle, and hence its stability and success; but perhaps you consider the Temperance Society as something too low and vulgar to co-operate with. Even should this be the case, however, I think you can surely have no feasible objection to act upon the plan of several of our most distinguished clergymen and influential citizens in Montreal, who give all the weight of their example, influence and advocacy to the total abstinence cause, without joining themselves to any particular society or organization.

4th.—You must acknowledge, that if your fellow citizens had sought the advancement of the Temperance Reformation, with half the zeal they have manifested respecting the seat of Government, they would have secured an element of prosperity infinitely greater, and you would not have had to mourn over such a state of intemperance and degradation. But do you think, Sir, that an all-wise Providence will permit a place such as you describe Kingston, to continue to be the seat of Government of a great country like Canada, and send out polluting influences to every corner of this otherwise highly favored land? You could not—a good man could wish it. No; if you would retain what you so earnestly desire, strive to degenerate the eminence: advocate abstinence from intoxicating drinks as strongly as you condemn drunkenness: by your purity, zeal, and liberality, place Kingston in the first rank of Canadian cities in the race of religious and moral improvement: diffuse blessings over the land—be in a word the metropolis of mind and then all will rejoice that the evil power is lodged with you. Otherwise, all good men must earnestly deprecate the continuance of such a calamity.

5th.—You allude to the all important subject of Education and shew that the means which should sustain it are wasted in intoxicating drinks and minister to the degradation instead of the elevation of society. But there is one bearing of this subject, I think, peculiarly interesting to the citizens of Kingston, viz: the influence of your taverns upon your educational establishments. How can parents, who regard the moral well-being of their sons, send them from the parental roof for education into such a hot-bed of intemperance as Kingston has hitherto been? All the advantages of the best institutions and the most excellent masters, would, in fact, be more than counter-balanced by your tainted moral atmosphere. Nor does this view of the subject affect the citizens of Kingston alone: it is of interest to all who have contributed to found a College in your city, of whom I have the honour to be one; and it is of interest to the whole country inasmuch as many of its future ministers, magistrates and legislators, will doubtless be trained in that College. It is true you have only spoken of low taverns, but your fashionable hotels do quite as much to corrupt the youth of good families as the low taverns to debase the poor.

6th.—I might add a plea in behalf of the sailors and boatmen who visit your port in great numbers—of the soldiers who are by the temptations of Kingston so often led to destruction, and more

especially of the poor Immigrants who are so frequently tempted to drink, perhaps, in violation of a previous pledge, in your dram-shops; and who, doubtless, in many instances carry habits of intemperance into the back woods which have been formed or fostered with you. But, I hope, enough has been said to rouse every patriot, every philanthropist, every Christian in Kingston, to grapple in earnest with the fearful evil which has so long weighed down your energies, blasted your prosperity, and steeped your history in blood.

Greatly do I rejoice that you have made a beginning, and earnestly do I hope that you will also make an end of cleansing your city from its "abomination of desolation," of putting the Achan out of your camp, and of warning the wicked from their way, that their blood may not be required at your hand. And, believe me, Sir, no one will watch your progress in this great work with more interest, nor proclaim your success with more delight, than he who has the honor of subscribing himself,

Your most obedient servant,

THE EDITOR OF THE TEMPERANCE ADVOCATE.

By advices from Mr. WADSWORTH we learn that he had reached Toronto on his way home; that he had been sustained in his arduous task by health, strength, and journeying mercies, and that he had been received throughout with great kindness by the friends of the cause. We cordially thank them for their hospitality and liberality, and trust that they may experience the truth of that saying,—"There is that scattereth and yet increaseth."—"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

MR. DOUGALL'S TOUR CONTINUED.

I returned to England for the purpose of embarking in the *Great Western*, and on my way to Liverpool found a very good temperance house in Birmingham, in which town I learned that the cause had made extensive progress.

Before entering upon the voyage, I shall advert to some things which I have hitherto omitted to notice.

1.—The complete suffrage movement and the anti-corn law league were engrossing the attention of almost all the enlightened teetotallers of England to such an extent that little could be expected from them in any other efforts; and the insurrection of workmen against masters under the rallying cry of "A fair day's wage for a fair day's work," was engrossing the attention of the illiterate, so that the poor Temperance Reformation was nearly lost sight of. But though not so much agitated as formerly, I am convinced it has a deep hold on the understandings and consciences of a large portion of the people.

In Scotland public attention was not only engrossed by the same subject as in England, but by the extraordinary crisis in the affairs of the Scotch Church; yet in the midst of all the commotion attending these national convulsions, Temperance men ceased not to ply their sturdy strokes at the root of an evil as great as any that society depletes.

In Ireland the work, as far as the people are concerned, appeared to be almost complete, the Reformation had swept over the land, not like the tempest, but like the genial showers which give "seed to the sower and bread to the eater". Yet father MATTHEW seemed to have no thought of relaxing his efforts: he was continually travelling from place to place preaching, administering the pledge

and using every means in his power to render the Reformation universal and permanent. He had even visited Scotland, and it is probable that as the importance of the work in which he is engaged becomes better understood, his labours may be called into still wider spheres of action and influence.

2.—I thought I could plainly discern a more than usual amount of intemperance in cities or towns where the ministers of religion were opposed to the total abstinence principle, and where the places of worship were shut against temperance meetings. This was peculiarly the case in Edinburgh where gospel ministers, zealous in every other good cause, throw their influence against the Temperance Reformation, and drink their wine or toddy as if their example were doing no evil. I do not mean to charge them with habitual drinking, for I believe them to be very abstemious in this respect. Perhaps they do not drink more, upon the average, than a glass each in the week; but this small quantity effectually holds back their influence from the Temperance cause. Now, considering the talents and the influence of these gentlemen, I think it a low estimate to suppose that they would, even if heartily engaged on the side of the Temperance cause, be instrumental in one way or other in reforming a drunkard or saving some one from becoming a drunkard every week; so that each glass they take may, in this sense, be looked upon as consigning a soul to destruction. It may be said that there is drunkenness even in places where the ministers become tee-totalers; but though in these places we see those who are lost, who can tell how many have been saved from the drunkard's doom, through ministerial influence and example? It is not certainly too much to believe that the beloved pastor of a large church and congregation may, by refusing to sanction the drinking usages of society, be the means of saving hundreds who would otherwise fall into the drunkard's grave. Yet, in view of all this, these servants of Him, who gave up his life for them, will not give up their glass for the benefit of society! Surely a better day is at hand.

3.—I have been deeply pained to see in the public papers, statements of the immense quantities of wines, malt liquors, and even ardent spirits consumed in the Royal household; amounting, I think, to the enormous sum of £35,000 a-year. And, I thought, that besides the disastrous effects of such an example set before the people; it would be strange if the evil effects of these drinks did not manifest themselves in some way within the palace itself. I was not therefore surprised to hear of a circumstance which made a good deal of talk last summer, and which, as near as I could learn, was as follows:

A nurse had been engaged for the Prince of Wales at a high salary, and supposed to possess a high character; but she had, it seems, an opinion which it is feared is more common than correct among nurses, namely, that intoxicating drinks would aid her in the performance of her duties. She had, in consequence, appropriated rather more than her share of the £35,000 worth, and was found by her Royal mistress in a state of intoxication—of course she was immediately turned off, and a soberer one, I hope, selected in her place. The best caricature of the summer was occasioned by this incident; it represented the nurse in maudlin inebriety pouring gin into the infant prince's mouth, and saying, "I'll make you a spirited Prince of Wales, hic!" whilst the Queen, who happened to be coming into the nursery at the time, was standing horror-struck at the sight. Another caricature represented the procession, at the baptism of the Prince of Wales, in which the wet nurses took a conspicuous part, each having one or two bottles

of porter in her hands and some with the necks of bottles sticking out of their pockets, whilst others were taking a swill by the way. These were no doubt caricatures, but they showed at least that the drinking propensities of nurses were well known and generally ridiculed. How long the practice here alluded to will continue it is difficult to say, but all who know any thing about the milk of cows fed on the fermented slops of the brewery or distillery, know that it is unwholesome for children; and it is to be presumed that the same cause in other cases produces more or less of the same effect. One thing is certain, viz: that the practice of mothers and nurses drinking strong drinks, is a very great hindrance to the Temperance Reformation; and thousands of tee-total mothers of every degree of strength and of all kinds of constitutions can testify that it is in no way necessary.

The following interesting letters were received by the last mail steamer from Britain. The first is from an influential clergyman, and shews, besides the excellence of tee-totalism, the little progress that it has made in England, when a gentleman so liberal and so enlightened only found it out by chance six months ago. The second is from the editor of the *Aberdeen Tee-totaller*, one of the most active promoters of the Temperance cause in Scotland.

HASTINGS, SUSSEX, Jan. 2, 1843.

Sir,—I have to acknowledge your kindness in forwarding to me the *Canada Temperance Advocate*; I have been much pleased and profited by its contents, and hope you will continue to favour me in the same manner. It is only about six months ago that I became a tee-totaller; my attention was first directed to the subject by a friend, who called on me to enlist my sympathies on behalf of Hydropathy. Having made some trial of that system, I soon saw its important bearing on the Temperance question, and determined to avail myself of the means of usefulness which appeared to be presented to me. The first step was to sign a total abstinence pledge. I then laboured to revive the slumbering energies of an association in this town. The result has been its dissolution and the formation of another, and we hope now to carry on operations with vigor.

For many years I was accustomed to take a glass of wine after preaching, and really thought it was impossible to do without it. Now I take nothing extra on the Lord's day except an egg in my tea, and feel much less weariness than when I took wine. I asked a friendly physician, when I left off using the stimulant, what I should take instead of wine, "Take nothing at all," said he, "your stomach requires rest as well as the other parts of the system, after the excitement of a public service; keep yourself quiet till meal time." I have ever since followed his advice.

Wishing you much success,

I remain, yours truly,
J. M. CRAMP.

Sir,—With regard to the subject of a differential premium for temperance ships, Mr. Orr having sent me a copy of the memorial adopted and subscribed at Greenock, I published it in the *Temperance Record*, copies of which were sent to the principal ship-owners in the city; and I took occasion to converse with some of them personally on the subject. One of the leading directors of our local Insurance Companies thought so well of the proposal, as to offer at once to bring the memorial under the consideration of his co-directors, and urge them to give it a favorable consideration.

The annual general meeting of "The Northern Temperance Union," was held at Inverness in June. We had a most delightful meeting, and received very encouraging accounts of the progress of the cause—especially among the poor highlanders, whose drunkenness has been long proverbial. To give you some idea of the deplorable state of the people in the Highlands, I may mention, that when lodging at one of the inns near Fort William, I actually heard a respectable farmer defending a dreadful scene of riot and debauchery that had taken place on the previous Lord's day, on the ground that "it was the communion Sabbath." It

seems that it has been the practice from time immemorial, for those who attend the Parish churches, in the Highlands, to communicate generally *once*, and sometimes *twice* a year; and looking upon these occasions as necessarily leading to rather lengthy services, they bring from home with them a supply of whiskey, bread and cheese. When the solemn services of the day are over, they indulge themselves freely, and I was assured on authority, which I had no reason to doubt, that the consequences were awful. But I rejoice to be able to add, that we have now the most cheering evidence of a change for the better being in rapid progress.—Mr. Mason planted the *standard* of temperance on every Highland hill in Scotland last year; and during the past six months we have had a Gaelic lecturer labouring constantly among the people. Sir Francis Mackenzie himself, a staunch tea-totaller, gave orders for our lecturer to be employed on his own estate, until he had teetotalized it, and the worthy knight paid all his expenses. Seeing the good effects of the lectures on Sir Francis Mackenzie's property, another, and, if I mistake not, the largest Laird and principal Highland chieftain, sent an order to his Factor to request our lecturer to labour on his property and he too would pay all expenses! This case is even more encouraging than the other, inasmuch as the chieftain in question is himself no tea-totaller. Facts like these, considered in relation to the debaucheries which were wont to characterize the gatherings of the "clans" of old, point to conclusions which cannot be regarded as opposed to the successful triumphs of temperance in this drunken land. I have but small expectation of living to see the day when Scotland will be teetotalized; but although the Temperance movement were to subside to-morrow, it has done as much good already as will be felt to the end of time. The drunkard is a *marked man*, and ere long the man who simply uses intoxicating drinks as a beverage, will be reckoned amongst those whom really good men can neither esteem nor love. Meantime we have uphill work and a little encouragement, even from the friends of the movement, to persevere; but we trust we are actuated by higher motives and have joy in the consciousness that we can be made available as instruments in the hands of God to add something to the sum of the happiness of man.

Sincerely yours,

J. H. WILSON.

The desecration of the communion season, to which Mr. Wilson so feelingly alludes, is, we regret to say, not peculiar to Scotland. It is stated, on the testimony of credible witnesses, that in a certain country parish of Canada, which shall be nameless, scenes of drunkenness and riot may be seen on the Sacrament Sabbath which disgrace no other day of the year. In fact in one instance two or three parties were quarrelling and fighting, within sight of the church at the same time. In this parish there is a strong Temperance Society which goes on increasing and prospering through the year till the communion season comes round, when it annually receives a severe blow and has to lament the defection of a number of its members. We believe the minister of this parish to be a good man, and to lament such scenes as much as we do; but he has never joined the Temperance Society, although his so doing would, probably, influence nearly all his parish to do the same.

We see proposals in the last *Temperance Advocate* for publishing that paper at a very reduced price; and I wish expressed that others would give an opinion respecting the contents in future.—For all we know, if the paper is to be generally patronized it must be confined solely to Temperance subjects.—*Christian Guardian*.

In publishing the *Temperance Advocate* the Committee is desirous of pleasing *all* the friends of the cause in Canada, or if that be impracticable, the great majority of them; we would therefore feel much obliged to the respected Editor of the *Christian Guardian*, if he will state the reasons or circumstances which led to the formation of the opinion above expressed.

The chief motive for adding other than Temperance matter to

the *Advocate* is to procure for it *more general* patronage by inducing many to take it who would reject a purely Temperance paper; and we are at some loss to perceive how the addition of a brief summary of news, or of extracts from valuable works upon such interesting subjects as Education and Agriculture should render it *less* acceptable to the public.

It may no doubt be said that any thing but Temperance is out of place in a paper published by a Temperance Society, but if the Committee have erred in this matter they have done so by following, in part, the example set before them in the religious papers, not only of Canada but of Britain and the United States, which though generally published by religious societies, give news, parliamentary debates, prices current and other matters of interest.

We have only to add that the whole subject has been laid before the Temperance Societies of Canada, the parties most interested, and we await their decision with confidence, satisfied that it will be dictated by an enlightened desire for the public good.

TO YOUNG MEN.

Many a warm friend of the Temperance cause earnestly desires to promote its best interests, but from diffidence, want of practice, or some other cause shrinks from advocating it publicly. To all such we would say, You can effectually attain the object of your desires by obtaining subscribers for the *Temperance Advocate*; a labour which even a boy may perform, and which yet may produce as good results as public addresses.

Let us suppose a case: A gentleman of learning and talents zealously advocates the Temperance cause in his village, holding frequent meetings and doing much good; whilst in another village a poor youth procures a hundred subscribers for the *Advocate*, which, we believe, after the reduction of price, almost any zealous and determined youth in Canada may do. Which of the villages will be most thoroughly imbued with Temperance principles?—which individual will have been instrumental in doing most good, the learned gentleman or the poor lad?

We do not mean to decide this question, nor to undervalue the importance of public advocacy. We only mean to show that there are ways of promoting the best interests of the cause open to those who cannot hold public meetings; and, we would add, that both the means alluded to should invariably be conjoined when practicable.

Young men of Canada, we speak unto you "because ye are strong," up then and be doing, in this good cause!

BRIGHTON, Jan. 27.—At a special meeting of our Committee on the 24th ultimo, the following resolution was unanimously adopted: *Resolved*, That the Secretary be requested to write to the Montreal Society for the purpose of ascertaining their views respecting the following cases, viz: If a person can consistently hold connection with a Total Abstinence Society while renting houses for the retailing of ardent spirits; or whether the wives and children of inn-keepers can be considered members, without a violation of the spirit of your pledge; also requesting that your views be published in the next *Temperance Advocate*.—A. C. SINGLETON, Secretary.

There is no task we undertake more reluctantly than that of attempting to decide delicate and disputed questions like the above, for whilst on the one hand it is necessary to maintain consistency and purity in our efforts and organizations, on the other it is desirable to conciliate as many friends as possible, and rather to err on the side of deviating too little from commonly received opinions than too much. It has, however, been decided by Temperance Conventions both in the United States and Canada, that it is inconsistent with the pledge knowingly to let a house for the sale of

intoxicating drinks. A decision which the Montreal Society has with much pain but from a sense of duty acted upon.

With regard to the second question we think the decision would turn upon the free agency of the parties. In the case of a servant, or even of a tavern-keeper's son who had attained majority, we should think their continuing connected with the sale of liquors would disqualify them from being members; and the wife being one with the husband must, we suppose, come under the same law as himself; but the case of a tavern-keeper's minor children is different, inasmuch as they are in no way responsible for the actions of their father, and are not free to control their own. The questions will be laid before the Committee.

We return our thanks to the Cobourg Society for their sympathy, as expressed in the following letter:

Cobourg, December 3, 1843.

I cannot well express the pleasure it affords me to remit to you the enclosed small sum, which I received as the fruit of our appeal on your behalf, to the Cobourg Temperance Society.

We confess that we ought to have been more prompt in attending to your call to duty; but nevertheless assure you that a deep sympathy has been felt and manifested for those who have done so much for the moral elevation of the people of Canada—the Executive Committee of the Montreal Temperance Society. I have called your appeal to the country a *call to duty*, and I think it can be viewed in no other light. What Society can state the exact amount of information, strength and influence it has derived from the visits and ocular demonstrations of Messrs. Mitchell and Wilson, and the other agents? Again; is not the country at large materially benefited by having all its school-masters, ministers and representatives in parliament, supplied with the *Temperance Advocate*? And is it right to leave the Montreal Society to bear the entire expense of a measure, the beneficial results of which are enjoyed by the entire Province? Verily your debtors to a very great amount we all are; and it is to be hoped that the people of Canada will not only feel their indebtedness, but cheerfully respond to your appeal.

I am satisfied that notwithstanding the unparalleled scarcity of money, were the officers of each society in the Province to appoint one or more suitable persons to visit each member and explain the matter properly, you would be relieved from your embarrassments, and the temperance cause would not be suffered to flag, as it is to be apprehended is the case at present.

Hoping that the country will sustain the Montreal Society in their benevolent efforts, I remain, sincerely yours,

W. KINGSTON, Cor. Sec.

The Anniversary Meeting of the Montreal Temperance Society will take place in the Congregational Chapel, St. Maurice Street, on Tuesday the 28th instant, Chair to be taken at half-past six o'clock precisely. The occasion is expected to be one of great interest.

The last Tuesday of the month will we hope be remembered by all the Societies in Canada as the day of simultaneous Temperance Meetings, and we would respectfully suggest that a part of the evening be spent in praise for past favor, and prayer for a still more abundant blessing in future.

We request attention to the excellent Report of the Prescott Temperance Society in this number.

The Quebec Young Men's Temperance Society are respectfully requested and authorised to raise a subscription in Quebec in behalf of the Montreal Temperance Society.

For Agents' appointments—see second page of Cover.

The Victoria Men have been holding meetings in Montreal and the vicinity with encouraging success.

CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA.

To which we especially invite the attention of the Makers, Venders, and Users of Intoxicating Drinks.

173. 176.—BRIGHTON, Jan. 27.—I was informed by Dr. Henry Mead, one of the Coroners for the Newcastle District, that during the previous eight months he had attended to eight inquests, five of which were the victims of intemperance. Only one of whom has appeared in your monthly catalogue.—A. C. S.

CHILDREN AND YOUTH'S DEPARTMENT.

A CURIOUS CONTRIVANCE OF HEATHEN BOYS.

The native boys belonging to a mission school, in one of the South Sea Islands, having few slates, and no copy-books, supply the lack by going to the mountains, and breaking off a piece of the rock, one side of which they smooth by rubbing it upon a coral reef; they then dive into the sea, and breaking off one of the spires of the sea-erg, use it as a pencil. This was related at one of the anniversaries in London, during the past year, by the Rev. Mr. Pritchard, a missionary from the South Sea Islands, who at the same time exhibited to the audience one of those substitutes for slates.

Thus, it appears, that these heathen boys are so anxious for improvement that they will go to the top of a mountain for a slate, and to the bottom of the sea for a pencil, rather than miss the opportunity of learning to write. What a rebuke does this furnish to those little idlers in our more favored land, who, though abundantly furnished with books, and other means of instruction, without any labor of their own, take no pains to improve their superior advantages. Are there any such—boys or girls—among our juvenile readers? We trust not; but if there are, we hope that in future they will take pattern from the example of these South Sea Islanders. We do not mean that they should make their own slates out of pieces of rock, but that they should be faithful and diligent in acquiring all useful knowledge.—S. S. Advocate.

ALE AND BEER MEASURE.

Professor Greenbank, in his eloquent address at the Marlboro' Chapel, last Saturday evening, before the Boston Temperance Society, gave the following anecdote of a little tee-totaller in England.

In one of the schools the master gave out at the close of school, the table of ale and beer measure, to learn for their morning lesson. The boy was in his place in the morning, and to the surprise of the teacher, not prepared. This was unusual, and he broke out—'John how happens it you have not your task?'

John. I thought it was no use, sir.

Master. No use?

John. No sir. It is ale and beer measure.

Master. I know it is.

John. Well, s'r, father and I both think it is no use to learn about ale and beer, as we never mean to buy, sell or drink it!

This reminds us of an application made to us a long time ago to notice in the *Temperance Journal* a celebrated arithmetic. We examined it, and found certain sums in "miscellaneous questions," "book-keeping," &c., about the "cost of rum," "wine," and "cider," and declined till another edition should omit or change them. Boys, when you come to such a sum, just state it as follows:

"If one gallon of rum is worth nothing, how much of it will it take to come to a thousand dollars? Or thus:—If a man who drinks one glass of brandy a day, is in danger of becoming a drunkard, how much can he take and be sure of being a sober man?"—*Youth's Adr.*

"We are small, but in earnest," was a motto on a banner of a Juvenile temperance society at a Convention held in the East. It should be the watchword of youth throughout our land. If they continue "in earnest," and do not grow weary in well doing, the next generation will be free from the tyrant's reign. Some are disposed to sneer at the practice of letting children sign the

pledge. But we ask such to look at the simplicity of its object, and then say whether our youth cannot understand and appreciate the enterprise sufficiently to place themselves beyond the reach of this foe to their happiness. How old should the child be before we should teach it to avoid getting into the fire. Are the fires of intemperance not to be shunned? Shall our children be exposed to their scorplings and not be permitted to protect themselves by the shield?—Many of the drunkards of our country had the seed sown in their childhood, the bitter fruits of which they are now reaping. We say all hail to the Juvenile Cold Water Army.—*Ib.*

"Papa, the temperance men say that they put logwood into port wine. Is that what makes your nose red?"

"Nonsense, my son, go to bed."—*Ib.*

WINE DRINKERS.—A class of well dressed men, on the way to the gutter.—*Organ.*

A Washingtonian says when he was a moderate drinker, he only drank a quart a day.—*Ib.*

Water refreshes, wine debilitates, water purifies, wine taints and makes foul.—*Ib.*

Disinterested, very—injuring your own health in drinking to that of another in a glass of wine.—*Youth's Adv.*

"Pa, that man's not a tee-totaler."

"How do you know, my son?"

"His coat is all torn, and the crown of his hat is out, and he's got no stockings on."—*Ib.*

Effects of the Temperance Reform.—Instead of using corn "out west," for the purpose of making liquor, they manufacture from it a kind of oil which gives a beautiful light. Truly has it been said that the Temperance Cause is diffusing light throughout the world.—*Ib.*

On Thursday last, two intelligent and interesting boys in the Second Ward Public School of Pittsburgh, Richard Boardland and Elwin Allen, wrote the temperance pledge and got 62 of their school companions to sign it, and resolved to be temperate lads—true young Washingtonians. Thus it is that this glorious work goes on from the youngest to the oldest classes of society.—*Wash. Banner.*

HONESTY.—The Secretary of the Massachusetts Horticultural Society, in his speech at the late anniversary, said—"We are told, in some places in Prussia, the children are trained up in such habits of honesty, that gooseberries, and plums, and cherries and other fruits, may hang in luscious clusters within their reach, the whole season, and ripen by the side walks within arm's length of every child, and yet never be touched by a purloining hand."

Poetry.

The following beautiful lines were composed for the Temperance Concert, given in aid of the Young Men's City Temperance Society by a young lady of this city, whose pen has frequently been employed in rhyming the praises of *Temperance*. They speak for themselves, and need no commendation of ours.

THE TEMPERANCE TRIUMPH.

Once again to thee, Temperance, an anthem we'll raise,
And tell of thy triumph in song;
Once in we will our voices unite in thy praise,
And echo, thy triumph prolong.
We will tell of the blessings thy light has bestowed,
On the homes that were lonely and sad,
Of the smile that now beams where the tear often flowed,
Where the hearts that were mourning, are glad.

Like an Angel of light, thou hast sped through the earth,
Bidding Hope take the place of Despair;
Thou hast changed the rude oath and reveller's mirth,
To the voice of thanksgiving and prayer.
The poor wretched outcast, once treated with scorn,
Thou hast sought to restore and reclaim,
And hundreds thus rescued, shall live to adorn
And brighten thy record of Fame.

—*Temperance Recorder.*

The following exquisite stanzas unfold sublime truth, in hallowed fervour, and with the music of poetry:

ABEL ENTERING HEAVEN.

Ten thousand times ten thousand sung
Loud anthems round the throne,
When lo! one solitary tongue
Began a song unknown!
A song unknown to angel ears,
A song that told of banished fears,
Of pardoned sins, and dried up tears.

Not one of all the heavenly host
Could these high notes attain!
But spirits from a distant coast
United in the strain;
Till he who first began the song,
To sing alone not suffered long,
Was mingled with a countless throng.

And still, as hours are fleeting by,
The angels ever bear
Some newly ransomed soul on high,
To join the chorus there;
And so the song will louder grow,
Till all redeemed by Christ below
To that fair world of rapture go.

O give me, Lord, my golden harp,
And tune my broken voice;
That I may sing of troubles sharp
Exchanged for endless joys;
The song that ne'er was heard before
A sinner reached the heavenly shore,
But now shall sound for evermore.

MISCELLANEOUS.

An old merchant in one of our temperance meetings, a few evenings ago, said, "that so far as he knew of the failures among merchants for the last forty years, almost in every case he could trace the cause, either directly or indirectly, to the use as a beverage of intoxicating drinks." This declaration, from such a source, should arouse merchants to reflect on the interest they have in the temperance reform, and to a man come forward in the public meetings, and sign the Pledge. The awful effects of the intoxicating cup among the merchants of our country, is being made known, and if we could induce those who have already signed the pledge, to rise up in our meetings and tell what they know of the ruinous effects of alcoholic drinks among their own class, our cause would receive a new impulse which might carry it to a final triumph.—*Organ.*

ANCIENT DRUNKERIES.—The existence and extent of drunkenness a hundred years ago were the subjects of discussion in both Houses of Parliament. Lord Carteret said he had seen the people lying insensible in the gutters as he passed to the House, and Lord Cholmondeley mentioned the same circumstance. The Bishop of Salisbury said that boards were put up inscribed with "you may here get drunk for one penny, dead drunk for two pence, and have clean straw for nothing!" And the proprietors of the house accordingly provided cellars and places strewn with straw to which they conveyed those wretches who were overwhelmed with intoxication. In these dismal caverns they lay until they had recovered some use of their faculties, and then they had recourse to the same mischievous potion. The price of gin at that time was sixpence per quart.—*London as it was.*

MR. DICKENS AGAIN.—Since the issue of our last Journal, in which we gave rather a conspicuous notice of this conspicuous gentleman, we have seen a letter from him in which he comments with no small severity upon the remarks of the American papers upon his anti-tee-totalism. He boldly avows himself an enemy of the total abstinence principle, speaks highly of the effects of good wine upon the mind and heart and social affections, and says that there is still as much intemperance in total abstinence as in the use of strong liquors. We suppose that Burns, and Savage, and Byron, and Charles Lamb were all much of the same opinion

but after all, were they right and safe guides for the youth of their nation. Alas! Literature weeps over some of the brightest of her sons, swept by the wine cup into an untimely grave.—*Journal Am. Temp. Union.*

The following toast was given at a celebration at Lowell: "A moderation drinker, a guide-board showing a slow but sure way to the gutter."—*Temp. Journal.*

The Governors of Maine, Massachusetts, Connecticut, N. York, and Pennsylvania, have signed the pledge of total abstinence.—*Id.*

A man while drunk began to quarrel with a pump. "If," said he, "you will lay down that club of yours I will fight you fairly." Run, is indeed a mocker.—*Id.*

THE CHANGE AT WASHINGTON.—At the seat of government, when gentlemen meet, it is no longer said, "What do you drink?" But, "do you drink?"—*Organ.*

STRIKING.—A convict ship took out three hundred culprits; they were allowed only water, while the crew had ardent spirits. On arriving at Sydney, every convict was in perfect health; no case of illness or death had occurred during the seven months' voyage; but of the crew several had died, and several were sick on landing.

ANECDOTE.—Now when the temperance anecdotes are in fashion, it may not be improper for us to relate one that has more truth than is usually found in the like, and illustrates well the proper relationship of seller and buyer of spirituous liquors. A modern reformed, who had grown rich on the profits of a country store, and was now on the down hill of life, tried his hand at lecturing a besotted neighbor, erstwhile a man of respectability and one of his best customers. "Tom," said the retired trader, "you are a fool for such work; if it had not been for rum and tobacco, you might have rolled along in your coach and four." "True, Mr. —," replied the toper as he gathered up his muscles; "and if it had not been for the same, you might have been my coachman!"—*Star.*

An anecdote was related by Mr. Skelton, which was so touching that it could not but suffice every eye with tears. He stated, as near as I can recollect, that one great cause which led him to become a Washingtonian was, while passing Caleb Wiley's rum-selling store, he there saw his little son brushing the dirt from the step. He approached and inquired why he was doing thus? The little fellow looked up to his father, with sorrow depicted on his countenance and answered, "I am trying to find a few cents to buy some bread for my sick sister." He turned away in grief. He went and signed the pledge. And he declares, every time he passes by the above named place, he there can see his little son.—"This little son was present while the father was relating this touching story. He gazed upon the audience with a smile, and joy beamed from his eye."—*Star.*

RELAPSES.—Some men are wonderfully concerned about relapses; so afraid that some who have signed the pledge will fall back; that they cannot take a single step alone themselves, and would not if it were to save a universe of drunkards. It is a little suspicious when a man is all the time talking about relapses, that he is down himself and is determined to remain there; he drinks moderately because he loves it.—*Morning Star.*

Look to Sweden if you would see what the clergy can do in the temperance cause when united, as may be seen below.

"In Sweden, there are upwards of fifty thousand pledged temperance members. A few years since there were 165,000 stills in the Kingdom, deluging the land with an annual supply of more than 40,000,000 gallons of strong drink! The work in that country has been carried on by clergymen, and has swept every thing before it."—*Morning Star.*

Dr. Cheyne, of Dublin, Ireland, after over thirty years extensive practice and observation, makes the following remark:—"Let ten young men begin at twenty one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten of these young men will shorten their life, more than ten years!! What a gloomy prospect some of our young men have before them according to the above statement; and no one can doubt the truth of it."

AGRICULTURE.

SHORT DIRECTIONS FOR PLANTING GARDEN VEGETABLES.

The first thing to be done in gardening is to prepare the ground. It is necessary that a garden soil be deep and loose, the roots

of vegetables may penetrate it, spread, and imbibe nourishment. Depth of soil also prevents drought by its capability of containing and consequently retaining a greater quantity of moisture than a shallow soil, and it prevents drowning by being capable of holding more water without being flooded.

Where not already done, manure should be now drawn upon the ground intended for gardening, to be intermixed with the soil by deep and thorough ploughing. Where manure fresh from the stable is brought, and cannot be spread and ploughed under immediately, it should be piled in a heap, and then covered with soil 3 or 4 inches thick, and this with a coating of lime, in order to retain the exhalations during fermenting which otherwise would pass into the air, and carry off a large portion of the best quality of the manure. If earth cannot be had at this season, in consequence of the ground being frozen, a greater quantity of lime must be applied; or ashes may be first spread over, as a substitute for earth. In addition to the lime thus preventing the waste of manure, its usefulness to the soil after it is spread upon it, will far overbalance its cost.

As a deep soil cannot always be had at once, the defect may be partially remedied by throwing the soil into ridges upon which the crop is to be planted. Of course in these ridges there will be an accumulation of loose and rich earth. But it is much better to have a soil so deep and well manured as not to need this expedient.

Most garden crops are sown in drills or small furrows drawn with a hoe or stick; and where it is stated in directions that seeds are to be planted in drills of any described depth, it is to be understood that they are actually buried only about one half that depth, as the earth is taken from the sides of the drill for covering. A convenient way of sowing some garden crops in drills, is to lay a board across the prepared bed, draw a stick to form the drill along the edge of this board, drop the seed and cover it, and then move the board forward, placing it upon the planted drill, and proceed with another as before. This forms them straight, and by standing during the operation upon the board, it presses the soil firmly about the newly planted seeds and consequently assists their vegetation. Another and more rapid mode of forming drills is to make a tool like a rake head, but much larger, so that each tooth, when it is drawn through the soil, may form a drill, at the required distance from the others.

Rolling is advantageous wherever the ground is not so wet or adhesive as to be injured by the operation. It presses the fresh earth about the seeds, and keeps them moist until they germinate. When a roller is not at hand a substitute may be obtained by laying a plank or board upon the newly sown bed, and then walking upon it lengthwise. Nothing, perhaps, protects turnips, and other plants which are injured by the turnip fly, from its depredations, so much as rolling. By pressing down the soil and rendering the surface smooth, it destroys their hiding places. Such seeds sprout soon, and they are sometimes destroyed by insects even before they reach the surface, in which case the seedsman is sometimes unjustly blamed. Seeds sown in ground inclining to be dry, need watering, especially if they are enveloped in a dry shell. Among those which most require a moist soil or watering, are lettuce, onions, parsnep, parsley, asparagus, capsicums, celery, rhubarb, salsify and spinach.

With these preliminary remarks we now proceed to give particular directions for planting each vegetable of the most common kinds.

Cabbage.—The early kinds may be sown in hot beds, in the latter part of March, and in a few weeks they will be fit to transplant in the open ground; or, they may be sown a little later in a warm border under the south side of a board fence. Red cabbage may be sown early in May, and Savoys and the large winter drumhead, almost any time during the month. Cabbages should be transplanted into very rich ground, for this general rule applies particularly to them, that all vegetables where the growth of leaf and stalk is the chief object, are greatly benefited by copious manuring. When transplanted, the small early cabbage, as the early Sugarloaf and the early York, should stand about two feet apart, and those larger a greater distance according to their size, the large winter Drumhead, for instance should be at least three feet.

Broccoli.—The Purple Cape is the only variety we would recom-

mend for common culture; those who wish to raise the other kinds must consult books on gardening, as they require care and minute directions. The Purple Cape should be sown about the middle of May, and when of suitable size should be transplanted in uncommonly rich ground, and they will produce fine heads early in autumn.

Cauliflower.—This requires more care than the last; it commonly succeeds best when sown early in the fall and transplanted into beds which are protected from the winter by frames, and sash, and mats. It succeeds well, however, if sown very early in a hot bed, and afterwards transplanted, as the plants become larger, into a latter hot bed, and finally into open ground in the latter part of April. These if well managed will produce heads in June. If sown early in May, Cauliflowers may be treated the same way as Purple Cape Broccoli, and with nearly the same success.

Kale and Brussels Sprouts may be sown about the middle of May and transplanted early in July in rich ground. They are used as greens, and are best after having been touched with sharp autumnal frosts.

Asparagus.—The seeds should be sown early in spring in the best ground in the garden, in drills about one foot apart. They may be transplanted into beds when a year old. They will not, however, produce good shoots for use in less than three years. An asparagus bed properly prepared, will continue to afford crops for twenty years or more. New beds are made by transplanting, thus; dig the ground eighteen inches or two feet deep in the form of a broad trench, fill this trench with alternate layers of soil and manure, until near the top, when the whole should be covered with a few inches of rich mould, in which the roots should be planted, with the crowns about three inches below the surface, and about one foot apart; or, the bed may be sown with seed at once, and the plants afterwards thinned. Old beds should be cleaned off early in spring before the plants start, and then covered two or three inches with rotted manure, which should be dug in with a fork, taking care not to injure the plants.

Gate Artichoke may be raised from seed or from young suckers taken off in spring. The seed should be planted in drills about one inch deep and about one foot apart. When the plants are a foot high, they are to be transplanted into ground trenched eighteen inches deep and mixed with manure, the plants standing about three feet apart, or three by five feet according to Bridgeman.

Peas.—The early varieties should be sown as early as possible in the spring. Double rows are the most convenient, and these double rows should be about a foot apart, and a space of from four to six feet, according to the height of the peas, between these double rows. Peas should be sown about two inches deep, and two or three inches asunder in the rows.

Beans.—English beans should be planted so early that they may produce their crop before the heat of summer; the seed should therefore be put in the ground on the earliest opening of spring. A clayey loam is best, but a lighter soil is good if they are well rolled. The drills should be about two inches deep and two or three feet apart, and the seed two or three inches in the drill. The Mazagan and Lisbon are the earliest, and the Genoa best for late crops. The Windsor, the Sandwich, and the broad Spanish are excellent.

The kidney or common bush and pole beans, require a light rich soil, and may be planted in hills, three or four seeds to a hill, or in drills two or three feet apart, and two or three inches in the drill. As kidney beans are tender and easily injured by frost, the planting should be delayed until settled warm weather, which brings them forward rapidly. Pole beans require the same treatment as bush beans, except the addition of poles.

Cucumbers, melons, and squashes, should be planted about the first of May, in highly manured ground, or in copiously manured hills, about four feet apart. In clayey ground it is indispensable to success to plant them on ridges of manure, covered several inches with earth; these ridges should be at least a foot high, and they will produce twenty times the amount of crop that is obtained the common way. As soon as they are up a person should go over them three times a day, and pinch to death with his thumb and fore finger all striped bugs which can be found upon them, and continue this operation until the plants are beyond their

reach. The best Cucumbers are the Early Green Cluster, and the Long Green Pickley. The green fleshed Nutmeg melon is most excellent for eating.

Carrots require a deep rich sandy loam. They may be sown in drills a foot or eighteen inches apart, and six or eight inches distant in the drills. The Early Horn is the earliest, and the Long Orange the best for main crops.

Beets.—Those intended for early crops should be sown as soon as the ground is open, and main crops deferred till warm weather in May. They need a deep soil and plenty of manure, and may be sown in drills one foot apart and one or two inches deep, about three inches apart in the drills, afterwards to be thinned to about eight inches. Among some of the best for eating are the Sugar and Red Turnep-rooted.

Parsneps should be planted as early as possible, in drills, like beets, and in common with all root crops require a well manured soil.

Parsley should be sown early in drills one foot apart and one inch deep.

Salsify or vegetable oyster, requires the same treatment as carrots and parsneps.

Onions may be sown about the middle of April, and buried half an inch deep in drills twelve inches apart. When of suitable size they are to be thinned to a distance of two or three inches in the drill. One of the best varieties is the Silver-skinned; the Strawberry is good for a general crop.

Lettuce may be sown as early as is desired, either in a hot bed, or in open ground.

Egg Plant, may be sown in a hot bed, the sash to be closed to keep in the heat until it is up. In the middle or at the end of May, the plants are to be set out two feet apart in good garden soil. If transplanted too early it will be hurt by frost.

Celery should be sown as soon as spring opens, in drills half an inch deep, and afterwards transplanted in open ground in proper trenches for earthing.

Sea Kale requires a deep rich sandy loam, as the roots penetrate to a great depth, and should be sown as early in the spring as the state of the ground will admit, in drills, an inch and a half deep, twelve or fifteen inches apart, and six or eight inches in the drill. When a year old they are to be transplanted more than a foot apart, and blanched by covering them early with sand, gravel, or what is much better, inverted pots. Three or four weeks are required for the blanching.

Tomatoes are best raised by sowing them in hot beds, and afterwards transplanting them into open ground. If the soil is rich, they should stand when transplanted, at a distance of at least two or three feet from each other.

We intend to give further directions relative to the subsequent culture of garden vegetables, at a seasonable day.—*Genl. Farmer.*

EDUCATION.

HINTS TO SUNDAY SCHOOL TEACHERS.—NO. 1.

Of the importance of Sabbath School instruction, it is far too late in the day for a moment to doubt. Thousands upon thousands have received lasting good; have practically evinced the utility of such instructions, and passed to the grave with the hopes of immortality, and the prospects of a glorious resurrection. Thousands are yet on the road of life, adorning the doctrine of the Saviour, and by a conscientious discharge of the duties entrusted to them are, by a living voice, commending these humble but pious efforts as among the number which God has made instrumental for the promotion of his own glory, and the good of mankind at large.

It is, however, apparent to every dispassionate Christian, that *Sunday Schools* have not yet received the attention their immense importance demands: "Great as is the importance," says a popular writer, "which is generally attached by the Christian community to Sunday Schools, that importance is, I feel assured, considerably underrated. I know of no institutions of modern origin which have been productive of a greater amount of

good, or which are capable of being turned to better account still; nor do I doubt that they are destined to exert a mighty influence in the regeneration of society in ages to come."

My dear fellow labourers, allow me with the utmost affection to urge upon you the *immense responsibility* attached to your work as teachers of the rising generation. Tell me not of the progress of civilization, of the influence of enterprise and commerce, of the glory of war, of the beneficial tendency of art and science; oh! tell me of the grandeur, the dignity, the greatness of a work the moral influence of which shall encircle the globe, and redeem our common humanity from its thralldom and pollution. And have you duly considered the claims made upon you by the position you occupy? You are, professedly, engaged in this glorious movement; oh, see to it I entreat you that you are not an *hindrance* rather than otherwise in a work so important, so momentous, and so solemn. Too many there are whose object ostensibly is to instruct the young, yet who by their supineness, irregularity, coldness, and want of interest, injure this noble cause. Better to refrain from engaging, than having once put our hand to the plough either to look back with disappointment, or languidly continue the work. Forgive me, my dear friends, in thus urging this subject upon your attention. Let us aspire to come under a *vivid impression* of our responsibility, and whilst we are found faithfully discharging the duties entrusted to us, let us rest assured that our labours shall not ultimately be in vain.

JUNIAS.

MEMOIRS OF JOHN FREDERIC OBERLIN.

(Continued from page 393.)

Diligent and active himself in every duty, there was nothing he disliked more, or reprobated with greater severity than idleness. He encouraged even the youngest children to collect rags, old shoes, and other refuse, and paid them according to the quantity brought, which he prepared as manure, and in which he followed his favorite maxim, "Let nothing be wasted."

In the whole of Steinthal there was soon not one beggar to be found, and if others by chance found their way from different places, they never were sent away, if they were thought worthy objects, without assistance. His manner of obtaining an insight into their characters, was worthy of imitation. "Why do you not work?" "I cannot get employment, Sir." "Well, then, I will give you work; remove these stones, &c." And the real beggar who disliked employment, never returned again to Steinthal.

Oberlin's admiration of industry was carried to such an extent, that upon remarking that the women at several of their meetings, particularly those in the afternoon, were often inattentive, he proposed that they should knit stockings for poor orphans or other persons in distress. The effect was singular, and the scene remarkable; women who were diligently knitting during the discourse of their minister, listening with still greater diligence to the words which fell from his lips.

An enemy to sloth and personal indolence, his whole disposition was equally averse to that mental inactivity which, without thought or desire for improvement, follows mechanically and without reflection, its usual routine. To remedy this, he employed two hours every Thursday in lecturing upon subjects relating to agriculture, husbandry, natural philosophy, &c. He purchased an electrifying machine, and several other philosophical instruments, obtaining a very good collection of plants, and by these means awakened a feeling of curiosity and inquiry into the wonders of the visible creation.

The older children from the different schools assembled also once a week, and he sat among them as one of the most experienced farmers, conversing upon the management of land, domestic economy, and natural phenomena. And as another proof of his fatherly kindness and attention, he wrote every year a calendar for his people, suitable to their necessities, and full of profitable advice, which he printed and circulated at his own expense.

Among the numerous evils which Oberlin sought to overcome, and which gave him the greatest vexation, was the habit of getting into debt, and as their want of agricultural instruments generally occurred at a time of year when they had no money to purchase them, Oberlin, almost on his first entrance among them, had ordered a number of necessary implements at his own expense which he sold to them in many instances, for less than their value and allowed them credit till after the potato harvest. He also established a loan fund, but under the most strict regulations as to the payment, and whoever was not punctual in the payment at the appointed time, was not allowed to borrow again for a certain period. He also persuaded those who were burdened with numerous small debts, of which there were numbers in his parish, to save every week a small sum to pay off the old debt.

Anxious as Oberlin was that his flock should not be involved in debt or wordly disagreement, he was much more distressed when any of his parishioners trespassed against his brother, and was the cause of hatred or enmity. He deeply felt the force of the command, (Mat. v. 23, 24.) "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." With the greatest sacrifice, both of time and attention, he endeavoured to become a peace-maker, and more particularly his attention was paid to those disputes or quarrels which arose from the difference in religious sentiments; we will present the reader with a striking example.

In 1789, the daughter of a Roman Catholic at a neighbouring village called Schirmeck, married a Protestant living in Waldbach. This man had enemies, who were envious of him from his possessing more property than most of the other inhabitants. They had one daughter, who, according to the marriage agreement, was to be baptized by a Catholic priest in Schirmeck; but on the day proposed for the ceremony, they received information, that some of his enemies had determined to way-lay him on the road over a mountain which they were obliged to cross, and to maltreat him. The journey could not be postponed, as the Priest awaited them, and yet they had not the courage to undertake it. In these distressing circumstances, the parents went to Oberlin to ask his advice. He told them to trust entirely to Providence; but at the same time offered to accompany them, to assist them in case of necessity. On arriving at a place where it was probable they might be attacked, Oberlin fell on his knees, spread his hands over the young mother, and exclaimed with a loud voice: "Great God! thou seest the wickedness which is brooding and hovering over us! Thou seest the innocent in distress. Almighty God avert the danger, or give thy children strength to overcome it!" At this moment several persons burst from a copse of beech trees, with the most desperate threatenings. Oberlin took the child, and going towards them with a calm yet indignant manner, at the same time united with pity for their error, he said; "Here is the child that has injured you so deeply, that your happiness is destroyed." Astonished at the presence of their Pastor, whom they could have little expected to meet, as the conductor and companion of those who were going to perform a Catholic ceremony, and who, from the few words he had spoken, they found was acquainted with their wicked intentions, they did not dare either to persist or exculpate themselves, but acknowledged their injustice, solicited pardon and became reconciled. The parents went forward to Schirmeck, full of gratitude to God and his servant; and Oberlin returned with the men quietly towards Walbach, and on separating said to them, "Remember, my children, the day on the mountain, if you wish me to forget it."

One day Oberlin heard a very great disturbance as he was sitting in his study. He looked out and perceived the whole village, both young and old, following a stranger, crying after and hooting him, like a flock of crows at mid-day, chasing a bewildered owl. Oberlin hastened down stairs, and asked what was the matter. "A Jew! a Jew," cried a number of voices. He commanded silence: and then showing them how unworthy they were of the Christian name, who could molest and taunt a person, whose great misfortune it was, that he did not know his Saviour; he took the bundle from the stranger, and led him to his own house, where he hospitably entertained him.

We have already adverted to the lawsuit respecting the right to

the forest lands, and Oberlin's anxiety to put an end to the contention, equally disadvantageous to both parties; and having at length overcome the obstinacy with which they at first opposed him, he went himself to Strasburg to effect an accommodation, which he was enabled to do by the assistance of his friend M. Lozay de Marne, Prefect of the lower Rhine, much to the advantage of the parish of Steinthal. Thus after nearly a century of litigation, the process was amicably adjusted, and the Prefect, desirous that the people should never forget to whom they were indebted for this blessing, requested the magistrates to present, in an official manner the pen with which the agreement had been signed, to Oberlin, requesting him to accept it as a trophy of the victory he had been the means of obtaining over contention and animosity; and give it a conspicuous place in his study.

With much benevolence of feeling for their temporal improvement, and unceasing exertion for their spiritual welfare; it was impossible that Oberlin should not have the gratification of preceiving a rich harvest following his labours. Many who had been driven by idleness and necessity, to steal wood from the forests which were private property were induced by his precepts and remonstrances, to bring the value of what they had stolen that the proprietor might be remunerated for the injury he had received; and after the lapse of some years the inhabitants were not guided alone by the rule of justice, but by the innate principle of Christian love. Following the example of their Pastor's liberality, who, particularly in the time of the revolution, had so often entertained and sheltered those who fled to him for refuge; kindness and hospitality became predominant features in the character of the Steinthalers.

As their Pastor was the father and protector of the orphan, in like manner his people displayed benevolence and kindly feeling. When the father or mother of a numerous family died in indigent circumstances, the relations, friends, and neighbours of the deceased took the children and provided for them as their own; almost in every house these adopted children were to be found; and it was scarcely possible to perceive that they were not all of one family. A poor young woman, named Sophia Bernhard, had in this way, rescued nine children from the evils attending extreme poverty. With the approbation of her parents, she had at first undertaken the charge of three helpless children, who had been inhumanly treated by their father, when, pressed by the cravings of hunger, they had cried for bread. She afterwards took three, and again two more, and then rented a cottage, where she resided with her orphan children, teaching them to assist her in spinning wool, by which she maintained both them and herself. A young man made her an offer of marriage, which upon her declining, he expressed his willingness to wait ten years were it necessary, to prove the strength of his attachment; upon which she acknowledged, that her refusal was occasioned from the grief it would give her, to part from her orphan children. "If that is all," replied the young man, "he who takes the mother, takes the children also of course." They were married; and the young man not only fulfilled his promise of taking charge of the nine children, but this excellent couple afterwards adopted several more. Numerous as were the instances in Steinthal of such sacrifices and exertions; there were still more examples of Christian benevolence and sympathy, which were less striking, though equally lovely. Did any one lose a cow, who was unable to replace this useful animal by his own means, a subscription was immediately raised to repair his loss. Would any one build a house, the young people were ever ready, after the labours of the day were over to assist in the work, and the young and robust, were constantly in the habit of cultivating the land of the old and afflicted.

During the first ten years of Oberlin's ministry, his attention was particularly drawn to the missionary society, who sent messengers of glad tidings to the slaves in the West Indies, and to other heathens, comforting them under their troubles, and preaching to them the only refuge from the wrath to come. It appears to have been Oberlin's anxious desire, to have given himself to this work, and that he was willing to renounce his country, friends, and home, and all that makes home so dear for this purpose. Mrs. Oberlin united with her faithful partner in these sentiments, and they agreed to dispose of all their plate as a contribution for this society. The wretched condition also of the negro slaves, who were employed for the cultivation of sugar and coffee, made such a strong

impression on Oberlin's feelings, that he formed the resolution of entirely relinquishing the indulgence of this colonial produce, in which he persisted till a very late period, and his example was followed by most of his parishioners. A missionary spirit being thus cultivated, an auxiliary society was formed, and a stated period fixed for the subscription. The members assembled in the evening, a portion of the Scriptures was read, and prayer offered for the outpouring of the Spirit of God over the village, the whole parish, the world, and His especial blessing upon all institutions which were conducive to His glory—then the contributions were gathered, both for the Bible and Missionary Societies. But far above the worth of the sum collected, was the value of the spirit with which it was given, and many followed the advice of their good Pastor, who wished them to set apart the tenth of their income, for the advancement of the kingdom of God.

(To be continued.)

"WHOSOEVER SHALL RECEIVE THIS CHILD IN MY NAME, RECEIVETH ME."

By Rev. A. P. Peabody.

What is it to receive a little child in the name of Jesus? It is to look upon him as the subject of Christian instruction, discipleship, and salvation. It is to regard the infant not as the object of indiscriminate caresses and indulgence, but as an embryo immortal; as a new-born angel; as the embodiment of powers and affections, which have no limit short of the throne of God; as a life more precious than the whole outward universe. It is to watch the dawn of intellect, that the child may know his God and his Saviour; to mark the unfolding of his affections, that they may twine in their freshness about his Creator; to impart to his earliest aims, and his first resolves, a heavenward direction. It is to plant the germs of virtue and piety in the virgin soil, before the enemy of souls can sow tares there, and then to water the precious germs with tears of love; to breathe over them the prayer of faith, to cherish and guard their growth, and to make them thrive like trees planted by the water-courses.

And can earth or heaven afford a nobler task, one worthier of the loftiest mind, one greater in the sight of God and by the standard of eternity? When a child is born, there has issued from the fountain of life a stream which is never to return whence it came, but which is to flow on forever, widening and deepening in an ever-growing ratio. And the Christian mother stands at the head of this stream, where it is narrow and shallow, and may be turned at pleasure; directed toward the shores of Paradise, or toward the abyss of woe and death. Does the mother give it a heavenward direction? That same direction it will most probably retain forever, and she will have acted upon a boundless eternity; will have performed a work, the magnitude of which no mind but the infinite can measure. Who then so truly great, who wields a power so god-like, as she, who thus receives her own little child in the name of Jesus?

Your office, Christian mother, is indeed an humble one, in the usual sense of the word; for it abhors display, and demands patience and cheerful self-sacrifice, without offering any need of earthly glory. You must look for your reward to conscience and to heaven; for the record of your fame to the Lamb's book of life. But do you feel it a priceless privilege, and at the same time an overwhelming trust, to have the earliest handling of the young spirit, to stand between its Maker and a tempting world, and to shape it, perhaps, for eternity? In thus viewing your duties, so far from deeming them trivial, and such as need no preparation or peculiar fitness, you might well exclaim, "Who is sufficient for these things?" You might retire in despair from a work so vast, were it not written, "If any of you lack wisdom, ask of God, and it shall be given."

But let me beseech you to magnify your office? to make it what it means; to give it the full scope and power, which it has in the purpose of the Almighty. Realize the immortal destiny of the child intrusted to your care. Realize that he is subject even now to the powers of the world to come. Fill your mind with the momentous importance of the opening season of life, of the starting point for an unending career. Cherish a godly love and solicitude for the souls of your children. Accustom yourself to feel, that it were "better that heaven and earth should pass away, than that one of these little ones should perish."

LATEST NEWS.

Private mercantile letters received from Calcutta state, on good authority, that it is in contemplation of the Indian Government, to maintain the number of steamers lately employed in the Chinese war, although the war has terminated, so as to form an additional means of communication between England and Bombay or Calcutta.

Incendiarism has of late been very prevalent in various parts of the country. The firing of premises, stacks, and farms in many of the Agricultural districts has been on the increase, while few of the depredators have been discovered. In one instance, in Surrey, property to the amount of £2000 was destroyed.

The distress in Paisley continues, and is daily increasing. A few days ago, it was stated that the number of unemployed hands amounted to 11,800. Government has refused to give further aid to the destitute population.

The income tax is still very unpopular, and the hatred of it increases daily. Meetings have been held in London, Scotland, and elsewhere, to petition for its repeal.

The wheat crop is coming up beautifully everywhere, and looks more promising than it has done at the same season for years.

The friends of complete suffrage, held a National Convention at Birmingham, about the first of January, which was largely attended. Joseph Sturge was in the chair. The Convention was not entirely harmonious in its proceedings. A part were for adhering to the "Charter." This class were led by Fergus O'Connor, and may be called the physical force party. They are made up chiefly of the original *chartists* and embody some of the most combustible materials in the Kingdom. The remainder, of whom Mr. Sturge may be regarded as the leader, wished to rally on an entire new platform, and employ only moral and political means to effect their objects. The Convention divided on this question, and each branch carried on its discussions independent of the other. The meetings had not dissolved when the Steamer sailed.

Just Legislation.—The Massachusetts Senate has passed a bill providing that railroad corporations shall not make any rule discriminating between the accommodations of passengers on account of colour, and making it a penal offence in agents who exclude or assault persons on that account.

The Governor General's health is in a very precarious state.

For Prices Current, see last Advocate: the only alteration being an advance of 6d. on Ashes, and a reduction of a half per cent in the Exchange between Canada West and Montreal.

MONIES RECEIVED ON ACCOUNT OF

Advocate—Z. Fell, St. Johns, 10s; J. W. Fell, Chippewa, 5s; J. Jackson, C. R. Ross, H. Read, Sarah Green, A. Ross, Drummondville, £1 5s; Dr. Beadle, C. Yale, Windsor Chase, St. Catherine's, 7s 6d; E. Jackson, Hamilton, £7 7s 6d; A. J. Mackay, Nelson, 5s; J. Sanderson, Streetsville, £5 10s; James Clarke, Montreal, 5s; John Morgan, do, 5s; W. D. Dickinson, Prescott, 10s.

Donations and Subscriptions—James Court, Montreal, £20; A. Savage, do, £10; W. Ross, N. P., do, £1; C. A., 5s; Collection Monthly Meeting, 7s; A. G. Private 71st, 2s 6d; Russelltown Society, £1 10s; Royal Canadian Regt. Amherstburgh, £2 9s 8d; Amherstburgh Society, £2 10s 8d; A. B. Fox, Granby, 10s; Dunville Society, £1 18s 7d; Chippewa Society, £1; Mrs. A. Lemon, Stamford, 11s; Drummondville Falls Society, £1 1s 3d; Queenston Society, 4s 2d; Niagara Society, £6 10s, and £1—£7 19s; St. David's Society, £1 2s 3d; St. Catherine's Society, £7 1s 6d; Hamilton Society, £2 10s; Hannahsville Society, £2 10s; St. Ann's Society, 10s; Streetsville Society, 17s 8d; Credit Society, 14s 3d; Chingacousy Society, 10s; Committee Savings Fund, 93d Regt. Toronto, 6s 3d; Rev. R. Darlington, Nelson, 5s.

Open Accounts—J. Freeman, Queenston, 1s 8d; J. Sanderson, Streetsville, 7s 6d; W. B. Hamilton, Penetanguishine, 5s.

For Stock—Dundas, Waterdown, and Rock Chapel Societies, £8.

Mr. WADSWORTH'S list of Donations and Subscriptions, &c. from Toronto to Dunville has been mislaid, but will be published soon.

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 expense 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 expense, 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.